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THE HISTORY OF THE REFORMATION AND OTHER Eccleſiaſtical Tranſactions IN and ABOUT the *LOW-COUNTRIES*,

From the Beginning of the *Eighth Century*, Down to the Famous Synod of *Dort*, incluſive.

In which all the Revolutions that happen'd in CHURCH and STATE, on Account of the Diviſions between

The PROTESTANTS and PAPISTS, } The ARMINIANS and CALVINISTS,

Are fairly and fully repreſented

By the Reverend and Learned Mr. GERARD BRANDT, late Profeſſor of Divinity, and Miniſter to the Proteſtant Remonſtrants at *Amſterdam*.

Faithfully Tranſlated from the Original LOW-DUTCH.

VOL. III.

LONDON:

Printed by *T. Wood*, for JOHN NICKS, at the *White-Hart* at t
Weſt End of St. *Paul*'s Church-Yard. MDCCXXII.

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MVSEVM
BRITAN
NICVM

In which all the Revolutions in CHURCH and STATE,

on Account of Religion between

The PROTESTANTS and The ARMINIANS

and PAPISTS, and CALVINISTS,

Are fully and fairly represented.

By the Reverend and Learned Mr. GERARD BRANDT,

late Professor of Divinity, and Minister to the Protestant Remonstrants

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West End of St. Paul's Church-Yard. MDCCXXII.

THE DEDICATION.

To the Learned, Experienced, Wise and Prudent Gentlemen, the Heer EGBERTUS VENE, *Doctor of Physick, and the Heer* GERARD van MARLOPE.

I Take the liberty to dedicate to you these two Volumes of the HISTORY of the REFORMATION, the last and best Labours of my late Father; it being impossible for me to think of any better Patrons for this Work.

You have upon all occasions shewn yourselves the Friends of our good Cause, not only by words, but by deeds, and in reality. You did not attain to this Christian magnanimity without your own inquiries; this magnanimity, I say, with which, from your very childhood, each of you, according to his power, has so couragiously assisted in maintaining the same good cause. To avoid all appearance of flattery, which might be displeasing to you, in this your advanced age, I shall make no mention of your liberality in the bestowing your Alms, in building Hospitals for the Poor, in supplying the necessities of the Community, and likewise of particular persons; which things are always and most effectually had in remembrance by the God and Father of Mercies.

Besides this, the esteem which you ever had for my late Father, has induced me to this Dedication, that I might not be accounted an ungratefnl Son; for which imputation I have naturally the greatest abhorrence. His Services and Virtues were always highly valued by you, which has appeared by more than one instance. My late Father long since accounted to the wisest and most peaceful part of the world for the spending of his time, of which he was exceeding careful, as his most painful Works fully confirm.

I juſtly add, in order to come the nearer to my view, the reſpect and eſteem which both of you have always had for me and my ſervice, which you have extended ſo far, that I am very conſcious to myſelf that your friendſhip ſurpaſſes my merits: It has however frequently ſerved to incite and ſpur me on to exert my utmoſt endeavours, not altogether to diſappoint your expectations from me: and in this, through GOD's aſſiſtance, I hope to perſevere. And ſince I eſteem myſelf to be very much indebted to your Goodneſs and Civility, I have taken this occaſion (it being impoſſible for me to give you any other proofs of my thankfulneſs) to teſtify the ſame in as publick a manner as I could, if not by ſome productions of my own (for which I hope however that GOD will grant me health and opportunity) yet by this work of my late Father, which I truſt will tend to the advantage of true Chriſtianity, for which only it was calculated and written. I beſeech GOD, worthy Gentlemen and Friends, that he would take you into his holy Protection, and in his own good time crown your old age with a holy and peaceful exit.

This is the hearty Prayer of,

Dated from *Amſterdam*, the 27th of *September*, 1703.

GENTLEMEN,

Your moſt humble Servant,

And Brother in CHRIST JESUS,

JOHN BRANDT.

TO THE

Impartial Christian READER,

All Health of BODY and SOUL is wished.

AT last here appears the Continuation of the HISTORY of the REFORMATION in the Low-Countries, written by GERRARD BRANDT; a Work, which ſtanding in need of no praiſe from others, has long ſince recommended itſelf; the two firſt Volumes having been kindly received by all the lovers of Truth. Thoſe Books took their beginning from the time, wherein, after the breaking forth of ſome light through a more than Egyptian darkneſs of Popery, it pleaſed God to raiſe up certain perſons, who endeavoured to extricate the holy Goſpel out of it, and reſtore it to its native ſplendour. How this was done in the Netherlands, is related in the former parts of the ſaid Hiſtory, in which the Writer was come to the end of the year 1618; the Continuation, as far as he brought it before his death, is now made publick. The view of the Writer extended itſelf to the year 1631, when the Remonſtrants breathing a freer air, obtained leave to build them Churches in many places of our Provinces; in promoting which Work, they ſtill perſevere through the goodneſs of God, and the moderation of their ſupreme and lawful Governours. 'Tis true indeed, that this Continuation may appear odious to ſome perſons; yet as it contains nothing but pure and ſimple truths, it may nevertheleſs be of ſome uſe, by inducing us for the future to proceed more gently with our fellow Chriſtians, who may happen to differ from us. There are ſeveral things mentioned in theſe Books, which afforded matter to the Remonſtrants for making exceſſive complaints; whether they were reaſonable or no, the Reader himſelf will beſt judge: If they were, they the ſaid Remonſtrants do not deſire to revive them by way of reproach, but merely to ſhow thoſe Rocks, which for the future they deſire may be avoided, and that they may likewiſe ſerve for ſtronger motives, to induce their adverſaries to imbrace the ſo long offered peace and toleration: If thoſe complaints were without reaſon, yet 'tis hoped this Work may ſerve to bury

all

all mutual miſtakes and miſunderſtandings in the grave of an everlaſting ſilence. And whereas through the Goodneſs of God, and the Moderation of many of the Clergy in theſe parts, the general hatred is much abated; each Party has abundant cauſe to beſeech the God of Peace and Unity, that he would vouchſafe to prevent all further Party-rage, and to aboliſh or ſoften what is ſtill exiſting, to the end that every man, whilſt he is promoting his own opinions (which are not equally evident to all) may abate ſomething, and ſo all may bear with, and tolerate each other in obſcure matters, till ſuch time that things ſhall be more clearly revealed, and that God ſhall pleaſe to communicate a gracious ray of light, whereby we may be enabled to diſtinguiſh thoſe things which are preferable to others. If this does not happen in the preſent age, may the Lord grant it in the ſucceeding.

Written at *Amſterdam*, the 30th of *September*, 1703.

JOHN BRANDT,

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Y.

The Reverend Mr. Alexander Young.

THE HISTORY OF THE REFORMATION AND OTHER Ecclesiastical Transactions IN and ABOUT the *LOW-COUNTRIES.*

BOOK XXXIII.

WHEN the time of the meeting of the National Synod of *Dort* began to draw near, the States-General had several consultations about that business, with respect to the number of Members, the defraying their expences, and other circumstances, as will appear by the following Resolutions, which they came to upon that occasion in the month of *October*: An° Dom. 1618.

Deliberations in the Assembly of the States-General, on the Subject of the National Synod, with the subsequent Resolutions.

'The Deputies of the Provinces having conferred about 'settling the number of the Divines, who are expected to come both from Foreign 'parts and from the several Provinces to the approaching Synod of *Dort*, report, 'That having nicely considered of the said numbers, they are of opinion that there 'should be twenty-six of our own Divines, and twenty-eight Foreigners, together 'with five Professors and sixteen Laymen; and accordingly, that the place of 'their meeting, the order to be observed in the same, the bringing of those who 'are expected from *Switzerland* and *Germany*, together with their charges and 'those of other persons that are to appear there (which the aforesaid Deputies 'compute will amount to one hundred thousand Guilders, to be levied by the U-'nited Provinces) should be regulated: And the said Deputies do seriously exhort 'and intreat the Provinces, that they would each of them, as soon as possible, trans-'mit their respective Quota's of the aforesaid sum to the Receiver-General, in order 'to prevent confusion and mistakes, which may tend to the discredit of the Country, 'forasmuch as the said expences will commence with the very first day.

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'The ſaid Report having been conſidered, and it being agreed that the Synod 'ſhall meet and ſit at *Dort* as was before reſolved, it is propoſed, That certain per-'ſons be deputed from the Provinces of *Gelderland*, *Holland*, and *Zeland*, who 'ſhall repair to *Dort* to aſſiſt in the appointing and directing whatever is neceſſary 'to be done, to the end that all may be performed regularly and orderly, and with 'the greateſt frugality.

'It is likewiſe agreed and reſolved, That conformably to the propoſal of the 'aforeſaid Deputies, the ſum of one hundred thouſand Guilders be once for all 'charged upon the Provinces, for defraying the expences of the perſons who are 'to be preſent at the ſaid Synod; and that Letters be ſent from their High Migh-'tineſſes to all the ſaid Provinces, earneſtly to exhort them to make all the neceſ-'ſary diſpatch in raiſing their Quota's, and paying them by their Deputies into the 'hands of their Receivers-General, as has been already agreed upon: And the 'Commiſſioners or Deputies of the Provinces are requeſted ſeriouſly to recommend 'this affair to their reſpective Principals.

This happened the 13th of *October*. And upon the 29th of the ſaid month, the Deputies of the States of *Holland* delivered in writing at the meeting of the Generality, an Inſtrument containing their conſent to the holding of a National Synod. After which we find the following Minutes upon the Journal of the ſaid Generality:

The Requeſt of the States of Holland *to the States-General.*

'To this the aforeſaid Deputies of *Holland* ſubjoined by word of mouth, That 'their Principals deſired, in regard to the great number of churches of that Pro-'vince (which amount to five hundred) that their Lordſhips the ſaid States of '*Holland* might depute to the ſaid Synod ſix Laymen out of their body, ſuch as 'ſhould be agreeable to their High Mightineſſes, who might have three voices, and 'help to direct matters to the beſt advantage. The queſtion being put concerning 'the ſame, it was thought fit to adjourn the conſideration of it till to morrow; 'but ordered, that their above-mentioned Declaration ſhould be entred upon the 'books of this Aſſembly.

The Reſolution of the States-General.

On the laſt day of *October* we find the following Reſolution upon the aforeſaid Journal: 'The Deputies of *Holland* deſired the Reſolution of their High Migh-'tineſſes upon the declaration and requeſt which they made on the 29th inſtant 'in behalf of their Principals, and which was entred the ſame day upon their 'books: Upon which the Provinces of *Gelderland*, *Zeland*, *Utrecht*, *Freeſland*, and 'the Town of *Groningben* and the *Ommelands*, declared, that they conſented, with 'a Salvo to their own Rights, that the States of *Holland* might depute ſix Laymen 'to the Synod; provided, that ſuch of the other Provinces who ſhould decline 'the ſame, might likewiſe have a power of increaſing their Laymen; but as to 'what was farther deſired, that the ſix Laymen deputed by *Holland* might have 'three voices, the reſt of the Provinces forbore to give their opinion thereupon, it 'being a matter which deſerves further conſideration.

Further Tranſactions relating to the National Synod.

On the 5th of *November* there were ſome further tranſactions and debates in the Aſſembly of the States-General, which we find entred upon their books after the following manner:

'A draught of Inſtructions for the Laymen who are to be deputed by their 'High Mightineſſes to the Synod of *Dort*, was read and approved; but foraſmuch 'as ſome objections were ſtarted concerning the ſame, it was reſolved, that they 'ſhould be conſidered to morrow morning, and then finally adjuſted; but it was 'further declared, that the ſaid inſtructions might be changed, diminiſhed, or aug-'mented, according to the neceſſity of affairs.

'They of *Holland* again inſiſted, that the ſix Laymen whom they had appointed, 'might have three voices, or two at leaſt, for the reaſons which had been frequent-'ly ſuggeſted by them. But the queſtion being thereupon put, the other Provinces 'ſcrupled to conſent, excuſing themſelves upon the conſequence of this matter, for-'aſmuch as each Province has no more than one voice in all affairs tranſacted in this 'Aſſembly.

'It was deliberated in the next place, whether the Foreign Divines ſhould vote '*Capitatim*, or Head for Head, or elſe for each Deſtricht or Country from whence 'they were deputed, that is to ſay, that no country ſhould have more than one voice; 'but this matter was left to the determination of the Synod.

'It was further propoſed and debated, whether the aforeſaid perſons ſhould have a '*deliberative* vote, or a *deciſive* one; and it was unanimouſly agreed, that they 'ſhould have a *deciſive* vote.

'It was likewiſe propoſed, whether there ſhould be a Secretary join'd to the Lay 'Gentlemen; and agreed, that ſince the ſaid Lay-men were moſtly good Penmen, 'that queſtion might be waved.'

The Engliſh *Divines deputed to the Synod, come to the* Hague.

About the ſame time, the Divines who had been ſummoned to the National Synod at *Dort*, began to haſten thither from all parts. Some of the foreign ones came firſt to the *Hague*, where they preſented their Credentials to the States-General of the United Provinces, and ſome alſo to his Excellency. Dr. *George Carleton*, Biſhop of *Landaff*, and other Divines ſent by the King of *Great Britain*, were introduced on the 5th of *November* by the *Engliſh* Ambaſſador of the ſame name to the Aſſembly of the States, where they were received with great demonſtrations of honour, and made to ſit down. [1] Then the ſaid Ambaſſador made a long Speech to the States, in which among other things he told them, *That his Majeſty had commiſſioned and inſtructed theſe Gentlemen, what they were to do, and how to behave themſelves at the National Synod.* Upon which words it was obſerved by ſome, that the Clergy of this country would not have been pleaſed at another time to ſee Divines appear at their Eccleſiaſtical Meetings, in order to act there according to the directions of their Temporal Sovereigns: But now they could ſwallow this, becauſe they knew them to be ſent in prejudice to the *Remonſtrants*, which was alſo not obſcurely hinted by the ſaid Ambaſſador in his above-mentioned Speech, in which he told them, 'That 'the *Arminians* having begun to fall before the generous reſolution of their High 'Mightineſſes, and the courage and conſtancy of his Excellency, they ought to go 'through with that affair, in which the King his Maſter had given them all the aſſi-'ſtance he was able, without propoſing any advantage to his own Kingdom to the 'prejudice of theſe Provinces; which, *added he*, (with ſubmiſſion to your Lord-'ſhips) cannot be ſaid of other pretended friends and ſupporters of your High Migh-'tineſſes; this, *ſaid he*, I do not ſpeak by way of derogating from, or under-valu-'ing the merits of your other Neighbours and Allies, but only to diſcover to you the 'moſt ſecret receſſes of the heart of that Prince, in whoſe name I apply myſelf to 'your Lordſhips; and in order to excite you to embrace and purſue the whol-'ſome counſels which his Majeſty gives you, and at the ſame time to induce you to 'lay aſide the wrong opinion which your High Mightineſſes may have formerly 'entertained of him, when ſome endeavour'd to diſſwade you from following his 'advice, with reſpect to *Vorſtius*, as if you ought to be upon your guard againſt 'the neighbourhood of a Prince; who might bring you into ſubjection to him; 'whereas he never meddled further in your affairs, than as he was particularly in-'tereſted in the preſervation of your State.' Then the Ambaſſador ſignified his Maſter's diſſatisfaction about the book of *Gerſon Bucerus*, Miniſter of *Veer* in *Zeland*, againſt the Eccleſiaſtical Diſcipline and Government of the Church of *England*, which was publiſhed by the approbation of the Claſſis of *Walcheren*, ſaying, 'And now at the very time when his Majeſty is labouring to reſtore peace to your 'Church and State, your Lordſhips own Subjects are, on the contrary, endeavour-'ing by their libels to overturn the order eſtabliſhed in his Kingdoms, and conſequently 'to introduce a headleſs Government, and all ſorts of confuſion into his Churches; 'whereas his ſaid Majeſty, as an argument of his juſtice, does nevertheleſs return 'good for evil, by ſending his Prelates to the Synod.'

On the ſame day the *Engliſh* Biſhop made the following Speech in the Aſſembly of the States, and in the preſence of his Excellency:

[1] Uitenb. Hiſt. p. 1073.

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A Speech of the Bishop of Landaff *to the States-General, and his Excellency the Prince*

Illustrious and High and Mighty Lords, and most Excellent Prince;

'OUR Lord and King, *Christ Jesus*, being about to go to his Father, and being 'desirous to leave his followers whom he loved, the greatest good that is to 'be found in this life, bequeathed them Peace; he promised them peace a little 'before he died. *My Peace*, said he, *I leave with you*; *my Peace I give unto you.* 'Neither could men desire a better gift from Heaven, nor the Angels declare 'better tidings from thence, than *glory to God in the highest, and on earth peace.* 'This band, by which Heaven is united to Earth, and Earth to Heaven, has bound 'the heart of the most Illustrious King of *Great Britain* in such a manner from 'Heaven, that in consequence of that great care with which he is obliged to 'protect and defend the true Religion (as also to promote Peace and Unity among 'Christian Princes thro' the whole world; and particularly, most Illustrious Lords, 'the tranquillity of your Republick, to which he looks upon his Kingdom to be 'ally'd by very ancient, and consequently the stricter tyes) he has deputed us 'hither, to the end that we should labour to the utmost of our power for your 'welfare, and for the peace of your Church. His Royal soul was inspired with a 'most earnest desire of promoting the publick peace and tranquillity, when that Il-'lustrious Prince recommended to your High Mightinesses the care of religion. 'This diligence of the good King will not be unacceptable to your Lordships, if, 'according to your wisdom and piety, you reflect upon the benefits you have re-'ceived from the *Reform'd* religion, those blessings of the heavenly favour, which 'descending from above, like plentiful showers, have water'd and enrich'd your 'country. For what, and how much your High Mightinesses are beholden to the 'true religion, you will easily apprehend: your piety has extricated your affairs 'from disturbances, tumults, and blood-shed, and restored them to the happiness 'of peace and tranquillity. Religion, as it produced your safety, so it increased and 'confirmed it. Your Illustrious Lordships ought to consider what you can return 'to *Christ* for all his benefits. *Christ*, the King of Kings, and Lord of Lords, de-'sires no other acknowledgment for all his favours, than that you preserve that 'Peace which he hath bequeath'd to you. The band of the publick welfare is Re-'ligion, and the band of religion is Peace. What do they then who sow division 'in your church, or foment that which is sown by others, but rob you both of 'peace and religion, banishing *Christ* the Prince of Peace, hindering the edification 'of the Church by the dissentions of the Clergy, disturbing the consciences of the 'People, turning about doubting and uncertain minds with every wind of doctrine, 'so that the contempt of the Holy Order draws along with it the contempt of Re-'ligion, till at last the eggs of this Adder will bring forth a Basilisk, and the evil 'break out into open impiety and atheism? As for the church that is ill served, 'Christ expects something from the People, from those of the Holy Order, and 'from your Lordships also. From the People he requires obedience, from the 'Clergy light and truth, to wit, learning accompanied with piety. I know not 'whether I should call it one of the vices of the age, or whether it comes to pass 'by the wiles of *Satan*, exposing greater wickedness towards the end of the world, 'that some either entirely reject that holiness of life, which especially becomes the 'Priests of God, or else too much neglect it, engaging themselves in cavils and dis-'putes upon unprofitable and pernicious subjects. From hence arise unbridled pas-'sion, envyings, and an ambition in every one of showing his knowledge and 'wit. In the mean while the building up of God's Church is interrupted, and 'even those who lie in wait for your ruin, endeavour secretly, and by indirect 'ways, to destroy it. Awake then, Noble and Potent Lords, and establish peace 'in the Church, as you have already done in the State. But here we ought, all of 'us, not without the happy exultations and applause of all the churches, to hearken 'to and celebrate, to the eternal honour of your name, what your Lordships, by 'the conduct and bravery of the Illustrious Prince, have been effecting, and have 'at last compleated without any tumult or disorder, but not without the help of the 'visible Hand of God; by whose means the *Reform'd* churches, which throughout 'all *Europe* have cast off the intolerable yoke of the Pope of *Rome*, and are freed 'from his spiritual tyranny, may return hearty thanks to *Christ* their deliverer, for 'having given them *Confessions*, in which there appears so great a harmony of mens

'minds, as plainly ſhews, that one and the ſame ſpirit ſpeaks in the church, where- ANº DOM. 1618.
'ever diſperſt among ſo many nations and languages. The Church of *Chriſt*, among
'other nations, acknowledges your agreement. Your praiſe is in the Goſpel, your
'praiſe is reſounded in the Church: Other churches aſk and inquire, with aſtoniſhment,
'what it is which yours alone has attempted, with regard to the *Confeſſions*, more than
'any one of the *Reformed* churches ever attempted? Allow me to aſk, in the words
'of the Apoſtle, *Did the Word come forth only from you?* The doctrine of the
'Goſpel, which the Provinces have embraced, is maintained by them untainted and
'inviolate; and their endeavours are likewiſe to preſerve it ſo for the future. Our
'Illuſtrious King recommends to you the care of the fountain of the Reformation,
'the harmony and unity of Confeſſions, the unanimity and agreement of the
'Churches. His deſires are, that you would tranſmit the ſame Church to your Po-
'ſterity, as you received it from your Anceſtors; and that you keep entire that
'doctrine which has been taught in your congregations theſe 20 or 30 years laſt
'paſt, to the end that no breach may be made for novelties, that daily ſpring up,
'to creep in at, and that you may retain pure and uncorrupt, to the coming of our
'Lord, thoſe treaſures which you have received from him. The Oracles of God
'are intruſted with you: preſerve then your faith clean and unſpotted before *Chriſt*
'the King of the Church. Great care ſhould be taken, that the Miniſters do not de-
'part from the ſimplicity of the Holy Scriptures, and fall into thorny ſubtilties,
'leſt inſtead of adminiſtring ſolid food, they ſet before their flocks nothing but ſmoke
'and ſhadow. Above all, it ought to be ſeriouſly conſidered, how you may cauſe
'thoſe who labour in the Word, to abſtain from filling their Sermons with thoſe
'profound ſpeculations that were wont to be canvaſt in the Schools and Univerſities,
'where without any inconvenience they may be oppoſed or defended; to the end
'that the Church's faith, which is ſure and undiſputable, may not ſeem to be built
'on a doubtful and uncertain foundation; and that no cauſe of offence be admitted
'into the Church inſtead of edification. Agreement in doctrines with other churches,
'will be an offering to God of a ſweet ſmelling ſavour, foraſmuch as many na-
'tions ſhall invoke him with the ſame ſpirit. And it will be a moſt pleaſing ſpe-
'ctacle to the reſt of the churches, to obſerve that yours maintains a chriſtian bro-
'therhood with them. Finally, it will be very honourable to your Lordſhips.
'God will grant his Grace and Honour, not to thoſe who walk in diviſions, and ac-
'cording to their own luſts, but to thoſe who aſſemble in the congregation of the
'Saints. The Factions and Schiſms of the two Parties, have wounded the Church
'in her right ſide, and in her left; which wounds, however, we hope may prove
'cureable, if dreſt by a good and healing hand. The medicines, moſt Illuſtrious
'Lords, muſt be apply'd by your Authority; but if our aſſiſtance can contribute
'any thing towards recovering the Church's peace, it ſhall be always prompt and
'ready; yea, we are not only diſpoſed to employ our utmoſt pains and diligence,
'but even to ſhed our blood for the ſame, if God, in whoſe hands our lives are,
'ſhall call us thereto. But ſince the Church, which our Redeemer, *Chriſt Jeſus*,
'has acquired with his blood, according to her Lord's example, does not call for
'her ſervants blood in times of peace, but perſecution; ſo likewiſe it happens, as
'it were, by a certain fate of the Church, that her children are ſtronger in ſtormy
'weather, than when all is calm and ſerene. In the times of trouble and diſtreſs
'they don't value their lives; but in halcyon days they make no ſcruple to ſtir up
'tumults and ſeditions for the ſake of *Chriſt*, even againſt the ſame *Chriſt*. What a
'ſad condition is the poor Church in! how hard is her lot! whether it be when ſhe
'ſuffers perſecution, and enjoys the peace of God, and an internal pleaſure of mind;
'or whether ſhe has inward peace with mutual diſſentions? The ſons of God are
'like our own children; they are beſt when under the diſcipline of the rod. Caſt
'away the rod, and then they ſoon fall out with each other; then there is nothing
'but parties, diviſions and ſeditions. But thoſe who love God, interpret all for the
'beſt. God, who is almighty, is able to turn not only perſecutions, but likewiſe
'diſputes and quarrels, and even errors and hereſies, to the good of his Church, to
'the end that unbelievers may be try'd, thoſe who are try'd diſcover'd, and the
'lovers of truth may learn to triumph over their errors. And we wiſh our Bre-
'thren may be ſo affected, that thoſe who are always ready to contend for the truth,
'once delivered to us, may ſtrive among each other with humility, without being

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'concerned which shall gain the victory; but may rather exert all their force, and 'do their utmost diligence, to yield the victory to Truth, Peace to the Church, and 'the Honour to God.'

The rest of the Divines sent by the King of *Great Britain* to be present at the National Synod, were *Joseph Hall* Dean of *Worcester*, *John Davenant* Professor of Divinity at *Cambridge*, and Provost of *Queen's* College in the same University, *Samuel Ward* Archdeacon of *Taunton*, and Head of *Sidney* College, to whom was afterwards join'd a *Scots* Divine, *Walter Balcanqual*, deputed by the King on behalf of the churches of that nation. The learned *Peter Heylin*, an *English* Divine, and Chaplain to King *Charles* the First, writes in his *History of the Five Articles*, that King *James* sent such Divines to the Synod of *Dort*, whom he knew to be zealous enough to condemn the *Remonstrants*. He adds moreover, that the said King was not so much induced to act in this manner, by the light of his very excellent Understanding, as for reasons of State: for his Excellency Prince *Maurice* (with whom that King was engaged in a strict alliance, and for whose person and power he very much interested himself) having put himself at the head of the *Contraremonstrant* party, he thought fit to contribute all he could towards the oppression of the weaker side, and for corroborating the authority of a Prince whose interest he had espoused; insomuch that this Monarch was rather an enemy to the Persons than to the Principles of the *Remonstrants*. It was sufficiently known, that he had disapproved the Articles of *Lambeth*, and shown his dislike to the *Calvinistical* doctrine of *Predestination*, in the conference at *Hampton-Court*. Neither was it a secret what advices he had given before his Excellency had declared himself for the *Contraremonstrants*.

The Motive which inclined King James *to assist in oppressing the* Remonstrants.

On the 10th of *November*, the Divines whom the city of *Geneva* had deputed to the National Synod, appeared likewise at the assembly of the States-General, and produced their Credentials from the Council, the Clergy, and University of that City, and then set out for *Dort*.

The Dutch *Ambassador in* France *endeavours to procure some* French *Divines to appear at the Synod, but in vain.*

But as for the Divines of the *Reformed* churches in *France*, the States could not prevail with the King, notwithstanding all the instances made by their Ambassador the Heer *van Langerak* for their being allow'd to come to the aforesaid Synod; the leave which had been granted in the month of *October* to two Divines of those churches, being now recall'd by his Majesty. We find in a certain letter writ to their High Mightinesses by the said Ambassador, that he had laboured strenuously ever since the 23d of *November* to get leave, under other pretences, for the Minister *Peter du Moulin* to come in the company of Monsieur *de Chatillon*, who was sent into these parts to have an eye to the *French* troops that were in the service of *Holland*; but all in vain. And the said Heer *van Langerak* was of opinion, that not only the Jesuits, and such like, but also others from whom he did not expect any opposition, did secretly, and out of jealousy, stand in his way. He likewise writ, that the King's Council had signified to the Sieur *de Chatillon*, and to himself, that they had understood that two *French* Ministers had been sent to *Holland* from *Guienne*, and that his Majesty was displeased at it; but that, however, he trusted their High Mightinesses would take care for a proper place and precedence of the said Ministers at the Synod, having regard to the honour and respect due to the Crown of *France*, especially in the dominions of their Lordships; declaring at the same time, that if those Ministers themselves did not insist upon their precedence in the said Synod, they should be doubly punished at their return. Moreover, that the King had likewise sent a strict and positive order in writing, to two other Ministers, *Peter du Moulin* and *Andrew Rivet*, (who were chosen by the *Reformed* churches of *France* to represent them at the Synod of *Dort*) that they should not stir, on pain of his high displeasure. This prohibition was submitted to; neither did the aforesaid two Ministers of *Guienne* proceed on their journey.

[1] It is said in the writings of the famous *David Blondel*, that the National Synod of the *French* churches which met at *Vitry* in the year 1617, had appointed four Ministers, together with Monsieur *du Plessis*, and the Professors of Divinity at *Saumur*, in order to consider of methods for accommodating the differences arisen in the body of the *Reformed* churches; *viz.* *Andrew Rivet* Minister of *Thouers*, *John Chauve*

[1] Blond. Act. Authent. p. 11. Vid. & Meurs. Athen. Lib. II. p. 318.

Chauve of *Sommieres*, *Daniel Chamier* Minister and Professor of Divinity at *Montauban*, and *Peter du Moulin* of *Paris*; and that the said four persons were to have gone to the National Synod in *Holland*, if the King's commands had not intervened. So that they had no share in all that passed at the Synod of *Dort*, except that one among them, to wit, *du Moulin*, conforming himself to the times, rejected the peace which he had recommended but two years before to the contending parties, in order to embark himself in the quarrel, and to pervert, to the prejudice of the *Remonstrants*, the counsel he had given in his overtures, falling upon them with his *Anatome Arminianismi*, which he published for that purpose. It was also on the same account that he wrote and sent to the Synod his *Confession* with respect to the *Netherland Divisions*, of which we shall speak in the proper place. An° Dom. 1618.

The Clergy of the Principality of *Anhalt* were not invited to the Synod. [1] The *Remonstrants* say, that the reason of leaving them at home was, because the said Clergy were of their opinion; the contents of the ancient Confession of the churches of *Anhalt* being sufficiently known as to that matter. Nevertheless, their Prince was requested to communicate a copy of the Confession of his Divines, as it is supposed, with a design to see whether they might not by length of time have altered their sentiments as to a *Conditional Predestination*. But the Prince being aware of their intentions, refused to comply. The *Remonstrants* likewise say in some of their books, that in the scheme projected for calling and holding a National Synod, which was afterwards agreed to by the States-General, there was no mention made of inviting any other churches but those of *England*, *France*, the *Palatinate*, *Hesse*, and *Swisserland*; and that it was taken *ad referendum*, whether any message should be sent either to those of *Bremen* and *East Freesland*, or to those of *Brandenburg*, *Geneva*, and *Nassau*. The scruple as to those of *Bremen* was, it is thought, because some of their Divines were looked upon to be too much inclined towards moderation. The objection against those of *East Freesland* is not mentioned. They of *Brandenburg* were invited later than the rest, and, as the *Remonstrants* relate it, after a more strict inquiry into the state and temper of their churches, and not till hope was given that the Divines who were to come from thence, would dance after the pipes of the *Contraremonstrants*. *Christopher Pelargus* and *John Bergius* were then pitched upon: But the *Lutherans*, whom *Pelargus* had deserted, made such opposition to the business, that the Marquis of *Brandenburg*, *George William* the Elector's son, thought it advisable to excuse their journey, by a civil letter which he writ to the States. It was a matter of doubt for a while, whether the Clergy of *Geneva* and *Nassau* should be invited; and accordingly they were not sent to at first, when the invitation was sent to the rest of the Foreigners; not that they were not thought to adhere firmly enough to the interest of the *Contraremonstrants*, but only because these were at first desirous to avoid the appearance of partiality, since all the world knew well enough, that the two principal fountains of the *Calvinistical Predestination* were the town of *Geneva*, and the county of *Nassau*. But afterwards, when they grew more bold by their successes in the Revolution of the Government, they became less cautious in that matter, and wanting these considerations, sent for the Divines of those places, to secure the balance in their own favour.

The reason why the Divines of Anhalt *were not call'd to the Synod.*

Remarks on the calling of several of the foreign Divines.

This was the language of the *Remonstrants* in those times: [2] and the famous *Tilenus* has since writ, that as in the Council of *Constantinople*, which met in the year 869, none were admitted but such as were known to be sworn enemies of *Photius*, or that had not declared before for *Ignatius*; so none were called to *Dort* who were not known to be zealous promoters of *Calvin's Predestination*; insomuch, that whereas in former times men were wont to go first to the Synods, and then to declare their opinion, none could be admitted to that of *Dort*, till they had first discovered their sentiments. The *Remonstrants* add, that *Gomarus* waited at *Groningen* for the Divines of *Bremen*, in order to travel with them to *Dort*, and especially for Dr. *Matthias Martinius*, the eldest and chief of the company, whom he thought to be of his mind as to the more rigid or supralapsarian opinion, in order to induce him to join in carrying that point, and to prevail with the Synod to receive and establish it as a doctrine of the Church; but that finding himself mistaken, and having travelled with those Divines as far as *Amsterdam*, he fell into discourse with them

[1] Uitenb. *p.* 123. [2] Considerations sur les Canons d'Alex. p. Tilen. *p.* 3. an. 1620.

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them at the Inn about the *Remonſtrants* and *Arminius*, and hearing *Ludovicus Crocius*, the Collegue of *Martinius*, ſay, *Arminius piæ memoriæ*; that is, *Arminius* of pious *memory*, he fell into ſuch a paſſion, that he ſpit upon the ground, and cried out, *Quid piæ memoriæ, imo perditæ: He of pious memory! rather of deteſtable:* at the ſame time he flew out of the door, and went by himſelf to *Dort*, leaving the two Divines at *Amſterdam*, to follow him if they thought fit.

Strong Prejudice of Gomarus *againſt* Arminius.

The opening of the National Synod.

On *Tueſday* the 13th of *November*, the National Synod of *Dort* was opened. In the morning *Balthaſar Lydius*, one of the Miniſters of that place, preached upon the buſineſs of Synods in the *Low Dutch* tongue, and *Jeremias de Peurs*, Miniſter of the *Walloon* church at *Middleburgh*, preached in the afternoon in *French*, both of them praying for the bleſſing of God upon the tranſactions of the Synod. They pray'd, *That the labours of God's Miniſters at the approaching Seſſions, might tend to the building up again of the fallen walls of the* Chriſtian Jeruſalem, *and the eſtabliſhing the land in its former proſperity and repoſe.* After the ſermon, the States Commiſſioners, the Profeſſors of Divinity, with the Miniſters and Elders deputed to the Synod, marched to the place appointed for their meeting. The foreign Divines were conducted thither from the houſes where they lodged, by thoſe of theſe Provinces: they of *Gelderland* fetched the *Engliſh*, they of *South Holland* the *Palatines*, they of *North Holland* the *Heſſians*, thoſe of *Zeland* the *Swiſſers*, thoſe of *Utrecht* the Divines of *Geneva*, thoſe of *Freeſland* them of *Bremen*, thoſe of *Over-Yſſel*, *Groninghen*, and the *Ommelands*, and thoſe of *Drent* and *Twent* conducted the Deputies of *Embden* to the Synod. As ſoon as they were all met together in a lower apartment, notice of their arrival was carried to the Commiſſioners of the States by *Feſtus Hommius* and *Balthaſar Lydius*. The Commiſſioners immediately ordered the ſaid Gentlemen to bring all thoſe Eccleſiaſtical Deputies, both Foreigners and Natives, from the lower hall, to that which was prepared for the meeting above ſtairs. Being come up, they were received and welcomed by the Heers *Martinius Gregorius*, and *Hugh Muis van Holy*, in the name of the Lay Deputies, and ſeated in the places provided for each reſpectively. It is related in ſome of the memoirs of thoſe times, that the inland Divines took their places firſt, then the ſtrangers, and laſtly, the States Deputies.

The firſt Seſſion.

Theſe laſt ſate by the chimney, on the right hand, in the ſame order as is obſerved in the meeting of the States. On the left ſide, over againſt them ſate the *Engliſh* Divines; the next place was kept void for the *French*; to thoſe of the *Palatinate* was aſſigned the third place; the fourth to the *Heſſians*; the fifth to the *Swiſſers*; the ſixth to the Deputies of *Geneva*; the ſeventh to thoſe of *Bremen*; and the eighth to thoſe of *Embden*. Thoſe of *Naſſau* and *Wetteravia* were not yet arrived. Next to the Lay Deputies ſate the *Netherland* Profeſſors of Divinity; and then the Deputies of the Churches, the Miniſters and Elders, who were likewiſe placed according to the rank of their Provinces. Thoſe of the *Walloon* churches ſate laſt. The *Engliſh* Divines have been named already. The *Palatine* Divines were, *Abraham Scultetus*, *Paul Toſſanus*, and *Henry Altingius*. The *Heſſians*, *George Cruciger*, *Paul Steinius*, *Daniel Angelocrator*, and *Rodolphus Goclenius* Profeſſor of Philoſophy. Thoſe from *Swiſſerland*, *John Jacob Breylingerus*, *Mark Rutmeijerus*, *Sebaſtian Bechius*, *Wolfgang Maijerus*, and *John Conrad Cocchius*. On the behalf of the City of *Geneva*, were *John Deodatus*, and *Theodore Tronchin*. For *Bremen*, *Matthias Martinius*, *Henry Iſſelburgius*, and *Lodovicus Crocius*. For *Embden*, *Daniel Bernhard Eilſhemius*, and *Ritſius Lucas Grimerhemius*. The *Wetteravian* Divines, who were afterwards placed between thoſe of *Swiſſerland* and *Geneva*, were *John-Henry Alſtedius*, and *John Byſterfeld*. The *Netherland* Profeſſors, who appeared here by order of the States of the reſpective Provinces, were *John Polyander*, *Francis Gomarus*, *Anthony Thyſius*, and *Anthony Walæus*, Profeſſors of Divinity at *Leyden*, *Groninghen*, *Harderwick*, and *Middelburgh*. *Sibrandus Lubbertus*, Profeſſor of *Franeker*, came later, and took his place between *Polyander* and *Gomarus*. The names of the Miniſters and Elders of the ſeven Provinces, as alſo thoſe of the *Walloon* or *French* churches, deputed to this Synod, may be ſeen in the account of the tranſactions of the Provincial Synods. Theſe latter appeared in greater numbers than was appointed at firſt by the States-General; for inſtead of ſix and twenty home Members, there came beſides the five Profeſſors, ſix and thirty Miniſters, and twenty Elders, making together fifty-eight perſons, beſides two *Remonſtrant* Miniſters,

The Names of the foreign Divines.

sters, and one Elder, of the same opinion, out of the Province of *Utrecht*. The Foreigners were not more than the appointed number of eight and twenty persons: so that the inland Divines being so much stronger than the rest, could easily over-vote them, whenever they had a mind. An° Dom. 1618.

After that all the Members then present had taken their places, *Balthasar Lydius*, one of the Ministers, opened the meeting with a *Latin* prayer, it being thought proper, for the sake of the Foreigners, that all the transactions should pass in that tongue. In his prayer, after mentioning the ingratitude of the people, he thus addressed himself to God: *Lydius begins with a Prayer.*

'Thou hast confounded our language, and the conclusion of our foreign war 'is become almost the beginning of a civil one. The bitterness of thy Bride has 'been most bitter in the time of peace. Many labourers have trodden down thy vine-'yard. And according to thy threatnings, O Lord, we were very near falling into 'that unhappy state, that one Province and City had taken up arms against another. 'But in thine anger thou hast remembered mercy. Thou hast inclined the hearts 'of the Governours of our Country, and inflamed them with the zeal of thy house, 'so that they have earnestly sought for that which makes for the peace of *Jerusa-'lem*. For this purpose is this National Synod assembled, to the end that we may 'inquire at the mouth of the Lord concerning the differences that have risen among 'us, and that thy law may be a light to disperse the clouds of Error. But forasmuch, O Lord, as all depends upon thy Blessing, we beseech thee, that according 'to thy promise, that *where two or three are gathered together in thy Name, thou 'wilt be in the midst of them*, thou wilt vouchsafe to preside over this National Synod by thy Holy Spirit, that is, by the Spirit of Truth and Peace. And since 'the holy Scriptures must be explained by the same Spirit by which they were delivered, and can only be understood by pure minds, we pray thee that thou wilt 'first purify our minds, and afterwards enlighten them, to the end that we may 'throughly understand, and then devoutly handle thy Holy Word. Suffer us not, 'O God, to deceive any man by the Scriptures, nor let us ourselves be deceived; 'but grant, that seeking the Truth therein, we may find it; and having found it, 'may defend it with a steddy Faith. Sanctify us in thy Truth. Grant that we 'may praise thee with one mouth, so that there may be no divisions among us, but 'that we may be perfected in one and the same mind and opinion. Let us not aim 'at vain-glory, thwarting one another, envying one another; but carefully preserve the unity of the Spirit in the band of peace. Cause us always to remember, 'that the contention which joins us to God, is much better than the peace which 'separates us from him: that there are two dear and twin-sisters, *Truth* and *Peace*, 'and that *Peace* will not abide with us, unless we cherish her sister *Truth*. Grant 'that we laying aside our wicked concupiscences, may not deliberate on, nor weigh 'the controversies that shall come under our cognizance, with the spirit of rancor 'or bitterness, but with meekness and impartiality, and may wash out the foul 'spots of Reproach with the pure water of sound Arguments. Grant that those 'who have erred and are deceived may be brought into the right way; let them 'not be obstinate and stiff-necked, but consider that the confession of our ignorance 'is the highest wisdom; and that there may be truth in what appears incredible 'to men, and falshood in the greatest probability; and that the noblest of all victories is to triumph over an abandoned error——' Then he prayed for the Princes and States whose Divines were either present, or expected. After having finished his prayer, he addressed himself to the Lay Commissioners of the States-General, returning thanks by them to their High Mightinesses, forasmuch as they had not rejected the sighs and complaints, the prayers and intreaties for a National Synod; but following the footsteps of the most pious Emperors, *Constantine*, both the *Theodosius's*, *Martian*, and the like, had consented to the holding of this eminent Assembly, at so great an expence. He likewise returned thanks to the *English* Bishop, and the rest of the foreign Divines, for their zeal, and that having compassion for the sufferings of *Joseph*, they had postponed the care of their own affairs and churches, and had not scrupled, at so improper a season as that of Autumn, to come to the assistance of the *Netherland* churches, committing themselves to the tempestuous seas, and dangerous ways: and he besought God to preserve their Flocks and Families, whilst *He addresses himself to the Lay Deputies and the foreign Divines.*

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A Speech of the Heer Martinus Gregorius, *President of the Lay Deputies.*

When *Lydius* ceased from speaking, he was seconded by the Heer *Martin Gregorius*, first Counsellor of the Council and Principality of *Gelderland*, who then presided for the first turn over the States Commissioners. He saluted the Synod, opening to them the condition and wants of the churches, which had induced the Lords the States-General to call them, and prayed, 'That God would please to 'bless the Assembly with his Spirit, to the end that all matters might be proposed, 'agreed to, and concluded with temper, prudence and moderation, in the fear of 'the Lord, without those prejudices, which, *he said*, people were wont sometimes 'to bring along with them from home, agreeably to the wishes of the States, and 'the desires of all the inhabitants; and that all the people might be heard to say 'with joy and peace, that the Church of the Faithful was once more become una-'nimous. With these wishes, *added he*, the Commissioners of the States will con-'clude at present; and as for what remains to be transacted and decreed about Ec-'clesiastical matters, they will leave it to this **Holy Assembly** and Synod.'

Finally, the Commissioners presented their Credential Letters from the States-General, bearing date the 6th of *November*, and put them into the hands of *Lydius*, to be read publickly. In the said Letters there were eighteen Gentlemen nominated and appointed by the States, by whom also they were required 'To be present at 'all the sessions and negotiations of the Synod, and to assist and advise the Members 'thereof with their prudence and discretion, in all matters subject to their care and 'superintendency, as they, the States, had fully commanded, and particularly in-'structed them.'

Their instructions, which at that time were made a great secret, have not long since fallen into my hands, and are of the following tenor:

The Instructions of the Lay Deputies, with reference to the Affairs of the Synod.

Instructions from the High and Mighty the States-General of the United Provinces, to the honourable Gentlemen, Martin Gregorius *Doctor of Laws,* Henry van Essen *Counsellor of the Principality of* Gelderland *and County of* Zutphen, *the Heer* Walraven, *Heer* van Brederode, *Baron of* Vianen *and* Ameyden, *Burghgrave of* Utrecht, *Heer in* Nordelose, *&c.* Hugh Muis van Holy *Knight, Scout of the Town of* Dort, *or the Burgomaster of the said Town for the time being,* Jacob Boolisz, *and* Gerard vander Newburg, *respective Burgomasters of* Amsterdam *and* Alkmaer, Rochus van den Honart *first Counsellor in the High Court of* Holland, Zeland *and* West Freesland, Nicolas Kromhout *first Counsellor in the Provincial Council of* Holland, Zeland *and* West Freesland, Simon Scot *Doctor of Laws, Secretary of the Town of* Middelburg, Jacob van Kampe *Doctor of Laws, one of the Committee of the States of* Zeland, Frederick van Zuylen van Newfeld, *Heer* van Artsbergen, Berkwoude *and* den Enge, William van Hartefeld *Burgomaster of the Town of* Amersfort, Ernest van Aylua *Deputy of the Province of* Freesland, *and Grietman of* Ostdongerdeel, Ernest van Harinxma *first Counsellor in the Provincial Court of* Freesland, Henry Hagen *of* Follenhoven, John van Hemert *Burgomaster of the Town of* Deventer, Jeronimus Isbrants *Doctor of Laws, and* Edsard Jacob Klant *Heer in* Essinga *and* Sandwet: *all of whom are jointly nominated and appointed by the mighty Lords the States of* Gelderland, Holland, *and* West Freesland, Over-Yssel, *the Town of* Groninghen, *and the* Ommelands; *and commissioned by their High Mightinesses to the National Synod which is ordered to meet, and is to be holden in the Town of* Dort, *this present month of* November, Anno Domini MDCXVIII.

I. 'THE aforementioned Commissioners shall repair forthwith to *Dort*, and 'notify their arrival with proper complements, in order to promote the 'affairs of the National Synod.

II. 'The Deputies being all met, thanks shall be returned to their respective 'Principals, the States or Potentates by whom they are deputed, in the name, and 'on the behalf of their High Mightinesses, and then the National Synod shall be 'opened with an account of matters of Fact, and exhortations to the Assembly, 'agreeable to the situation of affairs.

III. 'All

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'III. All this being done, they ſhall receive and examine the Letters of Credence, and Commiſſions of ſuch of the foreign Deputies as ſhall be preſent.

'IV. The Commiſſioners of the States-General, whilſt they attend to all ſuch matters as are propoſed, debated, and agreed upon, ſhall expreſly take care that nothing relating to, or concerning the Political Government of the States of the United Provinces, or any of the other Kingdoms, Principalities, or Republicks, or the Catholic Church in general, be treated of, or meddled with, beſides thoſe Eccleſiaſtical matters that are mentioned in the articles of the ſummons.

'V. With reſpect to the affairs that are to be tranſacted in the Synod, they are to take care that none but the moſt neceſſary be liquidated there; but as for private *Gravamina* or Difficulties, which may be determined by particular Churches or Provincial Synods, they ſhall be referred to them; to the end that the publick affairs may be diſpatched as ſoon as poſſible.

'VI. In order to proceed with the more regularity, and with the regard that is to be had to every Province, the aforeſaid Commiſſioners ſhall behave and regulate themſelves in the buſineſs of ſitting, voting, and preſiding, according to the method eſtabliſhed, and hitherto obſerved in the meetings of their High Mightineſſes; that is to ſay, each of them ſhall preſide by rotation every week.

'VII. And in caſe of any diſpute or difference that may ariſe about the ſuffrages or votes to be allowed to the foreign Deputies, in the examination and inquiry into matters, the Commiſſioners ſhall declare that the ſaid Foreigners, and they themſelves, the ſaid Commiſſioners, are to have not only a *Votum deliberativum*, but likewiſe *Reſolutivum*, purſuant to the intentions of the States.

'VIII. In caſe of any public Acts, Citations, or Summons, that are to be made during the Seſſions of the Synod, the Commiſſioners ſhall inſiſt upon their being done in the following form; namely, **The National Synod holden under the authority of their high Mightineſſes the States-General at** Dort: or in ſuch like terms.

'IX. And in order to prevent all confuſion, and unſeaſonable judgments among the reſpective Communities, the Commiſſioners ſhall admoniſh the Deputies who are preſent at the meeting, not to divulge or impart, either publickly or privately, any of the Synod's proceedings to their ſaid Communities, but rather to be quiet and patient until ſuch time as the Synod ſhall have diſpatched all the buſineſs before them.

'X. In caſe it ſhould ſo happen, that the Synod ſhould think fit to adjourn for a time, in order to deliberate about the *Five* controverted *Points*, and the things depending thereupon, as alſo about any other *Neceſſary Articles*, the Commiſſioners ſhall take care, that ſuch Adjournments, Receſſes, or Delays may be for as ſhort a time, or as few days as poſſible, with regard to the nature of affairs, in order to prevent all extraordinary charges to the States.

'XI. And in order to the affording ſome aſſiſtance to the Synod in their buſineſs, by entering their Acts, and diſpatch of letters and other papers, it is left to the diſcretion of the ſaid Commiſſioners to provide a perſon well qualified for the ſame, who ſhall be defrayed at the publick charge; for which affairs we have nominated and appointed proviſionally, the perſon of *Daniel Heinſius*, Profeſſor in the Univerſity of *Leyden*, who, in ſubordination to the Commiſſioners, and by their directions, ſhall enter into proper books all the Acts, Receſſes, Debates, and Decrees that paſs in the Synod, and put them into form.

'XIII. And if it ſhall happen to be agreed upon by the whole Synod, that there be an uniformity in church Diſcipline, as near as poſſible, as well as a harmony

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'in Doctrine, our ſaid Commiſſioners are required and commanded, to take eſpecial 'care, that the Rights and Privileges of the reſpective Provinces (ſo far as the ſame 'are conſiſtent with the Word of God) be not infringed, or violated by the general 'Propoſals or Reſolutions of the Synod; as alſo that the Right of Patronage, both 'publick and private, be preſerved without incroachments.

XIII. 'Such kind of matters may be tranſacted by the Domeſtick, in the ab-'ſence of the Foreign Deputies.

XIV. 'Our ſaid Commiſſioners ſhall ſo behave themſelves, and order all the af-'fairs of the Synod in ſuch manner, as that they may tend to the Good, to the 'Peace and Unity of the Churches and Communities of theſe Provinces in general, 'and in particular; and ſhall moreover do whatever may tend to promote the in-'tereſts of the *Reform'd Chriſtian* Religion.

XV. Laſtly, They are to keep good and punctual correſpondence with their High 'Mightineſſes, from time to time.

Done at the Aſſembly of the afore-mentioned Lords, the States-General at the Hague, *this* 16*th of* November, 1618.

What is ſaid in theſe *Inſtructions* about the right of Patronage, is thought to have been inſerted chiefly at the inſtigation of the States of *Groninghen* and the *Ommelands*, and upon the inſtances of their Deputies at the Generality.

Purſuant to the XIth Article of the ſaid *Inſtructions*, they appointed for Secretary *Daniel Heinſius*, a man who has rendred his name ſufficiently known for his ſkill in the *Latin* and *Greek* Languages, and particularly for his Poetry. He was judged to be very well qualify'd for that poſt, becauſe of his great facility in writing and ſpeaking *Latin*. But the *Remonſtrants* were of opinion, that he was much prejudiced againſt them, becauſe ſome of their Miniſters had frequently reproved him on account of his looſe life; beſides, they ſaid that he had very little knowledge of Theological matters, that he was very unſtable in the buſineſs of religion, turning and returning, praiſing and diſpraiſing things, as the wind of proſperity happen'd to veer about, and aſſociating himſelf with this or that party, as he found it for his intereſt.

The *Remonſtrants* complained further, that the States had ſhown great partiality in the choice of the Lay-Deputies or Commiſſioners, who were to preſide at the Negotiations of the Synod, *inſomuch that the Contraremonſtrants* (to uſe the Expreſſions of the Miniſter *Smout*) *had no difficulty to get the game, whilſt all their cards were honours.* Moſt of theſe Commiſſioners, ſay they, were very partial *Contraremonſtrants*; and two or three of them, who were more impartial than the reſt, could hardly put in a word, but they were preſently ſuſpected, and repreſented by letters ſent to the States and his Excellency at the *Hague*, as perſons that favoured the *Remonſtrants*, which was then conſidered as a crime againſt the Government; inſomuch that by theſe inſinuations, they were in danger of being ſtript of all their Employments. Moſt of them likewiſe, as the ſame Authors complain'd, were very deficient in the knowledge of Divinity, on which account they were entirely unfit to judge of many matters that came under the cognizance of the Synod. Some of them too were very ignorant of the *Latin* tongue, ſo that they underſtood very little of what daily paſt, and was ſaid in the Aſſembly; much leſs could they ſpeak, aſk or anſwer, or expreſs themſelves in that language. This proceeded ſo far, that the Company ſcarce heard a word of what was ſaid by the Commiſſioners of *Holland*, *Utrecht* and *Over-Yſſel*, when it came to their turn to preſide, but by the mouth of the Secretary *Heinſius*, whom they were obliged to let ſpeak for them. When any thing was aſk'd of the *Remonſtrants*, and when they brought in their Anſwers, or preſented any Petition or Complaint to them, they could neither ſpeak themſelves, nor cauſe any thing to be ſaid in their name, before all had been interpreted and explained to them. The Heers *van Brederode*, *vander Nieuburg*, *van Artſbergen*, *Hagen* and *van Hemert*, were ſuch *Latiniſts*, that they would not have

ventured

ventured to have tranſacted a bargain in that Language, tho' of no more value than a hundred Gilders. *William van Hertefeld*, Burgomaſter of *Amersfort*, one of the Deputies for the Province of *Utrecht*, was ſo ignorant, that when any of his friends aſkt him, how he could manage it in the Synod where all things were tranſacted in a tongue of which he did not underſtand a word? His anſwer was, *That he learn'd a little at times, and now and then by practice and attention began to underſtand a little; that he alſo turned over his Dictionary which he kept in his hand, and ſometimes lookt for a word or two in it.* The *Remonſtrants* tell us, that the Scout *Muis* ſaid to them upon a certain time, in the preſence of the reſt of the Commiſſioners, *Dixiſtis vas velle reſpondere* (penultimâ brevi) *ad ſexcentos & millia Interrogatoria.* From whence it is eaſy to judge of his ſkill in the *Latin* Tongue. 'Tis true indeed, that there were ſome among the Commiſſioners for the Province of *Holland*, ſuch as the Counſellors *van den Honart* and *Krombout*, who were amply provided with thoſe talents which their Collegues wanted, eſpecially the former, who was a Gentleman of excellent learning, whoſe fine Tragedies in *Latin* of *Thomas*, and of *Moſes* the *Table-breaker*, are to be found at this very day in the Libraries, and among the valuable books of the learned; and of whoſe impartiality, ſincerity and moderation, the *Remonſtrants* themſelves give a laudable teſtimony; but theſe two Gentlemen did not ſtay long at the Synod, on account of the diſpute which happened between them and the reſt of the Deputies of *Holland*, about rank and precedency. In the Liſt which the Secretary of the States-General had writ, thoſe Gentlemen were made the laſt of the ſaid Deputies; and that, as they conceived, contrary to all precedents. This being obſerved by them, they acquainted the Heer *Hugh Muis van Holy*, Scout of the Town of *Dort* (by the order of both the Courts of Juſtice, after their caſe was conſidered) that it was an unheard of novelty, tending to the diſhonour of both the ſaid Courts, as well as of their own perſons; and aſk him, whether he intended to perſiſt in the ſame? He anſwered, that ſuch were his intentions. And there was ſo much haſte made in this matter, that he deſign'd to ſend away the Commiſſion that very evening. But in order to prevent it, and to accommodate that affair, the Courts deputed three perſons out of each College to the States of *Holland*, to repreſent to them at large, the injuſtice which was hereby done to the ſaid Courts. However, the States declared that the projected Order of the Commiſſion ſhould remain as it was. This occaſion'd the Judges of thoſe Courts to ſcruple the letting their two Counſellors go to *Dort*; being of opinion, that it could not be agreed to, without introducing a prejudicial novelty, and eclipſing the ſplendor of the Courts of Juſtice. The reaſons which weigh'd with the Courts, were the following: 'That the Counſellors of the Courts of Juſtice, deriving their 'authority from the ſupreme Colleges of the Counts, being made uſe of from time 'immemorial, even together with the Deputies in the Aſſembly of the States themſelves, in Commiſſions both within the country and without, had always had the 'precedency allow'd to them, which appeared by many inſtances, recorded in ſeveral tranſactions as well Eccleſiaſtical as Civil; ſo far, that the poſſeſſion of what 'they claim'd had been continued, without interruption, to the very minute that the 'above-mentioned Gentlemen had been deſired to take this Commiſſion on them; 'at which time the Burgomaſter, *Pau* of *Delft*, yielded the upper place to the 'Counſellor *Krombout*, as he made a report of the Provincial Synod holden in the 'ſaid Town. Moreover, that it was not reaſonable that Counſellors, who were in 'continual dignity, and in the adminiſtration of Juſtice over two whole Provinces, 'and who were likewiſe in ſome meaſure the Repreſentatives of the Government, 'ſhould be leſs eſteem'd than particular Officers, or Magiſtrates of Towns, only 'becauſe theſe ſometimes aſſiſted at the meeting of the States.'

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The ſaid Heers *van den Honart* and *Krombout* enter'd into a particular conference with the Heers *Muis* and *Boolis* upon this affair, and prevailed ſo far upon the latter, that he owned that at other times he was placed after the Counſellor *Vooght*, and that he had not oppoſed it; neither would he have done it then, if the Scout had not reproved him for forbearing. This diſpute laſting ſome time, the Heer *van den Honart* thought fit to acquaint the Magiſtrates of *Dort* with it by a Letter, in which he pray'd them, 'to conſider of this affair in ſuch a manner, that neither he, who 'had been called from out of the midſt of them to the Office of Counſellor, nor 'the ſaid Office in general, might ſuffer any diminution in point of honour; and

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'that this affair might be adjusted, not with any view to private ambition, but only 'as the publick dignity of the Land, as the ancient Customs, the Grandeur of 'those High Courts of Justice, and the common Tranquillity required.'

The *Remonstrants* tell us, in the History of those times, that the said differences not being easily to be accommodated, and the States supporting the Deputies of the Towns against the Counsellors, the latter withdrew themselves from the Synod, that they might not lose the rank which they pretended to. However, the Heer *Kromhout* suffer'd himself to be employ'd soon after, as a Judge against the Advocate, and the rest of the Prisoners. And the Heer *vanden Honart* was likewise present at some few Synodical meetings, as we shall show in the proper place, whether it was that he yielded the precedency to those Gentlemen that contested it with him, or whether some other expedient was found out, does not appear to me.

I now proceed to the transactions of the ensuing Sessions; in relating which, I shall make use not only of the Synodical Acts, as published by both parties, but also of certain *English* Letters, of which I shall speak hereafter;[1] and of a certain brief account writ in *Latin*, in an epistolary way, by *Gaspar Barlæus*, Vice-regent of the Divinity College at *Leyden*, who was present at the Synod, as a hearer and looker on, as long as that privilege was allowed him, and who took notes every day (as far as the inconvenience of the Place, and the crowding of the People would permit him to use his Pen) of all that he saw and heard.

At the second Session, being the 14th of *November*, it was proposed by the Heer *Josias Fosbergen*, Counsellor in the Treasury or Exchequer of *Zeland*, and an Elder of the Church of *Middelburgh*: 'Whether it might not be most convenient to choose 'the President of the Synod from out of those Provinces, in which there had been 'no disputes about the *Five Points*? And whether among the Assessors and Scribes 'or Registers, there ought not to be *some of the Remonstrant Party*?' The Heer *Gregory Martinius*, President of the Lay-Commissioners, reply'd, *That the elections were free, and every man was at liberty to name whom he pleased.* Then the names of those that were absent were read; and *John Bogermannus*, one of the Ministers of *Leeuwarden*, was chosen President, or Speaker of the Synod; and *Jacob Rolandus*, and *Herman Faukelius*; the first a Minister of *Amsterdam*, the latter of *Middelburgh*, Assessors, or Assistants to the President. For Registers or Secretaries, to enter and keep an account of all proceedings, were chosen, *Sebastian Damman*, Minister at *Zutphen*, and *Festus Hommius* of *Leyden*. These Elections were made only by the Inland Members, without allowing any share to the Foreigners. Such a beginning greatly affected the *Remonstrants*, for they lookt upon all those who had been thus chosen, as their declared adversaries, particularly *Begermannus*, who, as they said, had discovered his hatred against them very clearly, in many passages of his hot and violent writings; and they feared him the more, on account of his rigid opinion about *punishing Heresy with death*, which he openly profest in his Translation of *Beza*'s little Treatise on that subject; knowing that he counted them as well as the *Anabaptists* among the *Hereticks*, who, as he judged, were not to be tolerated. He had also promoted the Schism at the *Hague*, by his preaching in the Cloister Church, in spite of the Government. As for *Rolandus*, it is related of him, that he could never make mention of the *Remonstrants* and their Doctrines, either in his Sermons, or private Discourses, without trembling or shaking throughout his whole body; nay, he could hardly keep his countenance from changing, if he did but meet a noted *Remonstrant* in the Street. And accordingly he did not scruple to say plainly, 'That if *Melanchon* were now living, and should still maintain his 'notion of a *Conditional Predestination*, and should come to them, they would not 'suffer him to broach the same.'

The Choice of a President, Assessors and Scribes.

Faukelius, the second Assessor, had long before, in conjunction with the other Ministers of the Classis of *Walcheren*, help'd to condemn or prejudge the *Remonstrants*, in a Letter which they writ to the Foreign Divines, and had consented to the schism or separation. He was deputed to this Synod by those who had beforehand unanimously declared, *That the Five Points of the Remonstrants were Errors, contrary to the Word of God, and the Formularies of Unity.*

[1] *Vid.* Epist. Eccles. *Anno.* 1660. Edit. *p.* 512, *&c.*

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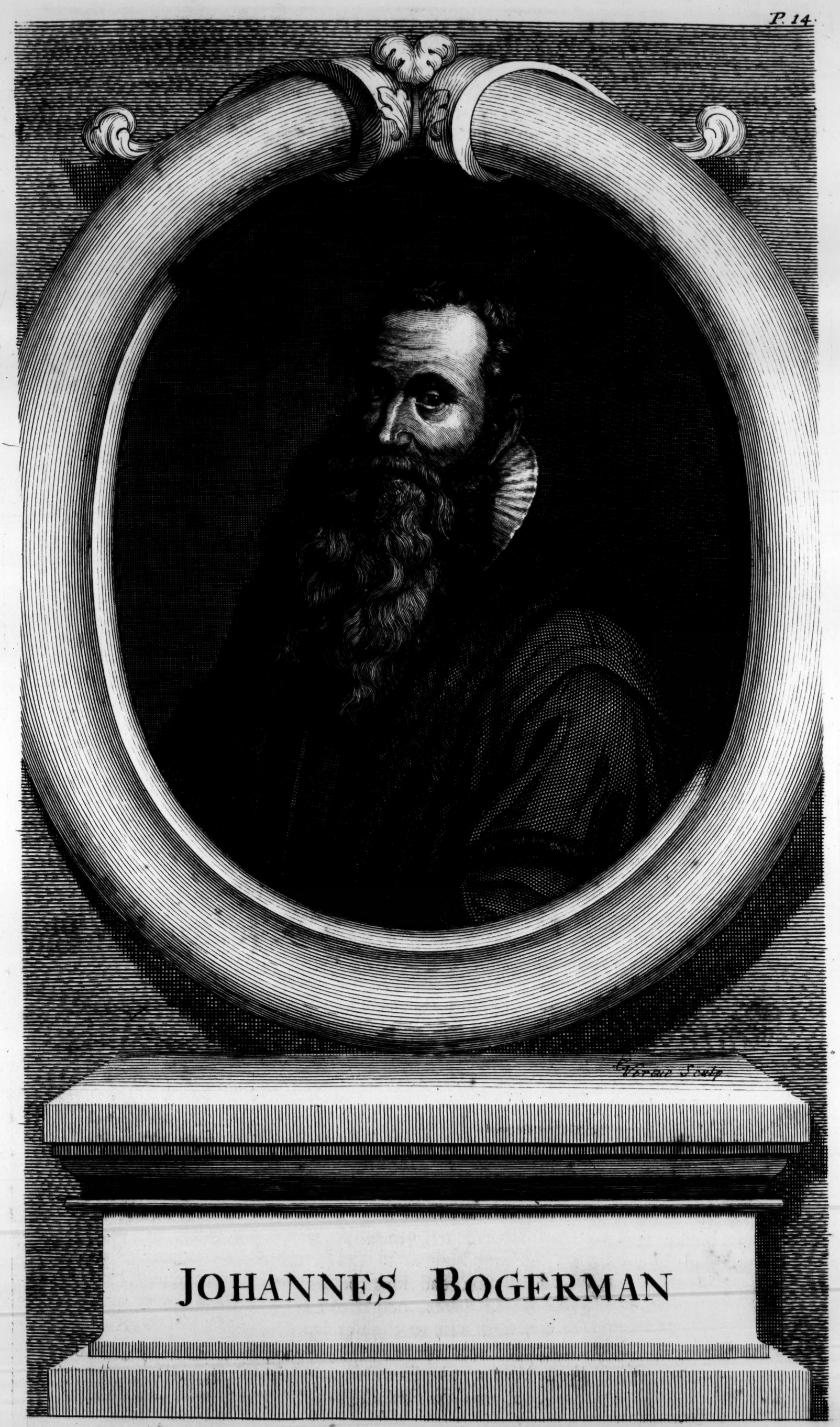
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JOHANNES BOGERMAN

The ſaid *Remonſtrants* were likewiſe of opinion, that the two Scribes, *Damman* and *Feſtus*, were too much prejudiced againſt them, to be duly qualify'd for regiſtring ſuch weighty matters, as were to be tranſacted in the Synod. *Damman*, they ſaid, had long before, and publickly in ſeveral writings condemned the Doctrine of the *Remonſtrants*, had joyn'd in widening the breach at *Nimeguen*, and elſewhere, by ejecting the *Remonſtrants*, and in publiſhing the Acts of the laſt Provincial Synod of *Gelderland*, under the title of, *The written Conferences of* Gelderland, he had been guilty of ſeveral remarkable wreſtings and prevarications; inſomuch that he could not be truſted with the Pen in this affair, but at the manifeſt peril of the *Remonſtrants*. Neither were People leſs ſcandalized at his inconſtancy; for having been formerly a follower of *Arminius*, he had lived like a Friend and Brother with *Jacob Bruno*, at that time Miniſter of *Arnhem*, who marry'd the Siſter of the ſaid *Arminius*; and not only ſo, but had highly extolled and recommended the opinions of the *Remonſtrants* to others, and proceeded ſo far, after he had been received into the Miniſtry by the Claſſis of *Zutphen*, who he knew were of the ſame opinion, as to ſay plainly, *Our Theology is no Theology, but meer* Calvinology, *and* Bezology; meaning that many of the Clergy did not fetch their Divinity from the Word of God, but from the Books of *Calvin* and *Beza*. They lookt upon *Feſtus* not only as one of the principal promoters of the ſeparation; but they likewiſe ſaid of him, that he did not ſcruple to make uſe of tricks and artifices; that he had formerly falſify'd ſome of the poſthumous works of the *Trelcatij*, in the ſecond edition, which he had the care of publiſhing, directly contrary to the firſt impreſſion, and intent of the Authors; and that he had betray'd yet greater unfaithfulneſs in publiſhing *the Specimen, or Pattern of the* Netherland *differences*. AN° DOM. 1618.

After the election of the Preſident, his Aſſeſſors, and the two Scribes of the Synod, the Letters of credence were delivered to the proper Officers of the ſaid Synod. Theſe Letters were read at the third Seſſion in the afternoon, and approved. In the Credentials preſented by the Deputies of *Over-Yſſel*, it was obſerved, that they were inſtructed, **to judge, not only according to the Word of God, but alſo according to the Analogy of Faith, as contained in the Confeſſion, and Catechiſm of theſe Churches.** Thus did they ſeem to make the ſaid Confeſſion and Catechiſm a rule whereby to judge of the truth of doctrine, to put them on the ſame foot, and to aſcribe to them the ſame authority as to the Holy Scriptures. But on the contrary, thoſe of the aforeſaid Province to avoid this ſuſpicion, declared, that they and the Brethren by whom they were deputed, acknowledged that the Word of God was the only rule whereby to judge of the truth of any doctrine, and that their intentions alſo were to judge only according to that rule; and that as for the mention of the *Confeſſion* and *Catechiſm* made in the Credentials of their Principals, they did not intend by it, to put the ſaid Formularies on the ſame foot, and in the ſame rank with Holy Scripture, but only meant that they held them to be ſcriptural, and Formularies of Unity in ſound Doctrine; and that in caſe any controverſy ſhould happen about the ſaid Unity, it was to be decided by thoſe Formularies. This Declaration ſatisfy'd the Synod. *Remarks on the Credentials of the Eccleſiaſtical Deputies of* Over-Yſſel, *with thei Explanati ns.*

In the Credentials of the *Remonſtrants*, who were deputed by the Clergy of the Province of *Utrecht*, there were three things obſerved as to the inſtructions how they were to behave at the Synod: *Firſt*, That no power was given them to treat of any other matters, than what related to the *Five Points*. *Secondly*, That they were charged, in caſe any other things ſhould be propoſed, not to meddle therewith, till they had conſulted their Principals, or thoſe by whom they were ſent. *Thirdly*, That the Powers given them were only to conſult, and to defend the opinions of the *Remonſtrants*; or, as was expreſly added, to accommodate matters, but not to conclude or determine any thing. They of *Utrecht* pray'd, that a copy of theſe Remarks or Obſervations might be given them in Writing, and time allow'd them to conſider of them, which was granted. *Remarks on the Credentials of the* Remonſtrant *Deputies from* Utrecht.

Then the foreign Divines were aſked, whether they had any Credentials to produce to the Synod? But it was anſwered by the Lay Commiſſioners, that they had already preſented theirs to the States-General, and that ſome of them had beſides brought Credentials to his Excellency, whereby they proved their deputation. This anſwer contented the Synod. The States themſelves had likewiſe writ to their Commiſſioners at *Utrecht*, to take care that the Divines from *England*, and thoſe of *Credentials of the Foreign Divines.*

Geneva,

ANNO DOM. 1618. *Geneva*, ſhould not be obliged to produce their Credentials at the Synod, their High Mightineſſes being of opinion that that was ſufficient. They were therefore preſſed no further about their Commiſſions. But this appeared the ſtranger to ſome, becauſe formerly no Eccleſiaſtical Deputy would have been admitted to a Synod, if he brought with him no other Credentials but what he received from the Civil Powers, and even ſcrupled to produce them. But the aſſurances they had that theſe Foreigners favoured the party of the *Contraremonſtrants*, made them overlook the reſt for this time. However, the Deputies of *Geneva* produced their Commiſſion, by delivering a letter writ in the name of the Miniſters of their Church, and Profeſſors of their Univerſity, which was read the ſame day, and in which were the following expreſſions: 'The thieves break in, and juſt as at a conflagration, all is 'in confuſion, and nothing is to be ſeen but ſtealing and plundering; ſo now we 'find that the Articles of our holy Faith, which ought to have been preſerved in-'violate, and in the treaſury of a good conſcience, are rent and torn by litigious 'diſputes, and ſuſpected novelties; that the very names of the beſt Miniſters 'and Servants of God are thought a reproach; that learned modeſty and ſim-'plicity are counted crimes; that the Confeſſions taken out of the Word of God, and 'ſealed with the blood of ſo many Martyrs, are reputed prejudicial; the acuteneſs 'of mens underſtandings, and the edge of their ſtile are now turned againſt the 'bowels of their Mother, inſtead of being employed againſt the enemies of Truth, 'as formerly; and laſtly, the ancient hereſies of the *Arians* and *Pelagians*, that 'were baniſhed out of the Church, and had ſlept ſo long, are now awakened and 'ſtirred up again.'

A Letter from the Church and Univerſity of Geneva to the Synod.

From this letter it appeared plain enough what the people of *Geneva* thought of the *Remonſtrants*, and what kind of ſentence their Deputies were like to pronounce againſt them.

The next day, being the *fourth Seſſion*, the Deputies of *Utrecht* returned an anſwer in writing to the obſervations made upon their inſtructions: '*Firſt*, That they 'were armed with ſufficient powers by their Principals, not only to treat of the '*Five Articles* of the *Hague*, but likewiſe of other *Gravamina*, relating as well to 'the Doctrine as Diſcipline of the Church; and that the authority of defining and 'determining was plainly enough implied in the word *judge*, which was therein 'expreſſed; and which they themſelves did not ſcruple to explain by that of *de-'fining* or *determining*. *Secondly*, That they would not conſult with their Princi-'pals upon any matter, unleſs the Synod allowed them ſo to do. But that if they 'ſhould find it abſolutely neceſſary to confer with thoſe who ſent them, they would 'firſt aſk the leave of the Synod, and freely ſubmit themſelves to their pleaſure 'therein.' This declaration, and the aſſurances given by the ſaid Deputies of *Utrecht* that their inſtructions were conformable, gave entire ſatisfaction to the Synod.

An Anſwer of the Remonſtrants *of Utrecht to the Remarks on their Credentials.*

To proceed now to the buſineſs itſelf; the Political, or Lay Commiſſioners, thought it convenient, that the Articles, or Rules and Orders for the government of the Synod which had been projected the year before, and afterwards confirmed by the States, ſhould be read, to the end that the Members might know how they were to behave themſelves in that Aſſembly. Theſe Rules and Orders are to be found among the writings of *Uitenbogart*, as likewiſe in the Acts of the Synod, but with ſome diverſity, ariſing, as I think, from hence, namely, that the former gives us them, as they were drawn up on the 11th of *November* of the paſt Year; whereas they were entered into the books of the Synod with thoſe alterations that were afterwards made by the Deputies at the Generality. Which laſt, becauſe the Synod was content to conform to them, I have thought fit to enter here, pointing at the ſame time to the principal variations.

Rules or Orders for the Government of the Synod.

'I. IN the firſt and chief place, their High Mightineſſes the States-General have 'thought fit to publiſh a day of general Faſting and Praying throughout 'all the Provinces, fervently to beſeech Almighty God to bleſs the approaching 'tranſactions, to the end that peace may be reſtored both in Church and State, 'and mutual unity may be re-eſtabliſhed, to the honour of God.

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'II. That the calling and ſummoning of the National Synod be perfoꝛmed by 'the States themſelves. And that in the circular letters which they iſſue foꝛ that 'purpoſe, expreſs mention be made of the Five Articles. Moꝛeover, if any of the 'Pꝛovinces have any other grievances oꝛ inconveniences which may ſeem to affect 'all the churches in the Netherlands in general, oꝛ in caſe there may have remained 'ſome which could not be eaſily determined in the reſpective Pꝛovincial Synods; 'let thoſe who ſhall be deputed to the National Synod dꝛaw up the ſaid gꝛievances 'in writing as plainly and clearly as they can, and lay them befoꝛe the ſame.

'III. To the end that all the tranſactions of the Synod may pꝛoceed regularly, 'and that all confuſion and diſoꝛder may be obviated, let ſix perſons, ſuch as ſhall 'be eſteemed the moſt fit foꝛ that purpoſe, be choſen out of the particular Synods, '(as they call them) and be ſent up to the General oꝛ National. Among them 'let thꝛee at leaſt be Miniſters of the Woꝛd of God; and the other thꝛee either El-'ders, oꝛ other Members of the Church, and ſuch as make pꝛofeſſion of the Re-'formed religion, being perſons of a good life and converſation.

'IV. That all the French churches within the dominions of the States-General 'be likewiſe called to the National Synod; as alſo thoſe perſecuted churches in 'Flanders, Brabant, oꝛ other pꝛovinces of the Low-Countries, pꝛofeſſing the ſame 'Religion with us in both languages: who to that end aꝛe to repair to the near-'eſt appꝛoaching Pꝛovincial Synod.

'V. Moꝛeover, that application be made to the moſt potent King of Great Britain, 'as alſo to the Reformed churches of France, of the illuſtrious Electoꝛ Palatine, the 'Landgrave of Heſſe, alſo the churches of Swiſſerland, making pꝛofeſſion of the 'pure Reformed religion, and thoſe of Geneva, foꝛ the ſettling oꝛ eſtabliſhing of 'unity and agꝛeement in Religion: to the end that each of them may depute thꝛee 'oꝛ four peaceable, diſcꝛeet, and learned Divines, who may aſſiſt the Synod by 'their pꝛeſence and pꝛudence, and uſe their endeavours to remove the difficulties 'which have aꝛiſen in the Church.

'VI. That beſides theſe, the Pꝛofeſſoꝛs of the Univerſities of theſe Pꝛovinces be 'likewiſe ſummoned thither.

'VII. Item, That certain learned Divines be invited foꝛ the ſame purpoſe from 'the neaꝛeſt Churches of Eaſt Freeſland, as alſo from the Church of Bremen.

'VIII. It ſhall be fꝛee to all and ſingular of thoſe Divines and Miniſters of 'God's holy Woꝛd, (together with thoſe Deputies mentioned above) having fiꝛſt 'obtained leave of the Pꝛeſident oꝛ the Aſſembly, to offer their ſcꝛuples oꝛ gꝛie-'vances, upon condition that they ſubmit the ſame to the judgment of the Synod. 'And to pꝛevent any diſoꝛder, they ſhall keep away fꝛom the Synod (unleſs it be 'otheꝛwiſe permitted) when any determination is made of their caſe.

'IX. The famous Five Articles ſhall be treated of in the fiꝛſt place by the Synod, 'as alſo the difficulties which have aꝛiſen fꝛom thence, to the end that it may 'be plainly ſeen how the ſame may be removed with the leaſt tꝛouble, and in 'the moſt pꝛoper manner, as faꝛ as the peace of the ſaid churches, and eſpe-'cially the purity of doctrine, will allow. After theſe, the remaining Gravamina 'and difficulties, whether general oꝛ particular, relating to the Churches, may be 'diſcuſſed in their tuꝛn.

'X. In all which if there happen any diſpute about the Truth of Doctrines, the 'States Commiſſioners ſhall take caꝛe that a due and ſtꝛict inquiꝛy be made into 'the Woꝛd of God, as the only ſuꝛe and infallible Rule of Faith, and not into any 'humane writings; in oꝛdeꝛ to which, that ſo it may plainly appeaꝛ that nothing 'elſe is intended but the honour of God, and peace of the Church, all the Deputies 'ſhall oblige themſelves theꝛeto in this Synod, upon their oaths.

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'XI. And whatever paſſes in this manner by a plurality of voices, ſhall be deemed 'and holden for a Decree of the Synod. But ſo nevertheleſs, that thoſe who may 'otherwiſe vote, ſhall not upon that account be ſuſpected, or blamed, or brought 'into any kind of trouble.

'XII. In caſe any doubts or differences ariſe, the cauſes whereof do not appear 'clearly enough to the Synod, that Aſſembly ſhall be at liberty to make a receſs or 'adjournment in order to conſider thereof, at ſuch times, and in ſuch manner, as 'the Members ſhall think fitting. Which being done, the Commiſſioners ſhall 'again repair to the meeting without any new ſummons.

'XIII. It is agreed that the time of opening the Synod ſhall be * the 1ſt of No-'vember, 1618. New Stile.

'XIV. Care ſhall be likewiſe taken that the States-General do ſignify the ſame 'to the reſpective Provinces, and that all the French churches among them have 'notice alſo thereof, to the end that the Provincial Synods may be holden every 'where, at the lateſt before † the 1ſt of November, for preparing matters.

'XV. As for the place to be appointed for celebrating the National Synod, the 'ſame ſhall be the town of Dort.

'XVI. It is further thought adviſeable, that each Province ſhall depute two 'worthy perſons, well qualified for this buſineſs, making profeſſion of the Reformed 'religion, and being Members of the Church; to the end that being fully autho-'rized by their Principals, the States of the reſpective Provinces, they may always 'be preſent at every ſeſſion of the Synod, and help to direct and manage all matters 'there, ſo as to prevent diſorder and confuſion.

'XVII. Lastly, When the Synod is ended, a report ſhall be made to the States-'General of all and each of their Acts; to the end that their High Mightineſſes 'may proceed in a proper and legal manner to approve and confirm their Decrees 'when preſented to them.'

A general Faſt ſolemnized.

The general Faſt, mentioned in the firſt of theſe Articles, was ſolemnized throughout all the Provinces, and their Towns and Diſtricts, on the 17th of *October*. In the Proclamation for the ſaid Faſt, people were required to pray, 'That God would 'pour forth his holy Spirit and Grace upon the Synod, that ſo that all matters 'might be there treated and determined in his holy fear, to his honour, and for the 'preſervation of the true, chriſtian, *Reformed* religion, together with the peace and 'tranquillity of the churches of this Nation in general, and of thoſe of every Pro-'vince, Town, and Diſtrict in particular, to the end that thereby the antient com-'munion, friendſhip, and mutual unity which formerly prevailed among them, 'might be reſtored and re-eſtabliſhed.'

After this, the States of *Holland* ſent letters to all the Claſſes, bearing date the 17th of *November*, by which all the Clergy were required to make mention of the National Synod in their public prayers, and to beſeech God that he would preſide over the ſame with his holy Spirit; and at the ſame time to remember in like manner the *Reformed chriſtian* communities in *Auſtria* and *Bohemia*, to the end that he would be pleaſed to protect and increaſe them.

Conſultations about the calling of the Remonſtrants *to the Synod.*

In the fourth Seſſion it was likewiſe deliberated, (foraſmuch as the IXth Article required that the buſineſs of the *Five Points* ſhould be firſt diſcuſſed) after what manner the *Remonſtrants* ſhould be called to the Synod. [1] *Gomarus*, who appeared at the National Synod as Divinity Profeſſor of *Groningen*, ſaid, *That they ought firſt to be aſked, whether they recognized the Authority of the States-General.* The Preſident of the Lay Commiſſioners ſaid, *That there was no diſpute here about the Authority of the States.* The other replied, *That he moved it here, becauſe of the reports*

* *In the other Copy it was the 1ſt of* May. † *In the other Copy it is the 1ſt of* February. [1] Epiſt. Eccleſ. p. 518.

reports that the Remonſtrants *did not own the States-General for their lawful Sove-reigns.* It was finally reſolved, that a letter ſhould be ſent to the whole body of the *Remonſtrants*, to the end that they might depute ſome from among themſelves, three at the leaſt, out of every Province. But when the Preſident *Bogerman* aſked, whether all *Remonſtrants* were to be admitted into the Synod? the Preſident of the Lay Commiſſioners made anſwer, *That he would explain his mind further with reſpect to their numbers, to the Eccleſiaſtical Preſident, and to the Scribes.* We alſo find in the books of the *Remonſtrants*, that the Deputies of *Utrecht* were conſulted about ſummoning the ſaid *Remonſtrants*, and the ſecurity to be allowed them, but that it was publickly replied by one of the Clergy, *That the* Remonſtrants *ought not to be allowed to appear in ſuch great numbers at the Synod, as that they might be able to over-vote the reſt.* But others were of opinion, that they had ſufficiently fenced againſt this danger, and that now their only care was to keep away ſome of thoſe, who, as they thought, if the choice were left to the body of that party, would doubtleſs be returned, which might very much retard the affairs of the Synod, or at leaſt tend to amuſe them by much contradiction. The aforeſaid writers do further affirm, that *Bogerman* and the principal leaders of the Synod managed matters ſo well with the Lay Commiſſioners, that the next day the order for inviting the *Remonſtrants* to the Synod (under pretence of a reviſion) was ſuperſeded; and it was agreed, that only ſome few of them ſhould be perſonally cited by letters to appear at *Dort* within a few days. It is ſaid in the Regiſters of the Synod, that it was left to the choice of the Lay Commiſſioners, whom, and how many they would ſend for. But the *Remonſtrants* think that thoſe Gentlemen acted in that matter conformably to the mind of *Bogerman* and his adherents. It was reſolved at firſt to cite or ſummon fifteen of the *Remonſtrants* thither, but afterwards they made ſome alterations, both as to the number, and the individual perſons who were to have come; of which we ſhall ſpeak more particularly in the proper place.

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At the *fifth* Seſſion, which was the 16th of *November*, the letters of Citation, that were to be ſent to the ſaid *Remonſtrants*, were read and approved by the Aſſembly. The *Remonſtrant* Deputies of *Utrecht* obſerving that *Epiſcopius* was in the liſt of thoſe who were to be cited, alledged that he ought to appear there as a Member, having been called thither by the States of *Holland*, together with his Collegue *Polyander*, and that therefore he could not be cited as a Party. But the Preſident *Bogerman* replied, *That the Lay Commiſſioners had thought fit to cite him*, and admoniſhed thoſe of *Utrecht* not to ſhew themſelves ſo zealous in oppoſing it. However, two days before the opening of the Synod, ſeveral of the *Remonſtrants* met at *Leyden*, in ſuch numbers as the ſeaſon of the year, and the circumſtances of their churches would admit of, to conſider how they were to behave themſelves in relation to the National Synod. They agreed that their cauſe was juſt, and that they ought neither to give it up, nor forſake it: but that whilſt others laboured to oppreſs it, they were obliged to take the more pains to defend it, and to commit the ſucceſs to God. They likewiſe agreed to depute ſome from among themſelves to *Dort*, to the end that in concert with *Epiſcopius*, (who was going to take his place in the Synod, purſuant to the reſolution and notification of the States of *Holland*) they might procure leave, on the behalf of the whole body of their Party, to appear at the Synod, in a competent number, and under ſafe conduct, in order to defend their cauſe, and that therefore they might be allowed to ſend thither, in due time, ſuch perſons as they ſhould judge qualified for that purpoſe. *John Arnold Corvinus*, *Philip Pynakker*, and *Aſſuerus Matthiſius*, were the perſons pitched upon, and they, with *Epiſcopius*, came to *Dort* on the 16th of the aforeſaid month. There they made known their requeſt to the Lay Commiſſioners, and by them were informed of the reſolution which the Synod had taken the day before, of citing *Epiſcopius* thither, together with ſome others of the *Remonſtrants*. It was anſwered on the part of the *Remonſtrants*, that 'It was unreaſonable to cite or ſummon thoſe 'to juſtify themſelves who were ready and willing to come of their own accord, 'and eſpecially that *Epiſcopius* ought not to have been put among the perſons cited, 'becauſe he was invited by the States to the Synod, as well as his Collegue, and in 'conſequence thereof was come to take his place among the reſt of the Profeſſors.' The reſolution of the States of *Holland*, to which they referred, was the following, taken on the 20th of the laſt *September*, 'It is likewiſe ordered, that notice be given

SESSION V.

A Meeting of certain Remonſtrants *at* Leyden.

They ſend to the Synod to deſire they may have the liberty of deputing ſome of their number to defend their Cauſe.

An° Dom. 1618. 'to D. *John Polyander*, and *Simon Episcopius*, both of them Professors of sacred 'Theology at *Leyden*, duly to prepare themselves to appear personally on the first 'of *November* next, and there to assist the National Synod with their best counsel 'and advice.' The *Remonstrants* likewise added, That if the Synod should still proceed with this their citation, they would give occasion thereby not only to the people of their own party, but also to all good men, to entertain strange thoughts and suspicions of the Synodical proceedings. But being assured by the aforesaid Lay Commissioners, that the Synod would not alter their mind, and that the citation must proceed, they prayed that it might at least be sent to the whole body of the *Remonstrants*, and not to any single persons, to the end that they might be at liberty to send such as they should judge best qualified to defend their cause. They therefore begged that the first resolution of writing to the whole Body of the *Remonstrants*, which was taken on the 16th, might be confirmed. But they were told, that this request should not be granted. And as they persisted in making it, the Commissioners of the Province of *Holland* said at last, that this matter was not in their power alone, and that they, the *Remonstrants*, should present a petition in writing at a full meeting of all the Lay Commissioners of every Province. This was done the next day, not only in writing, but by word of mouth; and they particularly insisted, that *Nicolas Grevinkhovius*, and *Simon Goulart*, (whose names were also in some of the letters of citation) might be joined to them. Their petition was drawn up in *Latin*, and was of the following tenor:

Worshipful and Honourable Gentlemen,

Their Petition to the Lay Commissioners.

'FOrasmuch as your Honours have thought, that it might be of use to this Na-'tion and the Church, that some of the *Remonstrants* should be cited before 'the National Synod assembled in this town of *Dort* by the authority of their High 'Mightinesses the States-General, to the end that for the composing and extin-'guishing those unhappy Differences that have so long infested the Churches of the 'United Provinces, to the great and much to be lamented damage of this our 'Country, and of its Churches, there might be set on foot, in the fear of the Lord, 'a serious and amicable Conference, founded on the Word of God, wherein the rea-'sons of both sides might be examined and tried by the holy Scripture, the only 'Rule and Judge of Controversy: and having heard that your Honours have al-'ready prepared letters for that purpose to such *Remonstrants* whom you had before 'thought fit to call to the Synod: We therefore, the underwritten Ministers, who 'arrived here yesterday, on the part, and by the order of our Brethren the *Remon-'strants*, (with the renowned D. *Simon Episcopius* Professor of Divinity in the Uni-'versity of *Leyden*, invited to the Synod some time since, by letters from their 'Lordships the States of *Holland* and *West Freesland*, together with other Professors 'of Divinity) in order jointly and submissively to desire that the *Remonstrants* may 'be allowed to appear in a competent number at the Synod, for the defence of their 'cause, and for declaring the reasons of their opinions about the controverted Points, '(which is what the *Remonstrants* have always greatly desired, and still do desire) 'do most humbly and dutifully beseech, intreat, and supplicate your Honours, that 'the said *Remonstrants* themselves may be allowed the liberty of chusing, appoint-'ing and deputing to the Synod from their Assembly, such as they shall judge the 'best qualified for Advocates and Defenders of their cause, without excepting even 'those, who, about a week before the opening of the Synod, and some of them 'after it was actually opened, were deprived of their Ministry, that so it may not 'appear that the *Contraremonstrants* have designedly disarmed us of the defence of 'those from whom we expect the most assistance, and which, it seems as if they 'themselves thought, would not a little retard their affairs; and we pray particu-'larly that all those *Remonstrants* who were at the Conference of the *Hague*, may 'appear at the same time with the rest of their Brethren before the Synod; it being 'but just that those who have hitherto jointly promoted the interests of our Body 'to the best of their power, should from henceforwards defend and justify the same 'cause with their united labours, when it shall be brought before the very learned 'Assembly of foreign Divines; and to that end should each of them, without ex-'ception, be allowed a safe conduct for going to, and returning from the Synod: 'Which equitable and well-grounded request of ours, in case your Honours will

'vouchsafe

'vouchsafe to grant us, we solemnly promise, that within a fortnight, to be counted from next *Tuesday*, we will appear before the Synod at *Dort*, by the Grace of God, in such numbers as your Honours shall direct; and we entirely hope, that the whole Church and Nation will reap much benefit from this conference, and enquiry into the truth of things. Which God Almighty grant, thro' his dear Son. *Amen.*' An° Dom. 1618.

This was signed by *J. Arnoldus Corvinus*, Minister at *Leyden*; *Philip Pynakker*, Minister at *Alkmaer*; and *Assuerus Matthisius*, Minister at *Campen*. And a little lower was written, *I likewise earnestly pray the same, by order, and on behalf of the Brethren:*

Simon Episcopius, Professor of Divinity.

The Lay Commissioners, after much deliberation, return'd an answer to the said Petition, by word of mouth, and to the effect following:

The Answer of the Lay Commissioners.

'THAT they adhered to the last resolution of the Synod, not thinking fit to allow that the *Remonstrants* should pass for a distinct body, or make any deputation of persons in their common name, to treat of their affairs at the Synod, forasmuch as the States acknowledged no other body of the *Low-Country* Churches, than that which was represented by its Deputies in the Synod: nor could they suffer every one of the *Remonstrant* Ministers who were at the conference of the *Hague*, to appear at the Synod, particularly *Uitenbogart* and *Grevinkhovius*, both of them being deposed by the Provincial Synod, and the Order that was made for calling a National Synod, expresly requiring that those who were deputed thither, should be in the actual exercise of the Ministry. But that they consented however, that *Grevinkhovius* himself, and any other of the Ministers whom the *Remonstrants* should think fit to make use of, pursuant to the VIIIth Article of the aforesaid Orders, might appear among the Auditors at the Synod, and even propose their objections with the previous leave of the President, or Assembly, provided they submitted themselves to the Judgment of the Synod. As to the safe conduct which they desired, *the Commissioners added*, they might depend on it, that it should not be deny'd them. None should be detained, or molested by the Synod for an Ecclesiastical matter. But in case any of them should happen to offend against the Temporal Magistrate, or do any thing exclusive of Ecclesiastical matters, whereby they might become obnoxious to the Fiscal, or other Officers of the Civil Powers, their Honours would not warrant them in such cases, but every man must answer for himself.'

John Hales of *Eaton* speaking of this negotiation of the *Remonstrants* with the Lay Commissioners, says, 'That those Gentlemen did indeed communicate these matters to the Ecclesiastical President, the two Assessors, and the Registers or Scribes, asking their advice; but that all was transacted without the knowledge of the Synod, and that the Clergy were told no more of it, than those Lay-men thought fit:' So that no entry was made thereof in the books of the Synod. However, most part of that Assembly were satisfied in the answer given to the *Remonstrants*. But these had a great deal to object against on their side, many of them complaining of the partiality which they thought they observed in this treatment. They were of opinion, that they had the same right as the *Contraremonstrants* to depute, and to be deputed, and consequently to sit in the Synod, being lawfully called to the Ministry, and the Government having allow'd their doctrine, by the resolution passed in the Assembly of the States, for the establishment of a *mutual Toleration*. It was therefore very hard and unreasonable, they said, to be cited as criminals and private persons before a Synod, which consisted chiefly of their adversaries. They added, that *Maurice*, Elector of *Saxony*, had formerly protested at the Diet of the Empire against the Council of *Trent*, declaring, that he should not esteem it of any validity, unless the *Protestant* Divines might be not only heard there, but also be allow'd the privilege of freely debating and voting with the other Mem-

The Complaint of certain Remonstrants.

ANº DOM. 1618. Members of the ſaid Council; which privilege they the *Remonſtrants* ought likewiſe to enjoy.. It was unjuſt, they ſaid, that the Synod pretending to judge of the general or common opinion of the *Remonſtrants*, ſhould allow no more than *Thirteen* or *Fifteen* to appear before them. For ſuppoſing that a number of them thus cited ſhould injure the common cauſe of their body, either thro' ignorance, imprudence, or any other incapacity, and ſhould not be able to make good their doctrine, which they lookt upon as a very *neceſſary Truth*; was it reaſonable that this ſhould be turn'd to the diſadvantage of the reſt of the *Remonſtrants*, who had not given any inſtructions or powers to thoſe that were cited, much obliged themſelves to hold for good and valid whatever the ſaid cited perſons ſhould do or tranſact? If the cited perſons were to ſpeak, and appear in the name of the reſt, they ought to be ſent and commiſſioned by the reſt.

Objections of the Contraremonſtrants. 1 The *Contraremonſtrants* urged on the other ſide, that the buſineſs of the *Remonſtrants*, and the part they had to act at this Synod, was to do what their name imported; to wit, to remonſtrate. That in the year of our Lord, 1610, they addreſſed themſelves to the States of *Holland* with a *Remonſtrance*, which did by no means agree with the doctrine of the *Reform'd* churches, or with the *Reform'd* religion; and that they had thereby deceived, or miſled a great part of the Aſſembly of the ſaid States: wherefore it was now thought proper, that ſince they had miſtaken their way, knockt at the wrong door, and remonſtrated improperly, and in vain, they ſhould lay open their opinions and doctrines before this Synod, as the ſupreme Eccleſiaſtical Aſſembly of the *United Netherlands*, and aſk of them what they had prepoſterouſly deſired of the States, *viz. That they with their opinions about the* Five Points, *ſhould be recognized as orthodox Paſtors in the Reformed church.*

It was moreover alledged, that the *Remonſtrants* were never own'd as a diſtinct Body or Church, being no other than private Miniſters, and conſequently could be cited only in that quality. That they could not be judges in their own cauſe, but that the Synod, to which belong'd the judgment concerning controverſies, had a right to call or cite them before their Tribunal.

The three Deputies of the *Remonſtrants* finding they could not prevail, promiſed to appear however in the quality of cited perſons at the appointed time. Whereupon, when they were leaving *Dort*, and actually embark'd, in order to give an account to the reſt of the *Remonſtrant* Clergy of their negotiations, the Letters of the Lay Commiſſioners, and others from the Eccleſiaſtical Members of the Synod, were brought on board to them. Thoſe of the former were directed to *Epiſcopius*, and the three *Remonſtrant* Deputies in general; but thoſe of the latter, to each of them in particular. The firſt, as tranſlated from the *Latin*, ran thus:

Reverend and Learned Gentlemen,

The Summons ſent by the Lay Commiſſioners to the Remonſtrants.

'FOraſmuch as their High Mightineſſes the States-General of theſe United Provinces, have called a National Synod againſt the firſt of this month, as every one knows, to which they likewiſe long ſince invited ſome of the moſt famous Divines of *Great Britain*, *France*, the *Palatinate*, *Brandenburg*, *Heſſe*, *Swiſſerland*, *Geneva*, *Bremen*, *Embden*, and other churches making profeſſion of the *Reform'd* religion, to the end that theſe deplorable differences in religious matters, which are ſo very prejudicial, as well to the publick as to private perſons, may be examined into, the Common-wealth preſerved, the Church quieted, the mutually imbittered and eſtranged minds compoſed, and every thing henceforward, directed to the honour of God, and the good of our common Country: And whereas the Foreign Divines have alſo appeared at this Meeting, which was firſt opened on the 13th Inſtant, in the preſence of the Commiſſioners of their High Mightineſſes the States-General, in a happy hour, without regarding the pains and troubles of their journey; and whereas none of the *Remonſtrants* (as they are called) but thoſe who were deputed by the City of *Utrecht*, have appear'd in this Aſſembly: We therefore the Commiſſioners of their High Mightineſſes the States-General, being deſirous that all matters ſhould be diſcuſſed with decency and order, as becomes the Houſe of the Lord, have given directions for ſummoning them (as we do accordingly

[a] *See* Trigland's *Hiſtory in* Low-Dutch, *p.* 110.

'cordingly hereby cite and ſummon your Reverences) and for giving notice not only to all of 'em in general, but alſo to each of the chief and moſt learned, whom we know to have embraced that party, and who are capable of defending the ſo called *Five Points*, which are deſigned to be diſcuſſed with the firſt opportunity; that within fifteen days after ſight of theſe preſents, they appear at this Aſſembly which has been lawfully called, and inveſted with full powers by their ſaid High Mightineſſes, to the end that in the fear of the Lord, they may freely propoſe, declare and defend their doctrines relating to the ſaid Articles, or *Five Points*, as far as they can, or as they judge it neceſſary. And in caſe they have any other doubts upon, or objections againſt any other doctrines contained in the *Catechiſm* and *Confeſſion* of theſe Churches, that they draw up the ſame in writing, together with their reaſons, to the end that it may be the more timely and maturely deliberated and weigh'd, ſo that nothing may remain to interrupt this ſacred Aſſembly, divide the minds of men, or diſturb the peace of the Republick. This we have thought fit to notify to all in general, and particularly to your Reverences, to the end that none may hereafter pretend ignorance, or complain that any thing has been neglected by us, which might have contributed to the peace and edification of the People. An° Dom. 1618.

'But in caſe any perſon ſhall neglect to pay obedience to this our citation, in fourteen days after he ſhall have received the ſame, he ſhall be deem'd to have abandon'd his cauſe, and to have been guilty of contumacy; as alſo to have cut himſelf off for the future from all pretences of diſputing, and doubting, or of moving any doubt among others, to the hurt or ruin of the Church, or finally of contradicting inſolently and wilfully, any doctrine which is founded on the Word of God, after any Decree ſhall be lawfully paſt in the Synod.

Farewel, Reverend and Learned Gentlemen.

Dated at Dort, Anno 1618, *this* 16*th* November, *N. S.*

The Subſcription was,

The Commiſſioners of their High Mightineſſes the STATES-GENERAL, *and in their name,*

Sign'd by

DANIEL HEINSIUS.

The Direction was,

To the Reverend and Learned SIMON EPISCOPIUS, JOHANNES ARNOLDI CORVINUS, PHILIPPUS PYNAKKER, ASSUERUS MATTHISIUS, *at* DORT.

The other Letter; to wit, that from the *National Synod*, was as follows:

Reverend and Learned,

'THE National Synod of the *Low-Country* churches lawfully aſſembled at *Dort*, in the name of the Lord, and by the Authority and Command of their High Mightineſſes the Lords the States-General of the *United Provinces*, in order to inquire into, and remove the unhappy differences ariſen in the ſaid churches, underſtanding that it is the pleaſure of the ſaid States, that the *Five Articles* of the *Remonſtrants* ſhould be firſt conſidered and determined, foraſmuch as the aforeſaid differences have chiefly ſprung from thoſe Articles; they have therefore thought it juſt and neceſſary, that beſides thoſe who are now preſent at this Meeting, on the behalf of the *Remonſtrants*, there ſhould be further called and ſummoned thither from *Gelderland*, *Henry Leo*, *Bernherus Vezekius*, and *Henricus Hollingerus* from the Diſtrict of *Grave*. From *South-Holland*, Mr. *Simon Epiſcopius*, *Bernardus Dwinglo*, *Johannes Arnoldi*, *Edvardus Poppius*, and *Theophilus Rykewart*. From *North-Holland*, *Philippus Pynakker*, and *Dominicus Sapma*. From the Province of *Over-Iſſel*, *Thomas Goſwinus*, and *Aſſuerus Matthiſius*: And from the *Low Country Walloon* churches, *Carolus Niellius*, as the perſons the moſt ex- *The Summons from the Synod.*

'perienced

AN° DOM. 1618.

'perienced in these affairs, to the end that they may freely propose, explain, and 'defend, as far as they can, or shall think it necessary, the aforesaid Articles or Points 'before the Synod; and at the same time deliver in writing their scruples and ob- 'jections (if they have any) against the doctrines contained in the *Confession* and '*Catechism* of these churches, and the reasons for such their objections, to the end 'that the said Synod, after hearing and considering the whole, may seasonably de- 'termine all matters in the fear of the Lord: Wherefore the aforesaid Synod, by 'the authority and consent of the honourable Commissioners, does by these presents 'invite and summon you *N. N.* to the end that you, together with others, who 'have been also summoned and invited for the same purpose, may make your per- 'sonal appearance there within the space of fourteen days after your receiving this 'letter, without excuse or delay, and so, as not to incur any guilt of contumacy, 'nor seem to neglect the defence of your cause.'

Dated at Dort, *in the National Synod, this 16th of* November, *New Stile,* Anno 1618.

This letter was signed by *Johannes Bogermannus*, Synodi Præses, *Jacobus Rolandus*, Assessor, *Hermannus Faukelius*, Assessor, *Festus Hommius*, Synodi Scriba, and *Sebastianus Damman*, Synodi Scriba.

The Superscription was;

To the reverend and learned N. N.
Minister of God's holy Word, in
the Church of N.

The three Deputies of the *Remonstrants*, together with the Professor *Episcopius*, having made report to their Brethren of all that passed, and having understood that the Lay Commissioners, who were sent to *Dort* by the States-General on account of the business of the National Synod, at their instances and desire that *Grevinkhovius* and *Goulart* might be put into the list of those who were ordered to be summoned, had declared, that it was not in their power to summon any who were not actually in the Ministry, but that application must be made to the States themselves: It was thought adviseable to present a Petition to their High Mightinesses for that purpose, by the hands of *Adrian Borrius*, and *Christian Sopingius*, the one a Minister of *Leyden*, the other of *Warmondt*; in which they said:

A Petition to the States-General relating to Grevinkhovius *and* Goulart.

'That the Petitioners observing on the one hand, how just and equitable it was 'that a common cause, which concerned their whole Body, should be negotiated 'and defended by all in general, or at least without excluding those whom they 'might desire to be employed therein: and on the other hand, conceiving (with 'submission) that it did not become the National Synod, which was holden at so 'great an expence to their common country, to discuss the matters in dispute before 'Foreigners, without allowing those to be made use of, who were well known to be 'none of the meanest, on the side of the Petitioners, and who had been best in- 'structed or informed of many things that belonged to their case: They had there- 'fore thought it proper and necessary to apply to their High Mightinesses with 'their humble Petition, beseeching them, in all humility, that they would be 'pleased to allow that *Nicolas Grevinkhovius*, and *Simon Goulart*, late Ministers in 'the *Dutch* and *French* churches at *Rotterdam* and *Amsterdam*, (whose names had 'been already inserted in several of the letters of summons) might be writ to by 'their High Mightinesses Deputies, as well as others of the *Remonstrants*, and called 'to the negotiations of the Synod, at the appointed time, notwithstanding they 'were not in actual service, and that all reasons and arguments, or objections that 'should be alledged against their coming, might be removed and dispensed with.'

An Answer to the Petition.

This Petition was presented the 28th of *November*. But the Petitioners were referred to their High Mightinesses Commissioners at the Synod, and told that the business was to be proposed and stated there, and that they, the said Commissioners, would do whatever was fit and reasonable therein.

In the mean while, it was resolved at the Synod, that since they must wait for the cited *Remonstrants*, they would enter upon some of the *Gravamina*, or Points of Grievance which the Churches had laid before the Provincial Synods. The Eccle-

siastical

siastical President desired, at the end of the *fifth* Sessions abovementioned, that the Deputies of the Provincial Synods should deliver to him all the *Gravamina*, that neither related to the Doctrine, nor the general Government of the Churches, to the end that he, with the Assessors and Scribes, might single out some of them, in order to discuss the same, whilst they waited for the coming of the persons that were cited. The foreign Divines were likewise exhorted to prepare themselves to give their advices in *Latin* as occasion should require, and to deliver them according to the order or rank in which they were placed. The same day, being the 16th, since there appeared no Professor of Divinity from the University of *Franeker*, the Lay Commissioners were intreated to write to the States of *Freesland* to send up *Sibrandus Lubbertus* forthwith to the Synod. ANO DOM. 1618.

1 At the *sixth* Session, which was on *Monday* the 19th, the Acts of the past week were read; but no mention was made of the request of the *Remonstrants*, that they might be at liberty to depute some from among themselves to the Synod. Then they began to enter upon the consideration of one of the Articles of the *Gravamina*, and mention was made of translating the Bible from the Original into the *Low Dutch* language. This business had indeed been formerly referred to the Sieur *van Aldegonde*, and *Arnoldus Cornelius*, together with *Wernerus Helmichius*, Ministers of *Delft* and *Amsterdam*, but they had been dead a good while, and the Translation was hardly begun. This was judged to be a very necessary work. Session VI. *Transactions relating to a new Translation of the Bible.*

At the *seventh* Session, which was the 20th of *November*, the Divines of *Great Britain* informed the Assembly, what methods King *James* had taken in publishing the Bible in the *English* tongue, to whom he had committed that matter, and by whom he had caused it to be revised; as also the Rules that had been prescribed to the Translators for doing it. Session VII. *Some account of the* English *Translation.*

In the *first* place, they were commanded 'Not to make any new Translation, 'but to review and amend the old, which had been used before in the Churches, and 'not to depart from the same, unless the plain sense, or the force of the Original, 'might require it.

'In the *second* place, to add no Marginal Notes, but only parallel Texts.

'*Thirdly*, Where the *Hebrew* or *Greek* had two significations, they were to express the one in the Text, and the other in the Margin.

'*Fourthly*, To place the most difficult *Hebrew* or *Greek* Idioms also in the Margin.

'*Fifthly*, In translating the Histories of *Tobit* and *Judith*, since there was great 'difference between the *Greek* and the old vulgar *Latin* Texts, they were ordered 'to keep to the *Greek*.

'*Sixthly*, The expletive words which, in order to compleat the sense, were necessarily inserted in the Text, were to be distinguished by another, and different 'Character.'

They further related, that there were new and short Arguments or Contents drawn up for every Book and Chapter, and a Register of Genealogies with a Description or Map of the Holy Land added to the whole work. These Rules were not, however, wholly pursued by our Translators.

At the *eighth* Session, in the afternoon, it was agreed by most of the Members then present, that the old Translation of the Bible should not be corrected, but a new one set about; but that, however, to avoid the offence which might be taken at too great an alteration, so much of the old as possible should be reserved, especially in the Historical Books; and that in translating all from the *Hebrew* and *Greek*, use should be made of the best Versions and Expositions of others. It was moreover thought adviseable, where the Text was obscure, to add short notes, in which the reasons for rendring it after such a manner might be given. Session VIII.

The next, being the 21st of the month, and the *ninth* Session, it was deliberated whether the Apocryphal Books should be translated, and added to the Canonical. *Gomarus* said, *They ought not to be joined to the latter, for fear that as it happened in Popery, the said Apocryphal Books should pass in time for Divine and Canonical.* One of the *Utrecht Remonstrants* said, *What will become of the* Catechism *then? Will not that pass in time for a* Canonical writing, *since it is joined to the New Testament?* Session IX. *Deliberations concerning the Apocryphal Books.*

[a] Epist. Eccles. p. 514.

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ment? And when ſomebody found fault that people took texts out of the Apocryphal books to preach upon, the ſame *Remonſtrant* aſked, *Whether it was not as great a fault to expound the* **Catechiſm** *publickly in the churches?* and added, *That he did not ſee why there ſhould be more authority aſcribed to the* **Catechiſm** *than to the* **Apocrypha.** *Gomarus* ſaid further, *That it was a kind of Idolatry to honour the* **Apocryphal** *books ſo far as to join them with the* **Canonical.** To whom the Preſident *Bogerman* replied, *If that be Idolatry, it is no leſs ſo, to inſert the Explanations in the Text of the Bible, which however the Church has ſometimes approved; and the ſame objection lies againſt the* **Catechiſm.**

Seſſion X. The Members having offered their reaſons on all ſides, it was agreed to take time to conſider of this matter. Upon which, at the *tenth* Seſſion, the 22d of the month, they came to a concluſion; and they were juſt upon the point of baniſhing entirely the *Apocryphal* books from among the *Canonical*. Some of the foreign Divines ſaid, *That they had no inſtructions upon this head, and that they could not agree to ſuch a reſolution, without the knowledge, and to the prejudice of other churches.*

A Reſolution taken thereupon. It was then agreed by moſt voices, that the *Apocrypha* ſhould be tranſlated anew from the *Greek*, but not with ſo great caution as the *Canonical* books; that they ſhould be diſtinguiſhed from the latter by a particular title, with an intimation that they were *Human writings*, and with a warning and confutation of the errors contained in them. It was moreover judged adviſeable by the inland Divines, (for the Foreigners did not think fit to give any vote in this affair) that the *Apocryphal* books ſhould not be any longer placed between the Old and New Teſtament, but at the end of the Bible. In this ſame Seſſion they likewiſe deliberated concerning the number of the Tranſlators, and Superviſors, and about their duty.

Seſſion XI. On the 23d, which was the *eleventh* Seſſion, the diſcourſe about the Tranſlation was renewed. The queſtion was put, *Whether the Tranſlators ſhould not be limited to a certain time?* But it was carried by the majority, that it ſhould be left to their own diligence and fidelity.

On the ſame day arrived at *Dort* Mr. *John Hales*, Chaplain to the *Engliſh* Ambaſſador *Carlton*, in order to learn what was tranſacted in the Synod from time to time, and to tranſmit an account of it to the Ambaſſador. He immediately waited upon Preſident *Bogerman*, who aſſured him, that he would take care the Ambaſſador ſhould be informed by him of all that paſſed in the Synod. And *Feſtus Hommius* undertook to put into his hands an extract from the books of all that had been done till then. [1] And he himſelf mingled with the hearers, in order to take notes of all that he ſaw or heard. It is my intention to make uſe of the account he gives in his Letters (as not being ſo liable to the ſuſpicion of partiality) in the following Hiſtory, as often as I ſhall have occaſion.

Seſſion XII. This Gentleman tells us concerning the *twelfth* Seſſion, of which he was an earwitneſs, that the Members of the Synod made a great ſtir about matters of very ſmall importance. There was a great debate about the words *thou* and *you*, and it was conſidered whether in praying, or addreſſing ourſelves to God, we ought to ſay *thou* or *you*. Some were of opinion, that *you* implied the plural number, and that therefore it ought not to be uſed to God, who is One. Others, on the contrary, maintained, that ſince *thou* was no longer in uſe in our language, it would ſound harſh and odd in the ears of the *Netherlanders*. They likewiſe added, that *you* was not uſed in the plural, but ſingular number, and that in ſpeaking to more than one perſon, the cuſtom in our country was, to ſubjoin the word *lieden*, *ghylieden*; that is, *you People*, or *you Gentlemen*. Thoſe who inſiſted on the article *thou*, were alſo for ſaying, *thou beeſt*. The others replied, that *beeſt* was as much in diſuſe as *thou*, and that we ought to ſay, *you are*. It was likewiſe ſaid by ſome, that the word *gy*, or *you*, was uſed both in the ſingular and plural number. The Profeſſor *Polyander* was of opinion, that we ſhould keep to *you*. *Sibrandus Lubbertus*, who arrived but the day before from *Freeſland*, was for *thou*. *Gomarus* preſſed for *you*, and ſaid it might be uſed in both numbers. *Thyſius* and *Walæus* were for *you*, as alſo the Divines of *Gelderland*, *Holland*, *Zeland*, and *Utrecht*; but one of the *Hollanders* was for *thou*. The *Freeſlanders* likewiſe all of them maintained that *thou* was the moſt proper. The Preſident was of the party of the *you's*. Many

Debates concerning the words thou *and* you.

of

[1] *See* J. Hales's *Letters in* Engliſh.

of the by-ſtanders were amazed at this *logomachy*, or ſtrife about words, and laugh'd among themſelves, to hear ſuch ſolemn and grave diſputes about the particles *thou* and *you*. The *Remonſtrants* write, that there wanted but few votes to make it an Order or Decree of the Synod, that all the Clergy of the *United Netherlands* ſhould be obliged to change their Mother-tongue, as it was then in uſe, for the *thou* and *beeſt* of the *Freeſlanders*. However, the *you* carried it by a plurality of voices. AN° DOM. 1618.

After this debate was over, they went upon the word *Jehovah*, and conſidered whether they ſhould render it by the term *Lord*, or leave it as it ſtood. The Preſident was of opinion, that it ſhould be tranſlated *Lord*, and the rather, becauſe the Holy Ghoſt (as the *Septuagint* had done before) always renders it by the *Greek* word Κύριος. This was approved by many, but when it came to the turn of *Matthias Martinius* of *Bremen* to ſpeak, he diſtinguiſhed, and declared it as his opinion, that the word *Jehovah* would very well bear the being ſo tranſlated in many places, but that it ſhould likewiſe be left as it was in others, or elſe that the meaning of it would be abridged, at leaſt where there was a peculiar force and emphaſis in it, which could not be well expreſſed by the *Dutch* word for *Lord*. This was agreed to by others. Moreover, it was propoſed by ſome, to inquire whether the name *Jehovah* had any points of itſelf; or whether it borrowed its points from the words *Elohim*, *Adonai*, and the like; and they had like to have gone again into a great debate, if the Preſident had not cut it off immediately. At laſt it was concluded by the majority of the Members, that the word *Jehovah* ſhould be rendered by the word *Lord*, and printed in capital Letters; and that where it occurr'd with a particular emphaſis, the Reader ſhould be informed thereof by a marginal note; and that it ſhould be likewiſe conſidered, whether it might not be moſt proper, when it was found with ſome of the points of *Elohim*, to tranſlate it by the word *God*. *Debates concerning the word* Jehovah.

The third thing propoſed was, whether they ſhould retain the *Hebrew* proper names, or tranſlate them; and it was reſolved to retain them, unleſs where there ſhould appear a neceſſity of making ſome ſmall alteration. *Several other matters relating to the Tranſlation of the Bible.*

Mention was likewiſe made of a new diviſion of Chapters and Verſes, and it was agreed to adhere to the old, and where any change was requiſite, to note the ſame in the margin. It was further propoſed, to add ſome Deſcriptions of Countries, Chronologies, and Genealogies; and the Aſſembly was of opinion, that it would not be improper to add ſome ſuch things at the end of the Bible, but that it was not neceſſary the Tranſlators ſhould be at the trouble of doing it; and they unanimouſly declared, againſt all uncertain Deſcriptions, and againſt inſerting any Cuts or Pictures in their verſion, which might give ſcandal.

It was alſo thought neceſſary to ſubjoin an exact Index of words and things, with a compleat explanation of the *Hebrew* names.

At the end of this Seſſion, they talked about perſons to be employed in the Tranſlation and Reviſion of the Bible, and the Preſident recommended to the Deputies of each Province, to give in a liſt of ſuch as they believed to be beſt qualified for this work, even tho' abſent, which was done immediately; whereupon the names of them all were communicated to the Synod, but the choice was adjourned.

In the following Seſſion, which was the *thirteenth*, and the 26th of the month, the Preſident *Bogerman*, *Wilhelmus Baudart* Miniſter of *Zutphen*, and *Gerſon Bucerus* Miniſter of *Veere*, were appointed by the majority of votes, for the Tranſlation of the Old Teſtament; and *Jacobus Rolandus*, *Herman nus Faukelius*, and *Petrus Cornelius*, Miniſters of *Amſterdam*, *Middelburgh*, and *Enkhuſen*, for that of the New. Then they proceeded to the choice of Superviſors. But there aroſe a difficulty in the naming them, with reſpect to the Province of *Utrecht*; for the Deputies being equally divided into three *Contraremonſtrants*, and three *Remonſtrants*, they could not agree in the naming a Superviſor for the ſaid Province. The Preſident deſired the opinion of the Synod upon this incident. Some ſaid, there would be Superviſors enough, tho' that Province ſhould recommend none. Others were of opinion, that the matter ſhould be poſtponed till the concluſion of the Synod, and that then there ſhould be one choſen for the Province by the general voice of the whole Synod. Others again, that it ſhould be adjourned till the Clergy of the Seſſion XIII. *Tranſlators and Superviſors choſen.*

[a] Epiſt. Eccleſ. p. 525. and Hales's Letters.

An° Dom. 1618. said Province were of one mind; or, as the *Contraremonſtrant* Deputies of *Utrecht* phraſed it, till the churches were provided with *proper Paſtors*, to the end that they might recommend ſuch a Superviſor as ſhould be agreeable to the reſt of the Superviſors and Tranſlators, and who might be choſen with the general conſent and approbation of the Synod. This laſt advice was followed. The Superviſors, who were accordingly appointed for the Old Teſtament, were, from *Gelderland*, *Antonius Thyſius*: From *South-Holland*, *Johannes Polyander*: From *North-Holland*, *Petrus Plancius*: From *Zeland*, *Jodocus Larenus*: From *Freeſland*, *Sibrandus Lubbertus*: From *Over-Yſſel*, *Jacobus Rexius*: From the Province of *Groninghen*, *Franciſcus Gomarus*: From the *Drenthe*, *Onias Boetius*. For the New Teſtament, were, from *Gelderland*, *Sebaſtianus Damman*: From *South-Holland*, *Feſtus Hommius*: From *North-Holland*, *Goſwinus Geldorpius*: From *Zeland*, *Antonius Walæus*: From *Freeſland*, *Bernardus Fullenius*: From *Over-Yſſel*, *Johannes Langius*: From *Groninghen*, *Ubbo Emmius*, Profeſſor of the *Greek* tongue: From the *Drenthe*, *Johannes Cuperus*. It was further reſolved, That in caſe any of the Tranſlators ſhould die, he who upon the ſcrutiny had the moſt votes next to him, ſhould take his place. But if one of the Superviſors happen'd to die, or be diſabled by ſickneſs, then the Preſident, the two Aſſeſſors and Scribes ſhould be empowered to appoint ſucceſſors.

Seſſion XIV. At the *Fourteenth* Seſſion, holden the 27th, it was repreſented by the Deputies of the *Drenthe*, that altho' they had named two perſons for ſuperviſing the Tranſlation, yet having further conſidered the matter, they deſired that their Nominees might be diſcharged, foraſmuch as the People of their Country were not ſufficient Maſters of the purity of the *Dutch* Stile: this requeſt was granted them. Then the proceedings of the laſt Seſſion were read, and they began to fall upon the buſineſs of *catechiſing*.

Tranſactions relating to catechizing *and preaching on the* Catechiſm.

What had been reſolved at the laſt National Synod, relating to this matter, was publickly read, importing, *That the Clergy were to expound the* Heidelberg Catechiſm, *which had been received in theſe Provinces, in their Afternoon Sermons, according to the ſections and diviſions of it, made for that purpoſe.* It appeared, that this had been omitted in ſeveral places. The reaſons of the omiſſion were ſaid to be, *Firſt*, The Neglect of the Clergy. *Secondly*, The Uniting of Country churches, by which means a Miniſter, who held two churches, could not preach twice a day in each. *Thirdly*, The great difficulty which the Clergy met with in drawing their People either from the ſports and paſtimes, or elſe from their works and employments on Sundays. Here *Feſtus* complained, as they were diſcourſing about methods for preventing theſe abuſes, *That it was thro' the neglect of the* Remonſtrants, *that the practice of catechiſing was ſo much diſcontinued.* Theſe expreſſions, ſays *Hales*, were very diſpleaſing to ſome of the Members (he means perhaps the *Remonſtrants* of *Utrecht*) however, they ſaid nothing then. Upon this occaſion many of the Members delivered their opinions concerning the preaching upon, and expounding the *Catechiſm* in the Church. Moſt of them declared, that *the expounding the Catechiſm ought to be introduced every where on* Sundays, *eſpecially in Country churches, on pain of Eccleſiaſtical cenſures.* Some were alſo for uſing the ſecular Arm, and pecuniary Mulcts againſt thoſe who would not come to church. Finally it was reſolved, that all the Miniſters, both in Town and Country, ſhould be required to preach upon the Catechiſm every *Sunday* afternoon, on pain of the moſt rigorous cenſure of the Church. Neither were they to forbear under any pretence of the fewneſs of their hearers, even tho' no more ſhould be preſent than their own families; it not being doubted, but their own example, and private admonitions to others, would be ſufficient to bring them all to church. To prevent all obſtructions and promote the work, 'twas order'd, that application ſhould be made to the Government, to iſſue forth ſevere Placards againſt Working, and eſpecially againſt Drinking and Gaming, and all other profanation of the Lord's Day, in order the more effectually to bring the People to the afternoon divine ſervice, and ſo to teach them to keep the whole Sabbath as they ought. As for thoſe places where the Pariſhes were united, and but one Miniſter ſerv'd two Churches, endeavours ſhould be uſed to reform the ſame; but if that abuſe could not be remedied, the Miniſters that belong'd to two Pariſhes, ſhould do their diligence to expound upon the *Catechiſm* in the afternoon, once a fortnight at leaſt, in each of the Villages alternately. In order to oblige all the Clergy to this method, the Viſiters or Inſpecters of churches were to inquire thro' all the Claſſes, whether the Clergy,

under

under their jurisdiction, comply'd with the directions about expounding the Catechism in the afternoon; and an account was to be given to the respective Classes of those who neglected their duty in this point, to the end that they might be accordingly punished; moreover all such as made profession of the *Reform'd* religion, and yet declined frequenting the afternoon Sermons, and bringing their families to catechisings, were to be punished with Ecclesiastical censures. After all was resolved upon, *says the above-mentioned Chaplain* Hales, the Synod entered upon the consideration of what they ought to have begun with. They pray'd the Foreign Divines to acquaint them with their customs, with respect to this matter; whereupon the *English* Bishop told them first, that in his Country the Civil Magistrate set a Fine or pecuniary Penalty upon those who forbore coming to Divine Service, according to their duty; and such a Fine wrought much more on the People, than any the most pious exhortations. AN. DOM. 1618. *A Request made to the Foreign Divines, and their Answer.*

The Deputies of the *Palatinate* represented, that they had two Sermons every *Sunday*; that those who neglected to be present, or to resort to them, were first put in mind of their duty by the Consistory; and if that would not do, the assistance of the Magistrate being desired, the contumacious were imprisoned, tho' this was a case which seldom happened. They of *Geneva* said, that they had four Sermons in their churches every Lord's day. They of *Bremen*, that they had three Sermons, one of which was upon the *Catechism*; and that it was their manner, in order to prevent all profanation of the Sabbath, not to allow any weddings, or things of that nature, before *Sunday* evening.

The *Remonstrants* write upon this occasion, that *Ritsius Lucas*, Minister of *Embden*, dropt the following expression; to wit, *That it was more necessary to teach the* Catechism, *than to preach upon a text out of Scripture.*

It being moreover judged, that the publick exposition of the *Catechism* from the Pulpit, was not sufficient to implant in the Youth the principles of the Christian religion, the whole Synod was intreated to consider of some more proper method for the instruction of ignorant people.

This matter was discussed in the *Fifteenth* Session, and on the 28th of the month, but they came to no resolution. *First*, The President discoursed very learnedly about the necessity of Catechisation; saying, 'That this Milk was very necessary both for 'Children, and adult or grown persons. That it was the foundation of religion, and 'the only way to instil into us the principles of christianity; an ancient practice 'among the Patriarchs, the Apostles, us'd by *Origen*, and agreed to by the Fathers. 'The neglecting the exercise of it, had occasion'd the ignorance to be observed in 'the Vulgar, as well as the many Sects of *Papists*, Anabaptists, and other Enthu-'siasts. And now it was become more necessary than ever, because the *Jesuits* 'were very industrious in making use of the same methods.' Then the other Divines were desired to declare their opinions about the manner of catechising, and which they thought the most proper. This was done both by word of mouth, and writing; first by the Foreign Divines, whose opinions are to be found in the Acts of the Synod, and afterwards by those of the *Low-Countries*. The principal Articles upon which they insisted, were these; that there were three degrees, or kinds of *Catechisation*; the First, a Domestick, or *House-Catechisation*, to be used by Parents and Masters: Secondly, a *School-Catechisation*, to be used by School-Masters: And, Thirdly, a *Church-Catechisation*, to be used by the Ministers in the Church; so that the Fathers fitted their Children for the Schools, and the Schools for the Church. That the Minister of the parish, together with the Deacons and Elders, should visit the School once a month, or every quarter of a year at least, and inform himself what progress the Scholars had made in that affair. He should likewise catechise diligently before the administration of the Lord's Supper. The Government should be apply'd to for a competent Salary for School-Masters, to make them more diligent in their business. That there should be a difference made in the way of catechising conformable to the ages of the persons catechised; to wit, there should be one Catechism for Children, containing, *the Lord's Prayer, the Belief, the Ten Commandments*, and the Doctrine of *the Sacraments*; but for those who were older, other matters should be added, according as they were able to comprehend them. That to prevent confusion and disorder, there should be one kind or form for each Class. That the Catechisms of the Jesuits, *Lessius*, *Canisius* and *Ledesma*, should Session XV.

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be prohibited. In the written advice of the *Engliſh* Divines, it was ſaid, 'That the 'Clergy ſhould be exhorted to inſiſt chiefly in their catechiſing, upon matters that 'were allowed to be neceſſary, and which the people could eaſily underſtand.'

One of the *Swiſs* Divines ſaid, that in his Country it was the cuſtom for all the young People, who intended to marry, to appear before the Miniſter a little time before the wedding day, to be examined by him, whether they underſtood their Catechiſm ſufficiently; and that in caſe they could not give him a good account, he was impowered to put off their marriage till they had learnt their Leſſons better. This was thought by ſome to be a ſpeedy method to induce all the young People to learn their Catechiſm. The ſaid *Swiſſers* likewiſe inſerted this practice in their written advice.

1 Thoſe of *Heſſe* declared in their Advice, *that the Bridegrooms were not ſuffered to marry in their Country before they had ſatisfied their Miniſter in private of the progreſs they had made in the Chriſtian Religion.*

It was further ſaid, in the Advice of the *Swiſſers*, That in their Country there was a diverſity in the way of catechizing, as there was likewiſe in their forms of government in different Cantons, but that there were ſevere penalties eſtabliſhed among them all againſt the Negligent or Obſtinate.

They of *Geneva* adviſed: 'that in the buſineſs of Catechizing, all ſubtle, per-'plex'd ſcholaſtick queſtions ſhould be avoided; that the principles of godlineſs, 'and ſuch matters as concerned the Conſcience, ſhould be inſtilled into the minds of 'the people, and they diligently taught how to make uſe of the ſame both living 'and dying.

In the written Advice of the Divines of *Bremen*, what they ſuggeſted about the power of promoting Catechizations is very remarkable: *it ought to be done*, as they thought, *by the authority of the Magiſtrates, the fatherly and friendly admonitions of the Miniſters, the examples of the ſaid Magiſtrates, Miniſters, Elders, and other Officers, together with their wives, children, and ſervants. The Elders of the Church, and others of the moſt eminent perſons, ſhould invite the people to them, and piouſly exhort thoſe whom they had obliged by favours and kindneſſes.*: 'But 'as for Fines, Impriſonments, and the like civil puniſhments, they ſaid, we don't 'think it proper they ſhould be introduced into the Church, as being inconſiſtent 'with the chriſtian ſpirit of meekneſs, and having no foundation either in the Old 'or New Teſtament. Nay, they ſeem to us, by the experience of ſeveral churches, 'to have been very pernicious; and we are apprehenſive of the like for theſe Pro-'vinces. *As for ſuch as were about to marry, and ſhould apply to the Miniſter for that purpoſe*, they ſaid, *they might be diſcours'd with about matters of Religion occaſionally, in a diſcreet and friendly manner, and with all the privacy imaginable; as we find St.* Auſtin *alſo adviſing in his Treatiſe of catechizing the Ignorant. Conferences might alſo be held with thoſe who brought their children to be baptized, or with ſuch as appear'd there as witneſſes. But above all, none ought to be admitted to the Lord's Supper without a diligent enquiry into his faith and manners, and devout engagements for the future.*

One of the *Geldrian* Deputies maintain'd, that ſuch Schoolmaſters as were refractory ought to be compelled by the Civil Magiſtrates to teach the Catechiſm, as alſo the Parents to ſend their Children to be catechized. One of the Divines of the ſaid Province of *Gelderland*, to ſhow the efficacy of catechizing in private, related, that there was a certain Miniſter who at his firſt coming into his pariſh found the church quite empty, the inhabitants of the Village being moſt of them Papiſts; but that by his going to their houſes, and diſcourſing with them in private, and in a free and familiar manner explaining to them the grounds of religion, he made ſuch an effectual impreſſion on their minds, that he brought moſt of them to church in the ſpace of a year.

Thoſe of *Over-Iſſel* were for obliging all Schoolmaſters to ſubſcribe the *Catechiſm*. The Preſident was likewiſe of the ſame mind. All theſe Debates related to the manner of *Catechizing*, but the conſideration of the *Catechiſm* itſelf was adjourned to the end of the Synod.

1 Epiſt. Eccleſ. p. 516.

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The Preſident had deſired of the foreign Divines at the fifth meeting or ſeſſion of the Synod, that they would take their turns of preaching before the Aſſembly in *Latin*; and this was firſt recommended to the *Engliſh*. The Biſhop of *Llandaff* excuſed himſelf, on account of the ſhortneſs of the warning; but Dr. *John Hall*, the Dean of *Worceſter*, ſeemed ready to undertake it. Upon which, ſome of the Foreigners applied themſelves to the Biſhop, repreſenting to him the danger that might be in ſuch a thing; becauſe, as they thought, it would be very difficult ſo to govern themſelves as not to touch upon ſome of the controverted points, which could not be done without exaſperating one or the other party. AN° DOM. 1618.

The Biſhop agreed to thoſe reaſons; but the Dean continued in the mind of preaching, and accordingly, on the 29th of *November*, which was the XVIth Seſſion, made a *Latin* Sermon, from the words of the Preacher, *Eccleſ.* vij. 16. *Be not righteous over much, neither make thy ſelf over-wiſe.* After the *Exordium* or Preamble of his Sermon, putting the queſtion, how it was poſſible that *Righteouſneſs* and *Wiſdom*, which were every where recommended to us, ſhould ſeem to be diſcouraged in this place, he ſhewed, with great copiouſneſs of words, 'How one 'might ſeem to be *righteous over much*: firſt, in imagination, and then in reality. 'A man, he ſaid, ſeemed to be ſo in imagination, when he ſuppoſed himſelf to be 'more righteous than he really was; like the *Phariſee*, who in a boaſting manner 'cried out, *God, I thank thee, that I am not like other men.* Such were the 'Popiſh boaſters, who had the impudence to brag, that they kept the Law per-'fectly, nay, that they did works of ſupererogation; the true *Puritans* of this age, 'and the new remnants of the old *Pelagians*. There were alſo ſome, *he ſaid*, who 'in reality pretended to too much righteouſneſs, who followed the Law too rigo-'rouſly, and judged too hardly, who copied the laws of milk with blood; and, 'like Executioners, conſidered not ſo much the intention and deſign of the Law-'giver, as the nicety of the Law, changing Juſtice, the beneficent Queen of Life 'and Mother of Peace, unjuſtly into a Servant of Death. He was farther of opinion, 'that thoſe Expoſitors of the holy Scriptures were much to blame on the ſame ac-'count, who were uſed to ſtick ſo cloſe to the very words and ſyllables, as if the 'divine ſenſe and meaning was not in the Pith but in the Bark. Seſſion XVI. *The Contents of a* Latin *Sermon preach'd by* Joſeph Hall, *Dean of* Worceſter, *before the Synod.*

'Diſcourſing upon the ſecond Part of his Text: *neither make thy ſelf over-wiſe*, 'he cenſured thoſe Divines who endeavoured to penetrate and pry too deeply into 'the judgments of God, comparing them to *Pliny*, who was ſwallowed up by that 'Abyſs into which he enquired too curiouſly, or to the *Bethſhemites*, who were 'ſtruck dead for looking into the Ark. He was ſenſible, *he ſaid*, that he touched 'theſe times a little cloſely, but, *added*, that he would do it gently and ſoftly. 'His complaint was, that the preceding Age was undone by ignorance, and the 'preſent by too much knowledge. This diſeaſe, indeed was the more noble, but 'not the leſs fatal. *He added*, there was a two-fold Divinity, one a ſcholaſtick, 'and the other ſuch as was of uſe to ordinary capacities; the latter ſeemed to regard 'the foundation of Religion, the former the Ornaments only. The former made 'a *Chriſtian*, the latter a Diſputer; for which reaſon he preferred the former far 'above the latter. It was both allowable and wholſome too, that every one ſhould 'learn and comprehend the things that were neceſſary to ſalvation. All the chil-'dren of the Church ought to lay in proviſion for their ſouls of theſe holy dain-'ties, but not to meddle with the ſubtleties and niceties of the Schools. It was 'neither neceſſary nor uſeful for every vulgar underſtanding, to pretend to climb 'up with unhallowed feet into the higheſt and moſt concealed apartments of Heaven, 'and there pry into God's holy myſteries with a bold and inquiſitive eye, and paſs 'a judgment on the deepeſt ſecrets of the divine Council; neither ought every 'Porter or Waterman boldly to take upon him to diſpute about the moſt hidden 'cauſe of *Predeſtination*. Well was it ſaid by ſomebody, that *Predeſtination* was 'much the ſame in Divinity, as *Algebra* was with reſpect to Arithmetick. The moſt 'enlightened Doctors of the Church had not been aſhamed to confeſs a certain learned 'ignorance upon that head. He did not ſo much blame the common People as 'their Paſtors, for ſo unſeaſonably buzzing into the ears, and diſtracting the minds 'of their Congregations with ſuch things. It was very raſh and indiſcreet to handle 'theſe myſteries in the pulpit, and to inculcate them in ſuch a manner from thence, 'as if the ſum of Chriſtianity conſiſted ſolely therein. Tho', to ſpeak the truth,

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'no man was obliged to ſtay for the ſecond blow in the buſineſs of Religion any more 'than in other caſes. It was not lawful to ſtrike firſt, but it was permitted to repel 'force with force. But the faults that were here committed, did not ſo much proceed 'from indiſcretion or ignorance, as perhaps from too great a conceit of men's own wiſ-'dom. There were two things, according to his obſervation, that had been extreamly 'prejudicial to the Church of this country, (for as to the vile practices of ſome of the 'Laity, *he ſaid*, he would not touch upon them) to wit: Firſt, a too great ſubtilty 'in controverted matters; and ſecondly, what aroſe from thence, a too great liberty 'of propheſying or preaching upon all matters. The *Dutch* underſtandings were 'now not a little altered —— They deſpiſed the plain and common principles, 'and were for entering into the deepeſt contemplations; they were now for prying 'into the order, number, and objects of the decrees of God; into natural and 'moral inclinations; into the manner and diverſity of operations and habits. Quite 'contrary to the practice of St. *Paul*, that great Apoſtle of the Gentiles, who, if 'he were to return into the world, would not be able to underſtand one word of 'the ſubtle Divinity of the *Jeſuits* and *Dominicans*. He did not propagate any 'knowledge among his hearers, but that of *Chriſt Jeſus, and him crucified*. Theſe 'were the bounds which the Schools ought to have preſcribed and ſet themſelves, 'and none ought to have ſtept over them. But alas! how far had men departed 'from this primitive chriſtian ſimplicity! The *Catechiſm* of the Apoſtles conſiſted 'only of ſix Articles; but as for the modern Divinity, which was calculated for 'the curioſity of human underſtandings, it was become like the quantity or magni-'tude of the Mathematicians and Naturaliſts, to wit, diviſible into parts which 'were ſtill capable of being divided into others *in infinitum*. He was of opinion, 'that the Holy Ghoſt, as he ſpoke in Scripture, ought to be the Judge of all con-'troverſies, and that thoſe paſſages or texts in the Bible which ſeemed to mention 'things obſcurely, or elſe tranſiently, ſhould be tried by thoſe others that ſpoke out 'more plainly and clearly, and treated of the matters with deſign. And foraſmuch 'as, according to his opinion, there was no place in Scripture that treated more 'largely and fully of the buſineſs of *Predeſtination*, than that famous paſſage which 'is found in IXth Chapter to the *Romans*, he adviſed, that both parties ſhould 'be required to preſent a ſhort and plain expoſition of the ſaid paſſage to the 'Synod, without fraud or doublings. With ſuch a torch in their hands, they 'might be able to ſhow the way to truth to ſuch as ſought it with ſincere and 'pious views. Moreover, he exhorted them to continue in the faith which had 'been hitherto received, and in the common Confeſſion of their own and other 'churches; adding, that they were particularly inſtructed by their King to inſiſt 'upon this point. He concluded with admonitions to peace. Labour after peace, '*ſaid he*, we are brethren, let us alſo be fellow-ſervants. Why ſhould we uſe 'thoſe reproachful terms of *Remonſtrants* and *Contraremonſtrants*, *Calviniſts* and '*Arminians*? We are all Chriſtians, let us then be of one mind. I beſeech you 'by that moſt awful name of Almighty God, by the pious and kind boſom of 'our common mother, by your own ſouls, by the moſt holy bowels of our Saviour '*Jeſus Chriſt*, labour after peace, Brethren, make peace, behave in ſuch manner 'as, laying aſide all prejudices, partiality, and evil inclinations, we may all of us 'join in the ſame truth. But away with that mad liberty of propheſying, or li-'centiouſneſs of ſlandering, whereby every raſh and ill-adviſed novice thinks him-'ſelf free to vend the monſtrous dreams of his own brains in his books and ſer-'mons:

Ridente Mauro, nec dolente Judæo.

'If you allow this, you may allow every thing. It has been indeed always per-'mitted in the Univerſities or Philoſophical Schools, to the wanton youth, to ex-'erciſe themſelves in Paradoxes, or very odd Poſitions and Arguments; but it would 'be a very diabolical preſumption and confidence to ſeek to introduce the like cu-'ſtoms with reſpect to the ſacred affair of Theological Truth, and it might juſtly 'cauſe us to cry out with the Prophet *Jeremiah*, chap. ij. ver. 12, 13. *Be aſto-'niſhed, O ye heavens, at this, and be horribly afraid, be ye very deſolate, ſaith 'the Lord. For my people have committed two evils: they have forſaken me the 'fountain of living waters, and hewed them out ciſterns, broken ciſterns, that can*

'*hold no water.* Moſt Honourable Gentlemen, and you Holy Synod, if there ANNO DOM. 1618.
'be any ſhame, if any piety remaining, reſtrain this mad and petulant tem-
'per, preſcribe ſome bounds to the tongues and pens of men, and take care that
'thoſe who will not profeſs the truth, may not have it in their power to ſpread
'falſehood, ſo that if Hereſy and Error cannot be entirely ſuppreſt, yet at
'leaſt they may become ſo modeſt as to ſkulk and hide their heads ſo odious
'to Heaven. Thus will truth alone ſee the light, and rule uncontrouled. Thus
'will ſhe bring ſalvation to you, glory to the Church, and peace to the Common-
'wealth. All which, may he who is the Author of peace, the God of truth, and
'the King of glory, grant us! To the Trinity in Unity, Father, Son, and Holy
'Ghoſt, be all praiſe, honour, and glory for ever! Amen.

When this Diſcourſe was ended, the Preſident returned thanks to the Dean for the pains he had taken; and it was very well received in the main, ſaving, that ſome of the hearers who favoured the *Remonſtrants* were of opinion, that certain paſſages ſeemed to condemn them, tho' as yet they had not had an opportunity of defending themſelves. Mr. *Hales* likewiſe, the Chaplain of the Ambaſſador *Carleton*, writes, that the Dean ſpeaking of the preſerving the former *Confeſſions* unaltered, too far diſcloſed the inſtructions which the King had given to the *Engliſh* Divines, and thereby diſcovered himſelf to be an enemy to thoſe people. But that they found nothing in his ſermon which diſpleaſed them but what was ſufficiently ballanced by the wiſe and good advice he gave of reducing Divinity to its primitive ſimplicity, which they looked upon as the beſt and ſureſtway to remove the mutual quarrels, diviſions, and ſchiſms. This very day in the morning, began to appear at *Dort* that famous Comet which we deſcribed in the foregoing Book, and of which people talked very variouſly, according to their different conceptions.

At the following Seſſion, which was the *ſeventeenth*, being on the laſt day of the month, the advices and judgments about Catechizations of thoſe who had not delivered the ſame in writing before, were read. And ſo was likewiſe the opinion of the *Remonſtrants* of *Utrecht*, which differed very much from the reſt of the advices, and which, according to the account of the ſaid Mr. *Hales*, amounted to this, namely: 'In the *firſt* place, they found fault with the *Heidelberg Catechiſm* 'uſed in theſe Provinces, as being, in their opinion, too obſcure for the ſimple, and 'too long to be learnt without-book and remembred. *Secondly*, they did not think it 'neceſſary to compoſe three Catechiſms; one alone, if well drawn up and well taught 'was, as they thought, as good as all the three. And *thirdly*, they were for ſuch 'a Catechiſm as might conſiſt in Anſwers compoſed of meer Scripture texts; for 'their opinion was, that in caſe nothing but Scripture were taught, without any 'human gloſſes and explanations, it would be the fitteſt method to bring over the '*Anabaptiſts* and other ſects, and to induce them to receive the Catechiſm. Seſſion XVII. *The Advice of the* Remonſtrant *Deputies of* Utrecht, *with reference to the Buſineſs of Catechizing.*

The *Remonſtrants* ſay, that upon the third propoſition made by the Deputies of *Utrecht*, to wit, for compoſing a Catechiſm in Scripture-phraſe, the Preſident *Bogerman* returned them a very ſurly and threatning anſwer. But Mr. *Hales*, in his letters, ſays, they were anſwered thus: 'That this would be a means of entirely 'baniſhing all other ſorts of Catechiſms out of the Church, ſince there was never 'yet ſuch a Formulary of faith drawn up in that manner. However, the Synod 'might take it into conſideration when they pleaſed.

After this, the method of Catechizing prepared by the Preſident, the Aſſeſſors, and Scribes, on the foot of the ſeveral Advices given to the Synod, was read. It contained briefly the following Articles: 'There ſhould be a three-fold kind of Ca-
'techizing, the firſt in private houſes, by the Parents; the ſecond in ſchools, by
'the Maſters; the third in churches, by the Miniſters. For this purpoſe there
'ſhould be drawn up three diſtinct Forms; the firſt for Children, comprizing the
'Twelve Articles of the Chriſtian Faith, or the Apoſtle's Creed, the Ten Com-
'mandments, the Lord's Prayer, the Inſtitution of the Sacraments, the Diſcipline
'of the Church, together with a few Collects or Prayers, and plain Queſtions.
'The ſecond was to be a ſhort Abſtract of the *Heidelberg Catechiſm*, as uſed in
'the churches of this Country, for the further inſtruction of thoſe who had made
'ſome progreſs in the ſhorteſt Catechiſm. The third ſhould be the *Heidelberg*
'*Catechiſm* itſelf, for the benefit of the Youth who were more advanced in age

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'and knowledge. All the Schoolmasters should be obliged to declare under their 'hands, that they would use no other Catechism. All Popish Catechisms, and other 'Heterodox books, should be banished out of all schools. Such Ministers and 'Schoolmasters as should be found remiss in this matter, should be punished with 'Ecclesiastical censures.

This being put to the question, the Deputies of *Gelderland* gave it as their opinion, that the Minister who was to expound the Catechism ought to take not only the words of the said Catechism for the Text of his Sermon, but also at the same time some Text out of Scripture, upon which the Doctrine of the Catechism was founded. But they were answered, that the method proposed by them had been long in disuse, and could not now be easily revived. Those Deputies proposed further, whether, since mention was made of censuring those who neglected this duty, it might not be proper to prepare a particular Form of censure for that purpose? But it was resolved, that this should be left to the discretion of every Classis.

The Deputies of *South-Holland* were for a publick Catechization by way of Question and Answer; but they were told, that this was not practicable, by reason of the many Sermons.

The *Remonstrants* of *Utrecht* said, that they liked several things in the Formulary, but desired to have copies thereof, that they might consider them all more maturely.

They of *Over-Yssel* proposing also something relating to the preaching upon the Catechism, were answered: *It should be considered afterwards.*

Finally, the Deputies of the *Walloon churches* prayed, that the Resolution of the Synod concerning the Catechism might not be extended to their prejudice, since their churches had already received the Catechism of *Beza*. This was granted them; and the Formulary for catechizing, the contents of which are obvious enough from the account given of it above, was forthwith approved.

For the drawing up of the two short Catechisms were appointed, *Franciscus Gomarus*, *Johannes Polyander*, *Antonius Thysius*, *Hermanus Faukelius*, *Balthasar Lydius*, and *Godfry Udemans*, with further instructions, *to take care as much as possible in the drawing up of the said short Catechisms, to keep to the words of the great or* Heidelberg *Catechism.*

A Question proposed concerning the qualifying Students for the Ministry.

After they had gone through the business of the Catechism, the President proposed a certain Question, *viz.* how the Students of Divinity might be best fitted for the service of the Church. But those of *North-Holland* proposed another Question about the children of the *Indians*, praying a speedy Answer, because the ships bound to the *East-Indies* were just ready to sail with the first fair wind. The Question was: *The Case of baptizing the Children of Heathens.*

'Whether Children who were born of Heathen Parents, and taken into Christian 'families for Servants, might be admitted to Baptism, in case those who brought 'them thither should promise to see them educated in the Christian Religion?' But the discussing this matter was put off to the following day.

Sess. XVIII.

At the *eighteenth* Session, on the first of *December*, the Question about the Children of Heathens was explained more fully; and it was said, that the meaning was, of such who were come to a certain Age, and were not adopted by the Christians, but were entertained as Slaves, and whom they often bought, being taken away by force from their Parents, and sometimes sold again to the Heathens. First they read the Advices of some of the Deputies; and others promised to bring in theirs the next Sessions. In the mean while they took into consideration the Question relating to the Students, and the qualifying them for the Ministry; and the Advice of the Brethren of *Zeland* was read. The rest of the Divines had time allowed them to the following Session, and then they began again immediately, as *Hales* says, to speak about baptizing the Children of the Heathens. The *English* represented in writing, that in case such *Indian* Slaves were acquired justly by gift or purchase, and not taken from their Parents by force or fraud, they ought to be baptized; for it is said of *Abraham*, that he was circumcised and all his Family, as also those who were bought with his money. But in case they were adult, then ought they not to be baptized but upon making a Confession of the Christian Faith. This Advice was likewise approved by those of *Bremen*, and the Professors of *North-Holland*. But the *Swissers*, they of *South-Holland*, and others, on the contrary, were of opinion, that no such Children ought to be baptized until

The Opinion of the English *Divines concerning the baptizing the Children of Heathens.*

they were arrived at those years at which they might make their own Confession. Their principal reason was, that Baptism was a sign of the Covenant, and that the children of heathen parents, not being born under the Covenant, could not partake of the sign of it. After all these advices had been offered, the Synod broke up, on account of the interment of the Heer *Henry van Hal*, Burgomaster of the town of *Zutphen*, who appeared at the Synod on behalf of this town, as one of the Elders, and who dying on the 27th of *November*, was attended to his grave by the whole Synod, and some of the chief inhabitants of *Dort*. AN. DOM. 1618.

At the *nineteenth* Session, holden on *Monday* the 3d of *December*, the Answers of all the Divines, both foreign and domestic, with reference to the baptizing the children of Heathens, were read. Most of the Members of the Assembly were of opinion, that the adult who were capable of making confession of the Christian Faith, ought to be baptized, even against the consent of their parents, for the reason following; to wit, That such children who are come to years of discretion, are not in subjection to, or under the power of their parents in matters of Religion, but at liberty to follow the dictates of their own consciences. The whole remaining difficulty was therefore with reference to Children, who were not able to chuse for themselves: The *English*, the *Dutch* Professors, the Divines of *Hesse*, of *Bremen*, of *Zeland* and *Freesland*, were of opinion, that it was necessary they should be baptized, in order to their regular admission and adoption into the Household of *Christ*, and that their parents had entirely resigned them up into the hands of the *Christians*. They confirmed this their opinion, not only by the example of *Abraham*, mentioned above, but likewise by that of S. *Paul*, who had baptized whole Families, and of the Primitive Church too, since S. *Austin* testifies, that the Christians were used of old times to take up and baptize foundlings, or children whom their parents had dropp'd or exposed. All the rest of the Members, even the *North Hollanders* themselves, who had first moved this question, maintained, that they ought not to be baptized, after what manner soever the possession of them was obtained; that is to say, whether they were bought, given, or taken in war; because they were not within that Covenant of which Baptism was a sign or token, and because the admission of them into families entitled them only to an earthly, and not to a heavenly inheritance. These were the major part of the Synod, and would certainly have carried it, had it been put to the vote. But the President prayed that they would defer the matter a little, in order to make a farther enquiry into the two opinions, and so kept the Synod from coming to a resolution for that time. And because those who were for *baptizing*, insisted upon the examples of *Abraham* and *Paul*, he offered two things to their consideration: First, *Whether it was probable that there were children circumcised in* Abraham's *house, whose parents died without circumcision?* And, secondly, *Whether in the families where* Paul *had baptized, there were children whose parents died unbaptized?* Session XIX. *Other Advices.*

They proceeded next to the business of fitting Students for the Ministry, and considered the advices of the *Zelanders*, and those of *South Holland*. Some were of opinion, that it was not lawful for such as were not in Orders, publickly to preach and baptize, which was what the *South Hollanders* maintained in their advice. Others thought that it was not convenient they should be admitted into the Consistories and Meetings of the Clergy, or suffered to read the Scripture publickly in churches; both which were allowed by those of *South Holland* and *Zeland*: the former, *to the end that they might by exercise be versed in the government of the Church, and be qualified for Ecclesiastical transactions*; the latter, *that they might in time become more free and bold in speaking*. At last, a doubt was started, whether the Synod could properly come to any conclusion in this matter, because of the different customs of each Province, in prejudice to which they could do nothing. So that the President, instead of adjusting this one doubt, proposed five others; as *first*, Whether they who were not in Orders might preach publickly? In the *second* place, Whether they should be allowed to baptize? *Thirdly*, Whether it was proper to admit them into Consistories? *Fourthly*, Whether they might read the Scripture publickly? And *fifthly*, Whether the Synod could make any Decree in this matter, for the reasons before mentioned, or only offer their advice? Most of the Members were of opinion, that they could not *baptize*; but as for *preaching*, they were divided in their sentiments. Some thought they might; others, that *The Question concerning Students of Divinity resumed.*

An° Dom. 1618. they might not. Some held a middle way, and judged that they might be ſuffered to preach in private, before particular hearers, in order to a trial of their capacities. Others again, thought they might preach publickly too, but with this reſtriction, that they could not do it *with the power of Binding and Looſing*. But before all the Members could declare their opinions, the time was ſpent, and the debate adjourned to the next meeting.

Seſſion XX. At the *twentieth* Seſſion, and the 4th of *December*, the debate about the *Students* and the five Queſtions, was reſumed. The Foreigners had declared their opinions upon the two firſt Queſtions. As to *baptizing*, all of them agreed, that it ſhould not be allowed to *Students*. Then they proceeded to conſider about their *preaching*. *Polyander* thought it was of uſe for thoſe who deſigned for the Miniſtry, to exerciſe themſelves in preaching before they were received into it: *Firſt*, Becauſe it was the practice in ſome of the *Dutch* churches. *Secondly*, Becauſe, as had been ſuggeſted before, it tended to cure them of that ruſtic baſhfulneſs, which made ſome afraid to preach in public. *Thirdly*, Becauſe it was fit that before they entered upon this ſacred function, they ſhould after ſuch a manner convince everybody of their being well qualified for it. And *Fourthly*, Becauſe it was no leſs fit they ſhould ſhew their capacity to their parents and friends in private. But then the two following conditions ought to be obſerved with reſpect to their preaching in public: It ſhould be done, *firſt*, with the expreſs leave of the reſpective Claſſes. *2dly*, When the Church was diſtreſſed, either by the death or ſickneſs of the Paſtor, or in ſome ſuch caſe of neceſſity. This advice was agreed to by *Walæus*, and confirmed by the practice of the *Jews*, among whom not only the *Levites*, but others likewiſe taught the Law publicly, as appears in the *Acts* of the *Apoſtles*, where we read, that when *Paul* and *Barnabas* came into the Synagogue, the Ruler of it ſaid to them, *Ye men and brethren, if ye have any word of exhortation for the people, ſay on. Chap.* xiii. *v.* 15. But *Gomarus* maintained, on the contrary, that the Students ought not to be ſuffered to preach: *Firſt*, Becauſe they had no Miſſion, and that none could preach till they were ſent. *Secondly*, Becauſe they had not the Keys of the Kingdom of Heaven. *Thirdly*, Becauſe it was already agreed, that they could not *baptize*: for ſince *Chriſt* had join'd *Baptizing* and *Preaching* together, no man might divide what God had join'd. *And altho'*, ſaid he, *there have been different cuſtoms in ſome places, yet it is much more juſt that Cuſtom ſhould conform to Truth, than Truth to Cuſtom.* Of the ſame opinion was *Thyſius*. The *Engliſh* Chaplain *Hales* making mention of theſe matters in his Letters to the Ambaſſador *Carlton*, commends *Gomarus* on this occaſion, and aſſures him, that he never heard him ſpeak better, nor with greater ſtrength of reaſon in the Synod: *But*, added he, *what* Sibrandus *his opinion of this matter was, I know not, for he ſpoke ſo low that I could not tell what he ſaid, and I flatter myſelf, that I did not loſe much by it.* After what the Profeſſors ſpoke, there was little ſaid but what had been urged before, except that *Lydius* of *Dort* ſtanding up, deſigned to confute *Gomarus*, by ſaying, that the Students might preach, and had a call to it: firſt, an internal call, which proceeded from the Holy Spirit; and in the next place, a call derived from their examination and admiſſion by the Claſſis. And in this the Dean of *Worceſter* agreed with him. But they both ſhot wide of the mark; for here was no diſpute concerning thoſe who were admitted by the Claſſes, but only about thoſe who endeavoured to qualify themſelves for ſuch an admiſſion. This was likewiſe largely ſhown by the Preſident *Bogerman*. After all of them had offered their opinions, the ſaid Preſident declared the reſolution of the Synod; to wit, *That it was not allowable to the Students of Divinity, or to thoſe who aimed at the Miniſtry, to perform the office of Baptiſm; but as for what related to Preaching, that ſhould be left to the liberty and judgment of the Churches and Claſſes.* As to the third query, about admitting Candidates into the Conſiſtories, there was little ſaid. But as to the fourth, about reading the Scripture in public, ſome were of opinion, that they ought to return to the ancient practice of appointing a Reader in the Church. It was, as ſome thought, not decent, and what tended to the contempt of public reading, to intruſt it almoſt always to trades-people, and ignorant perſons, who could hardly read at all. Both theſe matters were left undecided by the Synod. Upon the fifth and laſt queſtion, Whether the Synod ſhould make ſuch a Decree as might bind everybody, or ſhould proceed only by way of advice; the Biſhop of *Landaffe* ſaid, that they ought to diſtinguiſh between Neceſſary and Unneceſſary things.

The Synodical Decree thereupon.

things. Those matters which appeared absolutely necessary, ought to be absolutely decreed; others should be left at liberty. This was agreed to by the most part of the Members. An° Dom. 1618.

The same day the *Remonstrant* Deputies of *Utrecht* delivered in writing their Remarks or Objections against what had been done in the business of Catechizing, which we find in the Letters of *John Hales*, in the following terms: *Objections of the Remonstrants of Utrecht against what was transacted with reference to the business of Catechizing.*

'*First*, They could not approve the forcing, or pressing upon them, any such Formulary.

'*Secondly*, Nor that all School-Masters should be so strictly staked down to it, 'that they might not depart from it on any account, seeing that it tended to the prejudice of all other Formularies now in use, and might give offence to the *Lutherans* 'and others, who had received different ones.

'*Thirdly*, They charged the President with some unjust proceedings; for he had 'publickly declared, as they said, that there was no design to treat of the *Catechism* 'itself, but only of the manner of *catechizing*; and yet at the end of this transaction, he had procured the *Heidelberg Catechism* to be confirmed, which concerned the matter as well as the manner.

'*Fourthly*, They were dissatisfy'd at the resolution taken in the Synod, that the 'Clergy should preach upon the *Catechism*, without taking any Text out of Scripture.

'And *Lastly*, they moved, That this their dissent might be enter'd into the Journals of the Synod.

The President return'd them for answer, 'That the Synod had decreed what they *The Answer of the President.*
'thought was for the best, but that the putting the same in practice was not in 'their power, but in the States-General's, who, when all was done, might retain, 'or reject what they thought fit. As to that matter which concerned him personally, *he said*, he had done so, and believed that what he had offered was the best, '(but the Synod was of another mind) and since something was to be concluded 'concerning a *Catechism*, he thought that the present Catechism might as well be 'confirmed as any other; but that however it was not so confirmed, but the Synod 'might make such alterations as they saw fit. But the *Remonstrants* were of opinion, that it was easy to judge by these beginnings, that the Synod, when they 'should proceed to the long desired *Revision* of the said Catechism, had no design 'to alter or amend it.

'To the proposal of taking a Text out of Scripture, before the Minister began to preach 'upon the Catechism, he answer'd, that the resolution of the Synod did not tend to abolish that method where it was already in use, but only to prevent the introducing it in 'places where it had been long in disuse. As to their last motion, about registring their 'dissent, he told them, he could not see how this could be comply'd with, since the 'States-General had agreed, that what past by a majority of votes, should be deem'd an 'Act of the Synod; and besides everybody might with equal right insist, that if his 'opinion differed from that of the majority of the Synod, it should be entered upon the 'books. After this, the President spoke upon the point of baptizing the children of 'heathens, which had been first proposed by the church of *Amsterdam*, and pray'd that 'some longer time might be allowed to consider of it, forasmuch as some Members 'had offered their opinions concerning it, in a dark and dubious manner, whom he 'would discourse about it; wherefore he desired they would forbear coming to any 'resolution on that head till the next meeting. He likewise took notice of the 'great boldness in printing all sorts of infamous books, and pray'd them to consider how this evil might be remedied, and then adjourned the Synod.'

The Fifth of *December*, and the XXIst Session, *Wigboldus Homerus*, Minister of *Sudwold*, appeared at the Synod, in the stead of *Johannes Lolingius*, who was hindered by sickness: He presented his Credentials, and the Deputies of *Groninghen* were heard before the Synod would admit him as a Member. *Hales* says, that this matter was transacted and debated in the *Dutch* Tongue, and yet they desired the consent of the *English*, which he thought absurd. The same day they came to a resolution about *baptizing the Children of Heathens*, of which *Hales* relates some circumstances that do not occur in the Acts of this Session. The decree or decision made by the Synod consisted of two parts; the First related to adult persons, and imported; *That they who were come to years of discretion, ought to be carefully instructed* Session XXI. *A Synodical Decree upon the Point of baptizing the Children of Heathens.*

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and catechized; and then, if they desired it, to be received to baptism. The Second, which concerned young children or infants, was, *That they should by no means be baptized before they attained to years of discretion.* This Mr. *Hales* calls a harsh Decree; and such as, in his opinion, was never past before, either in the ancient or modern Church. And when it was objected; *But what if they be in danger of death?* The answer was, *That the forbearing to baptise them could not turn to their Prejudice with God; unless we should conclude with the Papists,* **that Baptism is necessary to salvation.** Then follow'd a recapitulation of all that had past since the business of the *Catechism* was brought upon the Stage; and the Acts of the Synod, relating to it, were read. *Hales* says in his Letters, that among other things which stood upon the books, they had made an entry of the remarks or objections of the *Utrecht Remonstrants*, and subjoin'd: *That the President had satisfy'd them thereupon.* But they the Deputies contradicted it, saying, *that they had been indeed* **answer'd**, *but not* **satisfy'd**, *for they still adhered to their opinion.* Upon which, that word was immediately altered. Yet those objections do not occur in the Acts of the Synod; and besides the request of the said Deputies, for causing the same to be entered, had been rejected. But it is probable that *Hales* meant the short minute which was entered into the books of the Synod, touching those objections, in which the alteration may have been made: The said minute is as follows: *The* Utrecht Remonstrants *presented certain observations in writing, about the Formulary of catechizing, which were answered by the President:* So that it now stands, instead of *the President satisfy'd them*; that *they were answered by the President.*

It was afterwards proposed, whether it might not be of use to insert some particular reasons and arguments that had been offered, into the Synodical Decree, about *baptizing the Children of the Heathens?* But to this it was reply'd, That reasons were liable to disputes and subterfuges, and that the Authority of a Synod did not so much require the *giving Reasons*, as the *making Decrees* and *Orders.*

The Remonstrants *formally cited by the President to make their appearance.*

At the same time the President put the Assembly in mind, that the day appointed for the *Remonstrants* to appear before the Synod was now come; and at the same time he cited them by their names, requiring, that in case any of them were present, they should appear before the Synod. Those of their party, who were deputed from *Utrecht*, said, they did not question but the *Remonstrants* would appear the same day. Then the President desired that the Synod would declare their mind as to the abuses in writing and printing all sorts of scandalous books, and suggest methods for preventing the same. Many of the Members offered their advices on the spot, others desired more time to consider of it. The *English* said, that as this matter related to the Civil Government, the States-General should be desired to take care of the matter. And further, that some of the Clergy ought to be impowered to peruse the books that were proposed to be printed before they went to the press, to the end that none might be published without a License. That none should be suffered to exercise the employment of a Printer, but such as made a publick profession of the *Reform'd religion*, and that all *Sectaries* should be excluded. Those of the *Palatinate* added, that the number of Printers ought to be limited, and that they should be sworn. That all Heretical and Atheistical books be prohibited. That all books should be read before they were printed, and that the persons appointed to peruse them should, in towns, be the Ministers in conjunction with one of the Magistrates, and one Elder of the Church; and in the Provinces, where there are Universities, the Professors, or the Deputies of the Classes or Synods, with some Gentlemen of the Government added to them. *Deodatus* of *Geneva* said, that in his City there was a society established of the Clergy and Laity, who had the superintendency of the Press; and he thought it might be proper to set up such a one in each of these Provinces. He added, *That something must be allow'd to the humour of the People and Country*; so that where People were accustom'd to liberty and ease, there ought not to be too heavy a yoke put upon them, for he thought that nothing was more prejudicial to the best reformation, than the extremity of rigor, and a too hasty zeal of doing all at once. Those of *Bremen* were also for a determin'd number of Printers, to consist of members of the Church, and offered several regulations about them, which may be read in the Synodical Acts of the following Session; where we likewise find the advices of the *English*, the *Palatines*, *Hessians*, and the Divines of *Geneva*; the reason of which was doubtless, because

Transactions relating to the Printing of dangerous Books.

what

what had been delivered by word of mouth in this Seſſion, was preſented in writing in the following one. Thoſe of *Gelderland* were for prohibiting the importation of divers books, ſuch as thoſe of *David George*, all the *Arian* and *Samoſatenian* books, beſides thoſe of *Cornbert* and *Caſtellio*. Thoſe of *South-Holland* added the books of *Sebaſtian Frank*, and were of opinion that no books printed in foreign parts ſhould be bought without leave of the Magiſtrates. Now when every one had offered his ſentiments upon this head, the Preſident ſaid, that *Adrian Smout* had writ a little piece in the *Low-Dutch* tongue, and had ſent him ſome copies of it to diſtribute; which he accordingly did, praying them to accept of the man's good will. Not long before, when the *Remonſtrants* were hourly expected, the Preſident *Bogerman* came one day to the *Engliſh* Biſhop, and told him, on promiſe of ſecreſy, that it was ſuſpected that the ſaid *Remonſtrants* would ſue to the States Commiſſioners to be more reſpected in the Synod, and for that purpoſe deſigned to make uſe of the *Engliſh* for Mediators. That they alſo intended to queſtion his right of Preſidentſhip, becauſe he was choſen only by the Natives, without the concurrence of the Foreign Divines. The Biſhop gave him the following Anſwer: 'As to the firſt Point, ſince they were Members 'of the Synod, they would do nothing in private, or without the knowledge and 'conſent of the whole body. As to the ſecond, the Foreign Divines had hitherto 'own'd him for their Preſident; and would continue ſo to do, altho' ſome objection 'ſhould be made againſt him; ſo that he might reſt ſatisfy'd in that matter.

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A Conference between the Preſident and the Biſhop of Landaff.

The End of the Thirty Third Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK XXXIV.

An° Dom. 1618.

A Meeting of certain Remonſtrants *at* Rotterdam.

THE day appointed for the *Remonſtrants* drawing near, they agreed among themſelves to aſſemble at *Rotterdam*, before they ſet out for *Dort*. There met accordingly not only the *Thirteen* who had been cited (excepting *Henricus Hollingerus*, the Miniſter of *Grave*) but alſo ſeveral of the Clergy of the ſame perſwaſion, on the 2d of *December*, in order to conſult together what meaſures ſhould be taken and purſued in defending their Doctrine before the Synod. For this purpoſe they reviſed the repreſentation which they made in *September* laſt, about the buſineſs of calling the Synod, and agreed to fortify and confirm the conditions therein propoſed (upon which they were ready to treat about their concerns at the Synod) with ſome of the moſt remarkable paſſages taken out of the writings of the *Reform'd*, and with the ſtrongeſt arguments, in order to lay them before the National Synod at a convenient time, and to inſiſt that the ſame might be granted. There were likewiſe communicated to thoſe that were preſent, the Contents of an Oration which the Profeſſor *Epiſcopius* deſign'd to make at their entrance into the Synod, as an introduction of their affair. There was further laid before them, a Draught of the ſtate of the controverſy about the *Five Points*, for the better preparing themſelves to treat upon thoſe matters with the Synod, to the end that the duration of that Aſſembly might not be imputed to the *Remonſtrants*.

The Remonſtrants *who were ſummon'd to the Synod arrive at* Dort.

On the 5th of the aforeſaid month, the Gentlemen who were cited took ſhipping for *Dort*, and landed there the ſame night. The next morning early they deputed four of their Body; to wit, *Leo*, *Niellius*, *Pynnakker*, and *Matthiſius*, to inform the States Commiſſioners in the firſt place, and afterwards the Preſident *Bogerman* of their arrival; and to tell them at the ſame time, that not being as yet provided with a proper place of reſidence, nor having received ſome of their Trunks in which their Books and Papers were contained, and being taken up in ſorting thoſe they had brought, they hoped, a day or two would be allowed them for thoſe purpoſes.

Seſſion XXII. *Their Requeſt to the State's Commiſſioners, and the Preſident of the Synod.*

This requeſt was communicated immediately to the Synod, at their XXIId Seſſion, and on the 6th of the ſaid month, by the Eccleſiaſtical Preſident. But inſtead of granting the ſame, the Lay Commiſſioners declared, that ſince thoſe cited perſons had failed to attend on the 5th of the month, the day appointed for their appearance, they

they ought now to apply perſonally to the Synod, and there renew their requeſt, and ſhow the cauſe, to the end that the Synod might judge of it. This was reſolved, and the *Remonſtrant* Deputies of *Utrecht* ordered to acquaint them with it, and to invite them to the Synod againſt ten a clock that morning. Before their appearance in the Aſſembly, there were ſome more Advices offered about reforming the abuſes of the Preſs; but, as *Hales* tells us, there was little difference between the ſaid Advices, and what had been already given. They talk'd of reſtraining the itch of writing; of printing no more copies of the Bible without licenſe; and about regulating the importation of foreign books, after the ſame had been examined. Some propoſed, that in order to ſave the Superviſors the trouble of reading all the unprofitable books, or at leaſt, that they might not be too much burdened therewith, all books ſhould be brought to the Claſſes, and that thoſe which they approved, ſhould be then laid before the ſaid Superviſors or Cenſors. AN° DOM. 1618.

After the propoſing theſe matters, the *Remonſtrants* came, and were introduced by their Brethren of *Utrecht*, and ordered to ſit down at a long table placed in the middle of the Hall. Then the Preſident, who ſtiled them, *Reverend*, *Famous*, *and Excellent Brethren in Chriſt*, mentioned their not arriving at the time appointed, and their petitioning for a yet longer reſpite ſince their arrival; adding, that they were called thither perſonally to preſent their petition, and to expect an anſwer. Then the Profeſſor *Epiſcopius*, ſpeaking in the name of all thoſe who were ſummoned, ſaluted firſt the Commiſſioners of the States, and afterwards the Divines, wiſhing them, in imitation of the Apoſtles, all Grace, Peace, and the Fellowſhip of the Holy Spirit of God the Father of our Lord *Jeſus Chriſt*, whereby they might be inſpired with ſuch thoughts and counſels as ſhould tend to the Pacification and Edification of the diſtreſſed Church, and to the good of their common Country. He further added, upon what the Preſident *Bogerman* had propoſed: 'That the 'ſummoned *Remonſtrants*, according to the commands of thoſe whom they were 'bound to obey in that matter, were come to *Dort* at the very time appointed, 'ſeeing that the fourteen days were not yet expired with reſpect to ſome, who had 'not received their letters of Citation ſo ſoon as others. That they appeared there 'to juſtify and defend their good and righteous cauſe, (which they had to that 'very time maintained with a ſafe conſcience) before that venerable Aſſembly, 'by reaſons and arguments drawn from the Word of God; or elſe to be confuted 'and better informed from the ſame Word. But that arriving late in the evening 'the day before, and having been buſied in putting their affairs in order, and pre-'paring every thing that was requiſite for entering upon a regular conference about 'the Points in difference, they had deputed ſome of their company to the Preſi-'dent, to acquaint him with their arrival and condition, believing that in common 'equity they ſhould be allowed a little time to prepare themſelves, and that it 'would have been granted them without troubling the Synod about ſuch a trifle. 'However, they did not pretend to preſcribe to, or limit the Synod, with relation 'to their ſaid requeſt, but left all to the diſcretion of the States Commiſſioners, 'being on their parts, if it ſhould be ſo expected, ready to enter upon a conference 'immediately, and without delay.'

The firſt Appearance of the Remonſtrants *in the Synod.*

A Propoſal made by Epiſcopius *in the Name of all the other* Remonſtrants.

They were then ordered to withdraw. Whilſt they were abſent, the Synod conſidered what time ſhould be allowed them, and it was thought proper that they ſhould attend the next morning, to enter upon the buſineſs. But the Profeſſor *Polyander* taking notice of the expreſſion which *Epiſcopius* had uſed, of *entering upon a Conference*, propoſed to the Synod, 'Whether it were not proper to acquaint the '*Remonſtrants* with the deſign of ſending for them, and with the method that 'was to be uſed in proceeding with them, to the end they might conſider it. 'They ought to be told, *ſaid he*, that they were not cited *to enter upon a Confe-'rence*. We have had enough of fruitleſs Conferences already. They were now 'called to offer their opinions and reaſons, and to ſubmit the ſame to the judgment 'of the Synod. For the Synod was to be their Judge, not a Party. They ought 'to have minded the tenor of their letters of Citation.'

Polyander's *Remark on the word* Conference.

This motion of the Profeſſor *Polyander* was complied with. The *Remonſtrants* were called in again, and acquainted by the mouth of the Preſident *Bogerman*, that the Synod gave them time till the next day at nine in the morning, and that then they were to come to the meeting. And then he added: 'The venerable Synod

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'has thought fit to admoniſh you about the word *Conference*, which you made 'uſe of. That word is of a very extenſive ſenſe, ſo that by it may be underſtood 'a colloquy between equal parties. But it is neither the intention of the States 'Commiſſioners, nor of the Eccleſiaſtical Members of the Synod, that a *Conference* 'or Diſputation, according to the manner of the Schools, ſuch as have formerly 'been holden in *Holland*, ſhould be ſet on foot between the Synod and the *Remon-* 'ſtrants. Wherefore the Brethren of that Perſuaſion muſt not expect any ſuch '*Scholaſtick Conferences*, whereby the Authority of the Synod in deciding matters 'would be impeached or leſſened. But let them attend to the contents of the Ci- 'tation-letters, and conform themſelves thereto. They are only ſummoned hither 'to propoſe their opinions and reaſons, to explain and defend them, and then to 'ſubmit them to the determination of the Synod. He exhorted them therefore to 'keep within thoſe bounds.'

They were likewiſe told, in ſhort, *That the Synod was met to* **judge,** *and not to* **confer.** *Epiſcopius* replied, That it was not neceſſary ſo nicely to criticize upon the word *Conference*; that the *Remonſtrants* were come thither with no other view but to treat about the Doctrines that were controverted, according to their ſummons. But that as to the manner of treating, it ſhould be ſpoken of when they came to the buſineſs itſelf. At the ſame time the *Remonſtrants* renewed their requeſt (which they had lately made to the States-General, by whom they were referred to their Commiſſioners at *Dort*) relating to *Nicolas Grevinkhovius* and *Simon Goulart*, to the end that they might be joined to them, ſince they look'd upon them as ſome of the chief Bucklers of their cauſe, and were not ignorant that they had been at firſt entered upon the liſt of the perſons cited: They added, that they did not ſeek delays by ſuch a requeſt, but were ready, whilſt thoſe men were ſent for, to enter upon buſineſs. They were then ordered to withdraw again, that the Synod might debate in their abſence upon the ſubject of their requeſt. One of the *Utrecht* Deputies was ſoon after ſent to require of them the Petition they had preſented to the States on the ſame occaſion, and the Anſwer that was returned them; but the *Remonſtrants* acquainted him, that the States had kept their Petition, and given them only a verbal Anſwer, by the mouth of their Secretary.

The Remonſtrants *renew their Requeſt concerning* Grevinkhovius *and* Goulart.

After this, the Eccleſiaſtical Deputies of the *South Holland* and *Walloon* Synods began to give the Aſſembly an account of the caſes and perſons of *Grevinkhovius* and *Goulart*, and the judgment or ſentence of the Synod of *Delft* againſt the former was read, and many blaſphemous expreſſions, which, they were of opinion, might be drawn out of one of his books, were laid to his charge, as alſo ſome ſermons fill'd with reflections upon the Magiſtracy and the Clergy. But it has been ſaid by ſome, that *Henricus Arnoldus*, one of the Miniſters of *Delft*, and late Preſident of the Synod which was holden there, was he that inveighed the moſt bitterly againſt him, being, as they thought, extremely prejudiced, on account of a certain book, in which *Grevinkhovius* had, according to them, convicted *Arnoldus* of groſs falſities.

The Deputies of the *Walloon* churches declared likewiſe with reſpect to *Goulart*, that he had been long ſince diſcarded at *Amſterdam*, by conſent of the *Walloon* Synod. But the *Remonſtrants* reading this account afterwards, in the Acts of the National Synod, were extreamly ſurprized at it, it being very well known, as they ſaid, that *Goulart* was not diſcarded or deprived, but only ſuſpended from his Miniſtry, and that the *Walloon* Synod was ſo far from approving of what had been done about him, that they would never take cognizance of it, which he himſelf prayed them to do, but always referred him to the National Synod. Thus ended the Seſſion of this day, and the *Remonſtrants* being called in again, they were told, that the buſineſs of *Grevinkhovius* and *Goulart* was put off to the next meeting. But before the Members ſeparated, they were advertiſed that the affair of the abuſe of the Preſs, and all other matters which had been left imperfect, muſt be adjourned, and nothing now done but that which lay before them, meaning the affair of the *cited Remonſtrants*.

A Complaint of the Remonſtrants.

Theſe afterwards complained, 'That they had met with very unkind treatment 'at their firſt attendance on the Synod; that many of the Members would ſcarce 'move their hats when they were brought in; that their firſt greeting was a repri- 'mand for coming ſo late; that it was eaſy to ſee the ill-will and partiality of many

'of them by their very looks; that the expreſſions addreſſed to them, the *Remon-* AN° DOM.
'*ſtrants*, were often as cutting as razors. Above all, they were much diſſatisfied 1618.
'that the *Conference* about matters of Doctrine was ſo ſcornfully rejected. For-
'merly, ſaid they, when there was to be a *Conference* before the Committee of the
'States between *Gomarus* and *Arminius*, the former could hardly be brought to
'agree to it, pretending that it was not the proper place to diſpute in, but that he
'was ready to confer before the Synod, who were his proper judges, and there to
'convince his adverſary of his errors. But now, after waiting ſo many years to
'procure a Synod to his mind, a Synod in which he himſelf preſided, and where,
'according to him, was the proper place of diſputing, he ſtill wanted the inclina-
'tion to come to a Conference. Now that their adverſaries were ſure of a majori-
'ty of votes, and had the ſecular arm on their ſide, yet the Synod refuſed to put
'an end to the Controverſy, any otherwiſe than by a Synodical Decree or Deciſion.
'They now cut off all hopes of inquiring after Truth, and detecting Error, by
'means of friendly debates, and by hearing both Parties. They would now ha-
'zard nothing, tho' they had all in their power. They obliged the *Remonſtrants*
'to appear at a place where their moſt violent enemies were the moſt numerous
'and powerful; without treating them as their equals, allowing them to ſit with
'themſelves, or admitting them, tho' in ſo ſmall a number, to an equal liberty of
'ſpeaking, but uſing them as Criminals cited before the higher Powers, not ſuffer-
'ing them to ſpeak but when commanded, nor to anſwer but when aſked, and then
'no further than they were permitted; cauſing them to withdraw when they
'pleaſed to order, and not to return till called. And all this after ſuch a ſudden
'and general revolution of affairs, both in Church and State, attended with ſuch
'hatred and contempt, that it was ſufficient to intimidate the ſtouteſt hearts, even
'in defending the beſt of cauſes, and to render them entirely incapable, without
'an extraordinary aſſiſtance of the Divine Grace and Spirit.'

The Remon-ſtrants *viſit the foreign Divines at their Lodgings.*

The ſame day the *Remonſtrants* waited upon, and ſaluted all the foreign Di-
vines, as many as they could meet with, at their lodgings. What they them-
ſelves relate of thoſe viſits in their *Hiſtorical Account of the National Synod*, is as
follows: 'They begg'd of them to hear their Apology and Juſtification without
'prejudice or partiality: To contribute all that lay in them towards mollifying
'the rigor of the *Contraremonſtrants*, and bringing matters to a fair and equal hear-
'ing; and they promiſed to inform them of whatever had occurred, as occaſion
'ſhould preſent, to the end that they might not be impoſed upon by any miſrepre-
'ſentations. They likewiſe prayed, that they would favour them with their good
'advice in the matters which were depending. But above all they deſired them
'to uſe their good offices with the States Commiſſioners and the Synod, to the end
'that the Deputies of the *South Holland* Synod, who were travelling thro' the
'country from Church to Church, might not be allowed to deprive their Brethren
'and Collegues of their Miniſtry, upon feigned pretences; alledging that ſuch pro-
'ceedings ariſing from the diſagreement about Doctrines, ought to be ſuſpended
'whilſt the National Synod was taken up in examining into, and determining the
'cauſes from whence all theſe evils had ſprung. Finally, they deſired them to
'favour their requeſt, with reſpect to *Grevinkhovius* and *Goulart*. They add,
'that they were kindly received by almoſt all the foreign Divines. Some of them
'pitied their caſe, and blamed their opponents for depriving their Collegues every
'where of their churches, whilſt their cauſe was for the moſt part depending be-
'fore the Synod, nay, when it was as yet but juſt brought before them. Some
'others of the Foreigners they found much prejudiced againſt them from the be-
'ginning, particularly *Deodatus* of *Geneva*, who, as they ſay, caſt it in their diſh,
'*That they had ſpoken contemptibly of* Calvin; further objecting, that *if they had*
'*continued in power, they would have uſed their adverſaries as ill as they were now*
'*treated by them*. Some told them, that they were not in the ſecret with the ma-
'nagers of the Synod, nor acquainted with the ſprings of all their motions; but
'hinted to them, that there was no deſign of coming to a Conference about Do-
'ctrines; but that it was the intention of the States, that the *Remonſtrants* ſhould
'only propoſe their opinion, fortify it with arguments as well as they could, and then
'leave it to the judgment of the Synod. But they found the Foreigners generally
'very ignorant of what had paſſed in theſe Provinces with reference to religious mat-

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'ters for ſeveral years, which gave them occaſion to put into their hands two pa-
'pers for their better information; the firſt was the printed *Latin* Letter to the
'Foreigners, publiſhed by *Barlæus*, the Vice-Regent of the States College at *Ley-*
'*den*, in the name of the *Remonſtrants*, by way of anſwer to another of the Claſſis
'of *Walcheren* (formerly ſent abroad by them, to the prejudice of the *Remon-*
'*ſtrants*) compriſing the ſtate of the difference, and a defence of their Doctrine.
'The ſecond was a manuſcript Repreſentation drawn up in *Latin*, in which they
'applied to them after the following manner:

Pious, Learned, Reverend Gentlemen, Fathers and Brethren in Jeſus Chriſt,

A Repreſentation or Memorial of the Cited Remonſtrants, *to the Foreign Divines.*

'WE the underwritten, the Servants of *Jeſus Chriſt*, and Miniſters of his holy
'Goſpel, return thanks to Almighty God for the ſafe and proſperous ar-
'rival of you all at this place, and we beſeech the ſame our Lord God from the
'bottom of our hearts to bleſs this your arrival for the honour of his Name, and
'for the true happineſs of the *Chriſtian Reformed* religion, as well in this as in all
'other nations.

'We cannot forbear, with hearty concern, to complain of the wrong done us by
'our Brethren, who are met together with you in the Synod, as well as by thoſe
'who have inſtructed and ſent them thither. And we humbly beſeech your Re-
'verences, that agreeably to your goodneſs and piety you would be pleaſed to have
'ſome regard to this our complaint, and to protect and help us againſt this their
'unreaſonable and unjuſt treatment of us.

'We are all of us Miniſters lawfully called, who have ſo behaved our ſelves in
'our reſpective offices, ſome ſeven, ſome ten, ſome twenty, and even thirty years,
'more or leſs, that neither the Government, our own People, nor any Claſſis or
'Synod, did ever complain of us (much leſs accuſe us of any crime relating either
'to our lives or doctrines) till the year 1607; in which year there firſt aroſe a-
'mong us that are now living, thoſe unhappy differences which in time have ſpread
'and encreaſed. Nevertheleſs, there was not even then any regular complaint, ac-

The Origin of the Eccleſiaſtical Diſputes.

'cording to our Eccleſiaſtical Conſtitution, brought againſt us: But the noble and
'powerful Lords, the States of *Holland*, and afterwards likewiſe their High Migh-
'tineſſes the States-General, having reſolved, and by written Acts declared it to be
'their pleaſure: That the approaching National Synod, in order to the revi-
'ſion of the Confeſſion and the Catechiſm of the aforeſaid churches, together with
'the Eccleſiaſtical Conſtitution hitherto in uſe among them, ſhould (according to
'the uſual practice in ſuch Aſſemblies at all times) be called and holden after ſuch
'a manner, in the fear of the Lord, as that the deſired fruits might ſpring from
'thence, namely, the confirmation and propagation of God's Truth, the preſer-
'vation of Peace and Tranquility in his houſe, together with the promoting true
'Piety among the Inhabitants of the Land; and all this according to the rule
'and preſcription of God's holy Word, to his glory, and the welfare of Church
'and State; And great diſputes having ariſen about the clauſe of *Reviſion*, be-
'tween certain Profeſſors of Divinity and the Miniſters, ſome of whom approved,
'and others diſliked it; one party maintaining, that in purſuance of the orders
'and commands of the Civil Magiſtrate, the ſaid *Reviſion* ought only to be made,
'in caſe the Synod ſhould judge it to be neceſſary, at the ſame time queſtioning
'the authority of the Government in making ſuch orders, and in preſcribing upon

Two principal Differences.

'what terms the Synod ſhould meet: There then happened a two-fold diſpute or
'controverſy among the Clergy of theſe Provinces; the firſt, about the Autho-
'rity and Credibility of the *Confeſſion* and *Catechiſm* in the Church of God, and
'how far they were bound or not bound to the uſe of them; the ſecond was,
'about the Authority of Chriſtian Magiſtrates in Church affairs, and their
'power of taking thoſe and the like Reſolutions. One party held, that the Mini-
'ſters, when admitted to the publick exerciſe of their office, and confirmed in the
'preſence of the Congregation, purſuant to the Formulary of confirming Miniſters,
'which uſed to be read to the people, were only bound by the word of God con-
'tained in the Old and New Teſtament, as being the Doctrine of Salvation, reject-
'ing all other Doctrines contradictory to the ſame Scriptures, and promiſing that
'they would faithfully diſcharge their office purſuant to the ſame Doctrine: And
'as for what relates to the ſubſcribing the Formularies of Faith, which was pra-

ctiſed

'ſtiſed in the Claſſes, they held, that no man was bound by the ſame any further than as they agreed with the word of God; and that therefore the ſaid Formularies ought always to be tried and examined by that word; and alſo, that every Miniſter was at liberty, and ought, without fear of cenſure, to propoſe to his Brethren in a lawful Eccleſiaſtical Aſſembly, his Remarks and Objections againſt thoſe Formularies, in order to their being tried by the word of God; to which end the Reviſion and Re-conſideration of the ſaid Formularies in a National Synod was, they thought, moſt highly neceſſary. And as for the authority of the Civil Magiſtrate in Eccleſiaſtical matters, they held, That the ſaid Magiſtrate, purſuant to his ſupreme power in Eccleſiaſtical cauſes, might juſtly and lawfully take ſuch Reſolutions as were conformable to God's word, and call Synods according to the ſame word; and conſequently, that all Miniſters under ſuch a Chriſtian Mgiſtracy were obliged to obey or ſubmit to their Reſolutions. Both which propoſitions however were conteſted by other Profeſſors and Clergymen, who diſapproved of the aforeſaid Reſolutions of the ſupreme Magiſtrate, and miſconſtrued the ſame, aſcribing greater weight and authority to the Formularies than was ever done, as plainly appeared from hence, that though the Synod was agreed to, yet their meeting was procraſtinated and did not proceed, becauſe the *Reviſion* aforeſaid was not approved or allowed by them; as alſo from hence, that in many places Endeavours were uſed to bind the Miniſters more cloſely than formerly to theſe Formularies of Faith and Doctrine; for which purpoſe, there were introduced into ſome Claſſes new forms of ſubſcription (ſuch as were never conſidered of before, much leſs agreed to by any Synod,) and tendred to the Miniſters with additional threats, that whoever declined ſubmitting thereto, ſhould be obnoxious to Eccleſiaſtical Cenſures. AN° DOM. 1618.

'It afterwards happened, that thoſe Miniſters who conſented to the *Reviſion*, and ſcrupled the new and cloſer forms of ſubſcription, becauſe by ſuch new ways of ſubſcribing they exacted from them an approbation of the Doctrine of *Predeſtination*, and the points relating thereto, which, as contrary to the Word of God, their conſciences would not ſuffer them to agree to, having conſulted with others of the Clergy, who were of their own opinion, and who in like manner obſerved, that the calling together of a National Synod, of which there had been ſuch great expectations, did not proceed, for the reaſons already related; that alſo in ſome particular Synods there had paſt ſuch unreaſonable proceedings, that the Lords the States of *Holland* being informed thereof by their Comiſſioners, forbad the holding of the ſame: It happened (we ſay) that they preſented a Remonſtrance (having no other remedy left) to their rightful Sovereigns the ſaid States of *Holland* and *Weſt-Freeſland*, in which they plainly declared their *Gravamina* and Scruples with reference to the aforeſaid *Reviſion*, and the Doctrine of *Predeſtination*, earneſtly praying for a National or Provincial Synod, where the aforeſaid Points might be further conſidered, or ſome expedient found out for a mutual Toleration, with reſpect to thoſe controverted Doctrines, and offering rather to reſign their Miniſtry than to do any thing againſt the dictates of their conſciences, further requeſting and beſeeching, that until ſomething ſhould be determined about theſe matters, the ſaid States would protect them againſt all Eccleſiaſtical Cenſures which might be thundered out againſt them on account of this Remonſtrance and its conſequences. *The Occaſion of preſenting the Firſt Remonſtrance.*

'Among thoſe Miniſters who concurred in preſenting the Remonſtrance, or who agreed to the ſame after it had been preſented, (ſome earlier, others later) we who have ſubſcribed this paper, are to be counted as having conſented to that Doctrine concerning *Predeſtination*, and the points relating to it, which is contained in the ſaid Remonſtrance.

'The States our Sovereigns having thought fit to order upon the aforeſaid Remonſtrance, that a *mutual Toleration* ſhould be obſerv'd among the contending parties, and the ſaid Toleration not being very agreeable to ſome of the Clergy, it ſo happened, that they ſent up their Complaints to their and our lawful Sovereigns, offering at the ſame time to prove, that our opinions in thoſe matters were contradictory to the Word of God; and a Conference on occaſion of theſe diſputes being held before our ſaid Sovereigns, to wit, the States of *Holland*, by their Lordſhips own order, they were pleaſed to confirm their Reſolution about a *Mutual* *A mutual Toleration was ordain'd by the Government.*

AN° DOM. 1618.

'*Mutual Toleration*, and frequently to renew the ſame, and at laſt to ſend copies 'thereof to all the Claſſes, in ſealed letters, commanding all perſons to conform 'thereto, as we have done on our parts.

'Hitherto we cannot ſee, moſt Reverend Fathers and Brethren in *Chriſt Jeſus*, 'that we have made one ſtep worthy of blame or cenſure, ſince we are not only 'aſſured that we are in the right, ſo far as relates to the diſputes about the *Revi-* 'ſion of the Formularies, the Authority of the Civil Magiſtrate, and the Doctrine of '*Predeſtination*; but likewiſe, that we are not forbidden by any of the laws of our 'Country, whether Eccleſiaſtical or Civil, to offer our opinions upon theſe matters, 'as others have done; or in ſuch a ſtate of affairs, to preſent ſuch a Remonſtrance 'to our Sovereigns.

The Remonſtrants *had not acted contrary to the Laws of their Country.*

'Againſt all this it has been objected by our Adverſaries, that the Reſolution of 'the States was inconſiſtent with the Word of God. But it would be very unjuſt 'to impute the ſame to us who are ſatisfied of the contrary. It has likewiſe been 'objected, that this Reſolution was not taken unanimouſly. But it was not our 'buſineſs to inquire into that; it ought to ſuffice us, that it was communicated to 'us in the name and by the command of the States, and that it was ſigned by their 'Secretary, and ſealed with their Seal.

'It is likewiſe pretended, that there are ſome among the *Remonſtrants* who have 'taught other Doctrines contrary to the Fundamentals of our Faith, beſides the 'Articles above-mentioned. To this we have often replied: That ſuch particular 'Caſes do not in any manner affect the common cauſe of the *Remonſtrants*, but con- 'cern thoſe only that ſhall be found guilty of them; nor are we againſt cenſuring 'ſuch perſons eccleſiaſtically, provided they be lawfully impleaded, and fairly heard 'in defence of themſelves againſt ſuch complaints.

The Objection of their having embraced other Novel Opinions beſides thoſe of the Five Points, *did not affect the whole Body of the* Remonſtrants.

'We are ſuſpected on account of our having refuſed, in the year 1613, to give 'an Anſwer to certain Articles that were brought againſt us in the Synod holden 'at *Delft*. But to this we reply: *Firſt*, That they who brought them againſt us 'had no authority ſo to do. *Secondly*, That we were ready to declare our opi- 'nions thereupon, provided only, that they who propoſed thoſe Articles would 'promiſe forbearance with reſpect to the controverted points about *Predeſtination*. '*Thirdly*, They refuſed to declare their mind with reſpect to this our demand of 'a mutual Forbearance. *Fourthly*, We took thoſe Articles home with us, and de- 'ſired we might be allowed a convenient ſpace of time to conſult with others who 'were equally concerned in theſe matters, with intention to return an Anſwer; 'but the States of *Holland* apprehending further troubles from thence, forbad us to 'proceed any further.

A Juſtification of their Conduct at the Conference of Delft.

They were unjuſtly charged with having oppoſed the meeting of the Synod.

'We are further accuſed, that when the reſt of the Clergy were of opinion, that 'no better remedy could be found out againſt theſe inconveniencies than a Synod, 'we always oppoſed ſuch Counſels, and obſtructed the calling ſuch an Aſſembly. 'We anſwer, That this charge is not true; for we ourſelves have earneſtly de- 'ſired a Synod upon that foot upon which it was firſt granted; we likewiſe petitioned 'for the ſame in our above-mention'd Remonſtrance, and afterwards frequently de- 'clared in our papers and writings, both publiſh'd and unpubliſh'd, that we con- 'ſented to the Synod, provided that our Adverſaries might not be our Judges, that 'matters were determined by the Word of God only, and that nothing might be 'done at the expence of charity.

The Schiſms were occaſion'd by the Contraremonſtrants

'In the mean-while, moſt Reverend Fathers and Brethren, there has happened 'a wonderful revolution and change in things: for without any Synod, without 'the authority of the Government, nay, in oppoſition thereto, the people have been 'animated and ſtirred up, and exhorted by ſermons and books publiſhed for that 'purpoſe, to ſeparate from their ordinary Paſtors, and their Eccleſiaſtical Admini- 'ſtration. The Clergy ſet an example, the people followed the ſame; private 'Meetings were ſet up, they ran out of Town to Sermons, and even to the Cele- 'bration of the Sacraments, Baptiſm, and the Supper of our Lord; they choſe 'new and ſeparate Conſiſtories; they ſeized upon Churches; they would not ac- 'knowledge us for their Brethren; they exaſperated the Mob againſt us, and made 'them believe, or at leaſt it is ſuſpected that they inſinuated to them, that we 'were aiming at Novelties, at making changes in Religion, at introducing *Popery*, 'or (as ſome wickedly and falſely aſſerted) *Socinianiſm* into the Church. And what

'was

'was more, ſome of us were accuſed of holding correſpondence with Jeſuits and other Enemies of the Land, of receiving penſions from them, and deſigning to betray our Country to the common Enemy. And whereas there were here in *Holland* very many of our Governours both in higher and lower ſtations, who were much inclined to a *Mutual Toleration*, and who were not diſpleaſed with us and our cauſe, they were likewiſe ſlandered in their turns, partly openly, and partly privately; by which means thoſe Gentlemen, as well as ourſelves, are rendered ſo odious and obnoxious to the giddy multitude, that we can hardly walk the ſtreets in ſafety. And when any of the Magiſtrates were forced (in order to prevent the further progreſs of the Schiſm, and the ſetting up Conventicles) to fine ſome of the Ringleaders, and here and there to deprive one or two Miniſters on account of their diſobedience and contumacy, and to disfranchiſe ſome ſeditious Burghers; it was all laid upon our Shoulders; we were reproached with it, and it was ſtiled the higheſt Tyranny, to the diſgrace of us and the Magiſtracy, who acted in that manner. AN DOM. 1618.

'Add to this, that ſome of the Provinces conſented to the holding a National Synod, without making any mention of a *Reviſion*, entirely according to the wiſh of thoſe who ſeparated from us; notwithſtanding that part of the Province of *Gelderland*, moſt of that of *Holland* (or indeed the whole, if we may compute by the majority of votes) all *Utrecht* and *Over-Yſſel* could by no means be induced to conſent to it ſimply, and without any limitations; but propoſed other methods to obviate theſe difficulties; or elſe agreed to a Synod, but not to the celebrating it after ſuch a manner. And from hence there aroſe ſuch diſſenſions among the Provinces and the Magiſtrates, that the National Synod being appointed and ſummoned in the name of the States-General, notwithſtanding the contrary declarations of other Provinces; ſuch a Change was made in the Magiſtracy by the Illuſtrious Prince of *Orange*, in many places, particularly in the Province of *Holland*, in the Name, and by the Authority of their High Mightineſſes the States-General, that thoſe who had made a Schiſm among us, and whom we juſtly have eſteemed our adverſaries, perceiving us deſtitute, almoſt every where, of human protection, and that thoſe who were at the head of the Commonwealth were favourable to them, aimed at nothing but totally oppreſſing us and our righteous cauſe, turning us out of our offices, and reducing our Wives and Children to the utmoſt degree of want and poverty.

The Magiſtrates were chang'd by their means.

'To this tends, in the firſt place, their manner of ſummoning the Synods, at leaſt here in *Holland*; and, in the next place, their methods of proceeding. As to the firſt, we could have wiſhed, as we expreſly deſired in our moſt humble Petition to their High Mightineſſes the States-General, that they would not have made our Enemies our Judges; this being the moſt unreaſonable thing in the world; for which reaſon we further declared, That if it ſhould ſo happen, we could not own ſuch a Synod for lawful, nor appear at the ſame; but our adverſaries ſo managed matters, that our requeſts could not be heard, neither have we been able to obtain any of our juſt conditions which we would have ſtipulated, in order to have come to the Synod with a good conſcience, and to have continued there in hopes of doing ſome good. On the contrary our Remonſtrance was referr'd to the Synod, that is, to our Adverſaries, in order to be taken into conſideration; who having made ſuch obſervations, and given ſuch advice about it, as they judged moſt for their own advantage, it happened that at the very time that we were aſſaulted on all hands, and almoſt overwhelm'd with various kinds of Threats, with vile Lampoons, infamous Libels, ſcandalous Pictures, ſcurrilous Ballads, to which indignities was added, a great change in the Magiſtracy, now in one City, and then in another, and always to our prejudice; we received the Commands of the States, by which we were order'd nevertheleſs not only to appear at the Synod, but to come prepared to anſwer to a great number of *Theſes* and *Antitheſes*; and beſides to preſent in writing our remarks upon the *Confeſſion* and *Catechiſm*; and for the doing all this, the ſpace of eight or ten days only was allow'd us (of which we ſpent at leaſt one day in making preparations for the Journey, and in holding a ſolemn Faſt) which was ſo ſhort a time, that we could hardly get leaſure to confer with each other upon ſo many affairs, much leſs to draw up our Remarks and Declarations in ſuch manner as we were ordered, and as the weight of ſuch a buſineſs re-

Hardſhips ſuffered by the Remonſtrants, *eſpecially in* Holland.

'quired.

ANº DOM. 1618.

'quired. Juſt about the ſame time many of our number were ſummoned before the 'Synod, in their private capacities; ſome of whom were accuſed of one crime, 'ſome of another, to which accuſations they were commanded to anſwer. Againſt 'ſeveral of theſe (of whom ſome appeared, others abſented themſelves) ſentence 'of ſuſpenſion, or deprivation, was immediately pronounced: Others were thruſt 'out of their Churches, or elſe compel'd by threats to let the ſeparatiſts exerciſe 'their religion in them by turns; inſomuch that they neither ſhew'd that reſpect to 'the Synod, nor favour to us, as to leave matters entire, and in *ſtatu quo*, till the 'Synod could meet and ſit, tho' the time prefixt was very near: Add to this that 'we were required to prepare our ſelves to appear there, without being told even to 'this hour, what forms and methods of proceeding with us would be obſerved; 'ſave only that we find it ſtrongly reported every where, that there will be a great 'number of Miniſters excommunicated and deprived in, by, or at the end of the 'ſaid Synod.

'Worthy Fathers and Brethren, we proteſt to you, in the preſence of God, that 'we doubt whether in any Synod, or Eccleſiaſtical Aſſembly, more Precipitancy, 'more Partiality, Injuſtice, and irregular Methods of proceeding were ever pra-'ctiſed than in the late particular Synods of *Delft*, *Enkhuſen*, *Utrecht*, a little 'while before at *Arnhem*, and in *Gelderland*. Add to this, that *Feſtus Hommius*, one 'of our greateſt enemies, who alſo counts upon ſitting at the National Synod among 'our Judges, did, not long ſince, publiſh a book entitled, *A Specimen or Pattern of 'the* Low-Country *Diſſenſions*, with a dedication to their High Mightineſſes the 'States-General, in order to inform your Reverences of the State of our differences; 'wherein he has not only miſrepreſented the cauſes of thoſe differences, by a falſe ac-'count of facts, but alſo by his diſingenuity and partiality (tho' he earneſtly pro-'feſſes the contrary) has very much injured many of us, by wreſting our 'writings, and even by notorious and palpable frauds, not only in one or two, but 'in many and remarkable paſſages, has accuſed us where we are wholly innocent; 'againſt which it is but reaſonable that we ſhould prepare ſome apology.

Their Requeſt to the Foreign Divines.

'We therefore entreat you, moſt Reverend Fathers and Brethren in *Chriſt Jeſus*, to 'be pleas'd carefully and diligently to attend to all, and each of theſe circumſtances, 'and to have ſo much regard to your conſciences in the Sight of God, as not to ſuf-'fer any wrong to be done to us, who, as well as thoſe who oppreſs us, are law-'ful Miniſters of the *Reform'd* Church; and not to confirm the injury already done 'or that may yet be done to us, by your conſent and authority.

A Juſtification of the Doctrine, Lives and Proceedings of the Remonſtrants.

'There are two things that deſerve your conſideration: *Firſt*, Our Cauſe itſelf. '*Secondly*, Our Manner and Order of proceeding. The cauſe itſelf includes our 'lives and doctrines: As for the latter, *viz.* our Doctrines, 'tis well known, that in 'the buſineſs of *Predeſtination*, and the Points relating to it, we are of a different 'opinion from thoſe who now compoſe the Synod, and are our profeſt adverſaries.

'What we have owned of this we ſtill maintain, being prepared to make it good 'againſt our adverſaries from the Word of God, before juſt and impartial Judges, 'or elſe to enter into a negotiation with them for a moderate accomodation; but 'upon that condition, nevertheleſs, that we, as well as our adverſaries, ſhall be ſuf-'fered to meet in a competent number, in order to conſult about our affairs, and to 'treat of all in a proper and regular manner. We have always declared, and do 'ſtill, that the matter of *Predeſtination* being excepted, we have nothing particular 'or extraordinary to offer, unleſs it be the diſpute relating to the Reviſion of the '*Confeſſion* and *Catechiſm*, together with that concerning the authority of the Civil 'Magiſtrate in Eccleſiaſtical matters. If therefore any one of our number has con-'cerned himſelf with any other Article of Religion, that is a perſonal Crime, 'and is to be placed to the account only of him who committed it. As for the '*Reviſion*, we are ſtill ready to defend the Reſolution taken by our Sovereigns upon 'that head above twenty years ago, in oppoſition to all thoſe who will maintain 'the contrary; as alſo to propoſe our objections againſt thoſe Formularies, if we 'might but be aſſured, that the ſaid reſolution concerning the *Reviſion* will be put 'in execution, and a proper time allowed us for the mention'd purpoſes. We ſay 'the ſame of the authority of the ſupreme Powers in Eccleſiaſtical matters, *viz.* that 'we are prepared to defend what we have taught about it.

'We

'We can not be perſwaded, moſt Reverend Fathers and Brethren, that we have deſerved to be cenſured for appearing in juſtification of theſe matters, or teaching and preaching about them differently from others, ſince 'twas never yet proved we were in the wrong. Let therefore the matter be firſt examined into; let the arguments which both parties produce be fairly weigh'd; and if it ſhall appear that we maintain falſe doctrines out of ſtiffneſs and obſtinacy, let them proceed againſt us according to the Canons of the Church. ANNO DOM. 1618.

'Is it objected, that it is enough if our notions be found to contradict the *Confeſſion* of the Church? We anſwer two things: *Firſt*, That their allegations are not proved, but that the contradiction muſt be made appear by the words and texts of the ſaid *Confeſſion*. And, *Secondly*, That according to the grounds of the *Reformation*, and our Eccleſiaſtical Conſtitution, no Miniſter ought to be cenſured merely becauſe he teaches againſt the *Confeſſion*, as long as it does not appear that his Doctrine contradicts the Word of God; foraſmuch as the ſaid *Confeſſion* is no infallible and univerſal rule of doctrines.

'As for what relates to our lives, we are contented that the ſame, as well as thoſe of our Brethren, be try'd by the true and infallible Rule; and if it ſhall appear that we have in any reſpect tranſgreſs'd, we refuſe not to undergo the proper cenſures and puniſhments.

'Our way and method of proceeding was briefly ſhown before. What can they find in it worthy of cenſure? We preſerved our good name and reputation to the time that we happened to differ about the *Reviſion*, the Formularies of Unity, and the Authority of the Sovereign Powers, with reference to Church-matters, and even for a long while after. Theſe differences were not firſt ſtarted by us; but our Governours themſelves furniſhed the occaſion and cauſe, by the reſolution they came to about the *Reviſion*, as has been mentioned above; and we, like dutiful ſubjects, obſerving that this their reſolution was neither incompatible with the Word of God, nor with the principles of the *Reformed* churches, took upon us to defend it, not after an irregular or undecent manner, but orderly and lawfully, and even in Aſſemblies where our votes were free, and where it was allow'd, nay, and became us to ſpeak our mind. But thoſe who were ſenſible that they were preſt to reject the Reſolutions of the States, and were terrify'd with the cenſures of the Church, finding themſelves deceived in the hopes of holding a Synod; and that even by thoſe who had ſo often urged their Sovereigns to call one, preſented their grievances to the States, moſt humbly praying for a Synod; and that they might either be diſcharged from their Miniſtry, or tolerated, and protected againſt all unlawful Eccleſiaſtical cenſures, till ſomething certain ſhould be determined. We beg therefore to be convinced what law we have tranſgreſs'd in this particular.

'Our Sovereigns at leaſt never pretended we did amiſs; for they were pleaſed to offer us their aſſiſtance; not indeed to oppreſs others, but to hinder them from oppreſſing us. And certainly we have as little offended by holding the *Conference* before the States in defence of our cauſe: For we did it by the expreſs command of the ſaid States. Before them it was that our adverſaries accuſed us; and before them did they, as well as we, defend their cauſe. If the arguments alledged by us have no weight in them, that's another matter; but that muſt be inquired into, and weigh'd, as well as the Doctrine itſelf. We are perſwaded we have the truth on our ſide; and we muſt believe it till we be better inform'd, and convinced of our miſtake.

'The States came afterwards to a reſolution, that there ſhould be a mutual toleration among all parties. To this we ſubmitted, becauſe we were perſwaded in our conſciences, that we ought to do ſo. If in this we have done amiſs, how much more have they offended, who oppoſed the ſame by publickly preaching againſt it, and refuſing to obey it? Is it objected, that all theſe proceedings are contrary to the Laws and Conſtitution of the Church? Let them ſhow us ſuch a Law, whereby we are not only releaſt from our obedience to the Civil Powers, but alſo forbidden to obey them; and let them ſhow too, by whom, when, where, and by what authority ſuch a Law was made, and when we ſubmitted to it.

ANNO DOM. 1618.

'We are accuſed of having firſt defended our cauſe in print; but the charge is 'falſe. We were indeed attacked by the preſs, and conſequently it was lawful for 'us to defend ourſelves with the ſame weapon. If our way of writing ſeem a little 'too warm, let our adverſaries books be compared with ours; and we are contented 'that after ſuch a compariſon, thoſe who are found the moſt guilty, ſhall bear the 'blame.

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ANNO DOM 1618. of the Clergy had, *viz.* that *ſtanding among the ſpectators they might ſpeak by leave of the Synod, provided they ſubmitted what they ſaid to their judgment.* But they let the matter drop at that time, having ſomewhat of greater importance in view.

The Profeſſor *Epiſcopius* ſtood up, and deſired (as *Hales* ſays in his letter to the Ambaſſador *Carlton*) that he might be permitted to ſpeak a few words. Whereupon he made the following ſpeech in the *Latin* tongue:

Illuſtrious and Great Lords, Moſt Reverend, Famous and Learned Men and Brethren,

An Oration of Epiſcopius.

'WE cannot forbear, in imitation of the Apoſtles, and as it becomes all Chriſtians, in the firſt place to begin with wiſhing all of you in general, and each of you in particular, Grace and Peace from God the Father, and from our Lord *Jeſus Chriſt*, and eſpecially the Communion and Fellowſhip of the Holy Ghoſt, to the end that he may inſpire you with ſuch counſels, as may be uſeful and ſalutary to the perſecuted and diſtreſſed Churches of *Chriſt*, as alſo to our common State and Country, which, alas! is but too much diſturbed. *Amen.*

'Having made this hearty wiſh and prayer, by way of introduction, we ſhall, with leave of this moſt ſolemn Aſſembly, addreſs them with a few words, earneſtly beſeeching that they would not ſcruple to grant us that very little ſpace of time.

No Care better becomes a Man than that of propagating the true Religion.

'Among the many affairs with which mankind have always buſied themſelves, from the remoteſt ages even to this preſent time, there is none that a *Chriſtian* man ſhould have more at heart, than what concerns the propagation of the true and ſaving religion. For, as for all other cares and troubles, either they are of ſuch a nature as to be far below the dignity of a humane creature, eſpecially, if he be a *Chriſtian*; or elſe they are ſuch as are common to men with the beaſts, whoſe ſouls (as ſome have expreſſed it) ſerve only for ſalt to keep their bodies from corruption.

'It is the care of Religion only that exalts a man above the earth, and places him in a higher rank than the ſtupid cattle, and even ſo peculiarly belongs to him, that he does not ſeem to be ſo much diſtinguiſhed by his Reaſon from all other animals, (ſince even in them ſome ſmall ſparks of Reaſon are diſcovered) as by Religion; and (which is of the greateſt moment of all) it is only by the means of this that he opens the way to a happy immortality.

This Care eſpecially becomes Perſons in publick Stations.

'It muſt therefore be granted, that not ſo much thoſe men who are wont to extend their care no further than to themſelves, but that Princes and Governours of Nations eſpecially, together with the Superintendants and Patrons of Churches, act well and orderly, who foraſmuch as the burden is laid upon them by the Almighty, not only to take care and watch for themſelves, but likewiſe for the benefit and advantage of many others, are, beſides their other employments, continually taken up with this care, *viz.* how they may approve themſelves and the people who are ſubject and intruſted to them, as religiouſly as poſſible, to God and his Son *Jeſus Chriſt*: for in all other matters a ſmall degree of care may ſuffice; but the care of this one thing only juſtly requires the whole man.

It was according to this Rule that the Remonſtrants *had acted in taking care of the Purity of Religion.*

'This has been the cauſe, moſt Reverend, Famous, and Learned Gentlemen, why we likewiſe, to whom not only the care of ourſelves, but alſo of our Flocks was committed by our Lord *Jeſus Chriſt*, have always thought ourſelves bound, by vertue of our office, to acquit ourſelves in our vocation to the beſt of our power; and alſo to uſe our utmoſt diligence, that the pure and holy Religion of our Saviour might not ſuffer any prejudice thro' our fault; that is to ſay, that no Doctrines might be implanted in the minds of our hearers, which in their very nature tend gradually to weaken and deſtroy their love to the moſt holy of Religions.

What they underſtood by Religion.

'When we ſpeak of *Religion*, we mean by it a true Belief of God, and of the Mediator *Chriſt Jeſus*, together with a true and lawful worſhip and obedience to both, founded on that Belief. For as the one cannot be without the other, ſo likewiſe the care of both is intruſted to the Miniſters of *Jeſus Chriſt*, tho' not with equal neceſſity: For Religion can hardly ſubſiſt with any ignorance or defect, ſince on account of one of them the truth of obedience is neceſſarily vio-

'lated; *i. e.* the command itſelf is oppoſed, to which is annexed the promiſe of eternal life. AN. DOM. 1618.

'There may indeed be ſome error or ignorance, which will not in the leaſt obſtruct our worſhip or obedience. For there are ſome opinions of ſuch a nature and kind, that they are neither neceſſary to Religion, nor profitable in themſelves; in reſpect to which, if any one ſhould pretend to quarrel about ſimple ignorance, or meer error, and paint it in the moſt odious colours, ſuch a man muſt condemn humane nature itſelf, for all of us are more or leſs faulty, and eaſily ſubject to miſtakes in Divine and Heavenly matters. And there never was any yet to be found, who could ſo nicely and accurately attend to all Truths, as not to miſs and fail in ſome. *Why all Points are not to be reputed alike neceſſary.*

'On the contrary, there are other opinions too, upon which, as upon a ſure foundation, the whole of Religion reſts or depends; or which at leaſt do not a little contribute to the ſtrengthening and confirming of Religion, the weakening whereof, none who have a value for our holy Religion, can or ought to look upon or ſuffer unconcerned. For the conſcience of a chriſtian has a very nice and tender ſenſe, and is eaſily wounded, like the apple of our eye, which the ſmalleſt duſt will hurt, inſomuch that the moment it enters in, the eye feels the ſmart of it, and labours immediately to recover its eaſe, by diſcharging itſelf.

'To the end then that you may underſtand for what purpoſe we ſay theſe things: We are thoſe who have thought that ſome ſuch opinions as we have been deſcribing, (opinions indeed of certain perſons, otherwiſe of great name and reputation, whoſe learning and merits have juſtly exalted them to the higheſt ſtations) have been with great violence advanced and maintained; which yet ſeem'd incompatible with the Goodneſs, Wiſdom, and Juſtice of God; with the Love of our Saviour to Mankind, as well as with his Satisfaction and Merits; with the nature of God's Word, and the adminiſtration of it; with the uſe of the Sacraments; and finally, with the duty of a Chriſtian man; and which, on the contrary, ſeem'd to be attended with great ſcandal to good men, with an indelible reproach to our *Reformation*, and an incredible prejudice to piety; and which we moreover obſerved to furniſh abundant matter to all our enemies on every ſide, to cenſure and ſlander the reformation which has been ſo laudably and ſucceſsfully begun. *The* Remonſtrants *endeavoured to purify the Reformed Churches from great Errors, but in vain.*

'And not only ſo, but (which is of the greateſt importance of all) the above-mentioned notions of private Doctors, are combated and expoſed by our enemies, as if they were the received and undoubted Doctrines of our churches, and the nails and claws of almoſt all our adverſaries are ſharpened againſt, and faſtened in the ſame, juſt as if they were the proper and natural ſcabs and leproſy of our churches.

'All which reproaches, as they cut us to the very heart, ſo every one of us endeavoured to the utmoſt of his power, to turn them aſide from the whole Body of the churches, upon which they have been ſo unjuſtly caſt, at leaſt not to ſuffer that the pureſt and moſt beautiful face of our own particular churches ſhould be deformed with any ſuch ſpot, nor that any particular notions of private Doctors in the Church ſhould be aſcribed to the whole Body. But alas! this our pious deſign and reſolution has had very ill ſucceſs: for whilſt we were endeavouring to do ſuch a ſervice to the Church, we found that we applied the medicines and ſalves (as it often happens in ill conſtitutioned bodies) to ſuch parts, that all the humours were diſturbed and put into ſo violent a ferment, as had like to have involved the whole in a mortal and incurable diſtemper.

'This indeed was contrary to our intentions as well as expectations, at leaſt what happened was not by our fault, or with our concurrence. For how could that be imputed to us as a crime, which was rather for our honour, that we endeavoured to preſerve inviolate the dignity of our Church, and to free it from all groundleſs cenſure and reproach? Will any man impute it as a ſhame and diſgrace to a faithful Miniſter of *Chriſt*, that he exerts himſelf to the utmoſt, to hinder the whole Church from being defamed upon account of the private ſentiments of ſome few perſons? Certainly they that ſhall weigh this matter with juſtice and equity, will not lay the blame upon us, but impute it to the iniquity and perverſeneſs of the times.

'However,

AN° DOM. 1618.

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'*Mutual Toleration?* For as for those who have the confidence to give out, that the 'meeting of the Synod has for many years been obstructed by our means, they 'slander and defame us. We were those who agreed to, praised, and recommended 'the Resolutions which were first taken by the States of *Holland* and *West-Freesland*, 'and afterwards by the States-General; and there was nothing we could have ra-'ther wished to see, than that a Synod had been called and holden on that foot; 'and that too at a time when the minds of men were not as yet heated and inflamed 'by quarrels and disputes, nor their judgments byassed, whilst the differences as yet 'regarded only Opinions, and we were not fallen into these deplorable Factions, 'Schisms, and Divisions. But since, at that very time, the meeting of the Synod 'was hindered by those whom, in our opinion, it least became, and who, as we 'imagined, had no just nor reasonable cause for their so doing, we therefore adhered 'to the Advice of a *Mutual Toleration*, not doubting but when the Fever of peoples 'minds should be a little abated, and the disturbed lees of their judgments settled, 'they would soon return to the desired Peace and Unity. To this we were induced 'by the examples not only of eminent persons, who had much contributed to the 'bringing about our *Reformation*, but even of entire Communities who have mu-'tually preserved their Brotherhood free and inviolate, to the great advantage and 'increase of the Church, notwithstanding their differing in these and many other 'points. Besides, we had seen, that not only *Theodore Beza* gave the hand (the 'token of Union and Fraternity) to *Jacobus Andreas*, but also our *Low-Country* 'churches themselves made a tender of the same to those of the *Lutheran* persua-'sion. Which practice was likewise finally confirmed and approved by the advice 'of the most Illustrious King of *Great Britain*, as well as by the judgments of very 'renowned Doctors and Ministers of the present age.

'But all our Proposals were in vain. Nay, the more we laboured by modera-'tion and temper to bring men to a *Mutual Toleration* or Forbearance, the more 'violently did they oppose it. For immediately, by their seditious Sermons and 'Lampoons, they insinuated into the minds of the people, that this *Toleration* was 'nothing else but a cloak and a mask, with which the *Remonstrants* endeavoured to 'blind the eyes of the simple, that so they might not discover what they were 'acting behind the curtain: That the *Remonstrants*, after the pattern of some States-'men, were wont to turn and wind their opinions according to the situation and 'temper of the Commonwealth, or like Sailors, to tack about with the wind; and 'that they play'd with their consciences, bending and twisting them just as they 'pleased; than which accusations, or rather calumnies, nothing can be more heavy 'or intolerable. Yet never was any just cause given for such treatment.

'By these proceedings, oil, as we say, was poured into the fire, aud the flames 'of Contention were caused to mount higher: for the minds of most of those who 'till then had kept themselves neuter, were by these means so estranged from us, 'that at last, after we had used all methods in vain to hinder it, things came to ex-'tremities, *viz.* to an open and formal Schism, which was brought into the Church 'as with an Alarm-bell, at the sound of which all the little towns and villages 'conspired, to the Separation, in spite of all the measures the Government could 'take to preserve the publick peace. And that it might not be suspected that 'this was the work of any private persons, the chief of the Clergy were convoca-'ted from almost all the Provinces, who were to receive into their lap this new-born 'Schism as an abortive thing, and to nourish and cherish it, and afterwards confirm 'and strengthen it by their counsels, advice, and assistance, as it were, by a general 'consent. But to the end that none among your Reverences may think, that only 'the common people engaged in a conspiracy for such a Separation, it is to be ob-'served, that Leagues and Confederacies were made, and secret Assemblies holden, 'in which not a few of the Clergy bound themselves by mutual promises and 'assurances to assist in promoting the Schism, for this reason, *because they 'judged, that all the Articles of the* Remonstrants *in general, and every one in par-'ticular were prejudicial to the Honour of God, and the true Peace of Conscience*; 'and this they did in expectation that their separation would be ratified and con-'firmed by the universal consent of this present National Synod. And indeed if 'this matter be well and rightly considered, it will be found, that the Populace 'are by no means qualified to set on foot such great Troubles and Commotions,

'unless

'unleſs animated and puſh'd forwards by the example and reputation of greater perſons; they being like the ſea, which is uſed to be calm and ſtill, when it is not ſtirred by the winds. And this ſufficiently appeared from hence, *viz.* that ſcarce any of thoſe who ſeemed or pretended to be diſpleaſed with this kind of ſeparation, did ever publickly blame it, or attempt to puniſh the authors of it. Yet ſuch as would ſeem more politic were of opinion, that a better cloak was to be found out for covering this foul work of theirs; and they ſoon met with one to their minds, to wit, the people were to be made believe, that beſides thoſe points which were publicly controverted, *there were other abominable Doctrines and exploded Errors kept concealed: that all the old Hereſies were revived, and whatever other pernicious and poiſonous Errors were any where elſe to be found, were fetch'd from their dark corners, in order to be brought to light.* Immediately all our words and expreſſions were narrowly ſcanned; nay, they call'd Councils, and ſet up Tribunals almoſt againſt the very ſyllables and minuteſt tittles of our words. They ſtumbled at the ſmalleſt differences and diſagreements, as at the greateſt rocks of offence, juſt as if ſome dreadful Error and deteſtable Hereſy lay concealed under every phraſe; as ſerpents are ſometimes found lurking under ſtones. Our aſſertions both real and pretended, nay, our moſt private diſcourſes were carefully collected and thrown into the ſcale together, to the end that things which were in themſelves light, and of no weight, might appear heavy by their numbers. In caſe the *Remonſtrants* either held their peace, or ſpoke and thought with greater moderation than other men, even that afforded them a handle of ſlander or ſuſpicion, and all was meaſured, as one may ſay, with a long ell, and ſtretch'd out to the utmoſt extent. An° Dom. 1618.

'Do not believe me, Gentlemen, upon my bare word, but only view with attention *The Specimen of the* Low-Country *Differences*, publiſh'd not long ſince, ſo much of it, I mean, as concerns the *Remonſtrants*, and I doubt not but you will feel, as it were, the truth of what I ſay, and time will likewiſe ſhow it plainer one day.

'In the mean while, give us leave to aſſure you, that all they have produced and ſaid againſt us, is nothing but meer varniſh and impoſition. As a proof of this, we beg your Reverences to peruſe and examine, carefully to peruſe and examine all our writings, both general and particular, as being aſſured you will not be able to find the leaſt track or ſign of any thing upon which ſuch heavy and bitter accuſations could be grounded. Who is there among us that has touch'd any of the Fundamentals of the Chriſtian Religion with the leaſt of his fingers? To ſay nothing of attempting to weaken or ſubvert them. Whatever the Catholick or Univerſal Church has confeſſed and approved, remains ſtill, with reſpect to us, entire and unſhaken. Believe us, theſe things are nothing but the inventions of turbulent ſpirits, in order to give ſome ſhow or colour to their ſchiſm.

'In the mean time we don't deny (to the end your Reverences may ſee what colour they have given to theſe calumnies) that it has been almoſt always our judgment, that thoſe men think and ſpeak beſt and ſafeſt of thoſe deep and difficult points of Divinity, which far exceed our underſtandings, that is to ſay, of the myſteries of religion, who treat of them cautiouſly and moderately, and, as much as poſſible, in the very words of Scripture; being perſuaded, as the truth is, that men may very eaſily be miſtaken with reſpect to ſuch deep and impenetrable ſecrets, and that a ſmall miſtake in ſuch weighty matters, has often given occaſion to great and manifeſt errors. We have therefore purpoſely avoided all diſputes about them, having learned by experience, that many things may be more ſafely and ſecurely taken for true, than ſharply diſputed upon, or nicely pry'd into; and that the ſublimeſt doctrines ought not to be touch'd but with clean hands, as they ſay, and with the utmoſt reſpect; and likewiſe that our veneration for them dwindles into contempt, and their luſtre is eclipſed, whenever they are, as it were, lacker'd and varniſh'd over with nice and ſubtil argumentations, in order to procure to them a dazzling gloſs of Myſterioufneſs; and further, that the beauty and excellency of Religion conſiſts rather in her ſimplicity and nakedneſs, than in any additional decorations and ornaments. Finally, that the underſtanding of man, when once we take it for our guide and counſellor, commonly delights in extravagant ſallies and wan-

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'derings, and will fix no where, till it gets ſo far as to perſuade us, we ought to 'believe nothing of that for which we cannot render a reaſon. And from hence 'have ariſen thoſe numberleſs diſputes about Myſteries, into which men have en-'deavoured to penetrate ſo far and ſo deep, that whoever ventures to engage in them, 'may juſtly fear to loſe himſelf in endleſs labyrinths, vortices, and abyſſes.

'But in caſe any others, beſides theſe deep points, have been ſtirr'd, the contro-'verſies have been ſuch as have divided the greateſt and moſt learned men in all 'ages, who have thought and judged of thoſe things very differently, without dan-'ger to their ſalvation; at leaſt they might have thus thought and judged accord-'ing to that right and liberty which belonged to them, eſpecially in the Univerſi-'ties and Schools, where men are wont to diſpute and wrangle with the utmoſt 'ſubtilty, even (as we ſay) to the ſplitting of a hair.

'It is certainly very unreaſonable, in our poor judgment, to inſiſt upon main-'taining an entire agreement in all points and punctilio's of doctrine, or even in 'the manner of expreſſing ourſelves concerning them. And we are of opinion, that 'the liberty and diverſity of judgments and underſtandings will not bear ſuch fet-'ters and ſhackles; as likewiſe that whatever we are obliged to believe and defend 'with an entire ſubmiſſion to other mens opinions, will always appear very flat, 'inſipid, and forced. And that for theſe reaſons it ought to ſuffice, if the Funda-'mentals of our religion are preſerved entire and inviolate.

'And to ſay the truth, there never was a time in which the diverſity of judg-'ments and opinions did not obtain. If we were to run thro' the Hiſtories of the 'earlieſt Ages of Chriſtianity, and trace matters from the happy times of the Pri-'mitive Fathers down to this very Century in which we live, we might eaſily 'prove that ſeveral things have been differently believed, maintained, and incul-'cated, without breach of Chriſtian Communion. We can hardly find one ſingle 'perſon among the Antients, who did not think and judge of many things diffe-'rently from others. But to go no further than the preſent Age; we call *England*, '*France*, *Germany*, and even the *Seven Provinces* themſelves, together with all 'other countries and places to witneſs. Where, where, we ſay, can you ſhow us 'any place or corner, where they all agree in all things? In truth, an attempt 'to bring all minds to a uniform underſtanding in ſo great a multiplicity of things, 'diverſity of opinions, and intricate confuſion of queſtions, is juſt the ſame thing 'as endeavouring with *Nero* to dig thro' the *Iſthmus*, that is to ſay, to do an im-'poſſibility. Truth itſelf compels us to ſay with the famous *Paræus*, That *the* '*greateſt part of the antient Hereſies, as well as the preſent differences in the* '*Church, both did and ſtill do ariſe chiefly from hence*, viz. **That Councils, Biſhops, 'and Paſtors of the Church, have endeavoured without diſcrimination to obtrude 'upon the peoples conſciences all the doctrines and opinions of the Schools and Uni-'verſities for Articles of the Catholick Faith, to be believed with equal neceſſity to 'ſalvation; and that they have too raſhly hammer'd Hereſies and Schiſms out of 'every different interpretation of Scripture.**

'The conſequence of which muſt neceſſarily be what *Hilary* ſaid to *Conſtantine*, 'to wit, *That whilſt people cavil about words, whilſt they differ about names, 'whilſt they contend about ambiguities, whilſt difficulties are ſtarted about* uniformity, *and one party begins to excommunicate the other*, Chriſt *is forſaken by all.*

'We urge theſe things to make your Reverences ſenſible, that we have been hi-'therto unjuſtly ſubjected to theſe vile ſuſpicions, as if we deſigned to turn the 'world upſide down, and compoſe a medley of all Religions; nay, as if we endea-'voured to bring a *Pyrrhoniſtical* or ſceptical ſyſtem of religion on the ſtage; and 'as if we had a mind, under the cloke of a pretended liberty of Propheſying, to in-'troduce an unbounded licentiouſneſs, to manage all according to our will and 'fancy, and to blurt out whatever ſhould enter into our wild imaginations. That 'be far from us! We never aimed at any thing elſe, we never wiſhed nor deſired 'any thing but that golden liberty which keeps the juſt medium between ſlavery 'and licentiouſneſs: for as we cannot on the one hand, commend thoſe who upon 'every trifling occaſion are for reſolving all things into doubts and diſputes; ſo like-'wiſe we have the utmoſt averſion for thoſe who make themſelves abſolute ſlaves 'to others, and obſtinately adhere to their opinions, graſping and holding the ſame 'as it were with their hands and teeth, as if it were a great crime, and deſerved the

'name of a formal ſchiſm, to depart but a hair's breadth from them. Such men in reality do not ſee nor judge ſo much by their own underſtandings, as by thoſe of other men, and like bulls and bears, they are led by the noſe according to the humour and fancy of their keepers. AN° DOM. 1618.

'Truſting to the ſtrength of theſe arguments, and relying upon a good conſcience, we have hitherto weather'd out all the ſlanders and reproaches heaped upon us, being of the mind of S. *Auſtin*, that when a man's conſcience is ſatisfied, and at reſt, it is unneceſſary to ſet about anſwering all calumnies and defamations.

With what View the Remonſtrants *appeared at the Synod.*

'Reſting therefore upon this, and being thus ſupported and ſtrengthened, we came hither a few days ago; not called nor cited, but freely, and of our own motion; tho' as for myſelf indeed, I confeſs I appeared upon the notice given me by thoſe whoſe commands I think I am bound to obey. We appear again at preſent, whether called, or not called, that is no great difference, provided we treat with one another *bonâ fide*; that is, not ſo much for the ſake of Victory as Truth. And really there is one thing which did not a little encourage and embolden us, *viz.* that we knew there were here preſent, being aſſembled from almoſt all parts of Chriſtendom, ſuch perſons as gave us reaſon to hope, that they would examine into the whole affair with more equity and good nature, than thoſe who have already, and without any previous Eccleſiaſtical deciſion, ſtruck our names out of the Church-book, by their own private authority, and openly ſeparated themſelves from us: for it is in the very nature of things that they who are diveſted of all partiality or private views, and preſerve their judgments free and unbiaſſed, are much better qualified to examine and inquire into matters with candour and equity, than thoſe who have not only choſen their party, and entered into their quarrels with warmth, but have alſo already paſſed ſentence upon the one or the other ſide. For whoever leans too much to one party, and eſpouſes their cauſe in ſuch a manner, as openly to declare that he will have no kind of correſpondence with the other, ſuch a man cannot be a judge of both, but is either a ſlave to his own prepoſſeſſion, or elſe abandons himſelf to that of others.

Their Requeſt to the foreign Divines.

'This being the ſtate of the caſe, we cannot forbear, moſt worthy Men and Brethren, to beſeech you, who have not ſcrupled to repair hither from very diſtant places, in order to aſſiſt and ſtrengthen this Aſſembly with your pious and wiſe counſels, I ſay, we cannot forbear intreating you in all humility, and conjuring you by the Death and bitter Paſſion of our Lord and Saviour Jeſus Chriſt, and by that holy name by which we are called, by all that was ever dear to your own ſouls, by all the ties and obligations which attend the Chriſtian Brotherhood and Fellowſhip, that your Reverences would not think, nor judge otherwiſe of us, than according to what we have now openly profeſſed before you. If this or that private perſon may have ſaid or writ any thing amiſs, or unſeaſonably, it ought not to be imputed to our whole Body. He that would judge rightly of any matter, ought not to ſtop at ſome external circumſtances, but ſhould look into the whole, and penetrate into the end, ſcope, and deſign of it; and if he finds any deviation from thence, he muſt ſeparate that from the matter itſelf, and pronounce accordingly.

A Recapitulation of what had been ſaid.

'All that has been ſaid or declared by us hitherto, may be briefly compriſed under theſe three heads:

'*Firſt*, That we have always publicly and avowedly endeavoured to oppoſe ſuch as maintain the *crude* or *harſh* doctrines, as they call them, or (as thoſe of *Gelderland* judged of them not long ſince in their Synod) the **abominable** and **deteſtable notions** of ſome Doctors concerning *Predeſtination*, and its appurtenances; which they have either embraced as their private opinions, or, which is ſtill worſe, pretend to hold and aſſert as the Doctrines of our Church.

'*Secondly*, That we have an entire averſion to, and conſequently ſet ourſelves heartily againſt all thoſe, who antecedently to any Synodical Decrees and Determinations, have of their own head maintained and declared, that people might or ought to ſeparate from us, either abſolutely or proviſionally, for the ſake of our *Five Articles*, as they ſtile them, and alſo againſt thoſe who by their ſilence, or elſe by their actions have ſhown their approbation of ſuch a ſchiſm.

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'*Thirdly*, That we always blamed the ſeverity of thoſe, who notwithſtanding that 'the foundations of neceſſary truths are preſerved, yet are often forward to miſcall 'and ſtigmatize the ſmalleſt and moſt unneceſſary differences, by the names of the 'greateſt Hereſies; juſt as if they who hardly differ a hair's breadth from this or 'that opinion of the Doctors, are ſtraightway to be judged unworthy, if not of the 'Communion of Chriſtians, yet at leaſt of the Brotherhood of the Reformed.

'Upon this Controverſy has been grafted, as it were, another about the Rights 'of the ſupreme Chriſtian Magiſtrate, with reſpect to Eccleſiaſtical matters; foraſ-'much as we aſcribe to him the firſt and higheſt authority in the publick judg-'ment and deciſion about the differences in Religion; whereas on the contrary, 'ſome among them reject and diſown ſuch a power in the Sovereign, and reſerve 'to themſelves I know not what blind conſent to Eccleſiaſtical Decrees and Deter-'minations.

'Theſe are the things which we had in view, and which we held and ſtill hold 'to be of ſo great importance, that we perſwade ourſelves we ſhould have been 'far from diſcharging our duty, if we had not on theſe accounts oppoſed our Ad-'verſaries to the utmoſt of our power: for we always thought, that it became 'the faithful Miniſters of *Jeſus Chriſt* to take care more eſpecially of theſe two 'things: In the *firſt* place, That the moſt ſacred Religion of our Lord ſhould not 'be touched nor wounded in that part of it whereby holineſs and piety might 'ſuffer the leaſt violation or injury. *Secondly*, That Separations or Schiſms ſhould 'not preſently be made in the Church for the ſmalleſt or moſt trifling cauſes.

'For theſe two points we have moſt earneſtly contended, for theſe have we ex-'erted our ſelves as for the ſalutary and heavenly Treaſures and Jewels of *Chriſt*'s 'Church, being aſſured that Almighty God bleſſes and proſpers whatever is un-'dertaken for promoting piety, together with true and neceſſary peace.

'If we happen to be accuſed to your Reverences, and charged with other ſlan-'ders or ſuſpicions, we moſt humbly beg of you to defer giving any credit to 'them, till you have heard each ſide, and are fully inſtructed of the whole matter. 'We do not deſire you to grant us any thing but what you would deſire ſhould 'be returned in full meaſure to yourſelves, in caſe you ſtood in our places, to 'wit, minds entirely free from prejudice. —— If to accuſe a man be ſufficient, 'who can be innocent? We have not flattered your Reverences, we have not 'courted your favour and friendſhip, neither ſhall we do it; for our cauſe neither 'wants nor ſeeks for favour, nor can the favour of man in the leaſt quiet our con-'ſciences; we only ſeek the favour of our God, before whom, as before our ſu-'preme judge, we muſt ſtand or fall; and our only aim is, if we cannot convince 'our enemies of our innocency, yet at leaſt to make it appear to all reaſonable men, 'and lay ourſelves open to the conſciences of all good people. We are not ignorant 'before what Judge we muſt one day appear, a Judge who knows the ſecrets of 'all hearts, and who will reveal them at his own time.

They ſought not the Favour of Men.

'In the next place, we beſeech your Reverences not to regard the ſmallneſs of 'the numbers of us that are here preſent; a good cauſe wants but one Advocate, 'and a thouſand are not ſufficient for a bad one. But neither ſhould we be at a 'loſs to muſter up a number ſufficient to compoſe a whole Synod, if it were pro-'per or becoming Chriſtians to boaſt of their numbers, or if it were allowed us 'to enter the liſts with equal ſtrength; but what arts, tricks, and devices have 'been uſed to prevent it, is well known to the all-ſeeing God. This at leaſt we 'ourſelves are aſſured of, that in order to render our numbers ſmaller and more 'inconſiderable, they have every where promoted ſchiſms and diviſions, and that 'oftentimes by the intrigues of a very few perſons. They have deprived faithful 'Miniſters, and ſuch as were highly dear and agreeable to their flocks, but a little 'before the meetings of their reſpective Provincial Synods, to the end that they 'might appear there as criminals or accuſed perſons, and conſequently be debarred 'from the privilege of their ſuffrages or voices. Others have been excluded from 'the Deputation, to the end that either none of our party ſhould appear there, or 'if they did, they ſhould not make any number.

'In ſuch places where the *Remonſtrants* were the ſtrongeſt, as was lately the 'caſe at *Utrecht*, (where alſo the *Contraremonſtrants* always lived in peace and unity 'with them) there they began to form Separations and Schiſms before the opening

'of

'of the Synod, to the end that the latter might appear at the National Synod in no leſs numbers than the former. But we wave all theſe things. Yet there is one thing more, which being the chief of our preſent grievances, we cannot forbear complaining of to your Reverences, nor ſhall we ceaſe to complain of it to the whole world, to wit, That the principal Advocates of our cauſe, thoſe who were among us as Captains and Standard-bearers, on whom, after God, we depended for the management and defence of our cauſe, (not that they were diſtinguiſhed by any eminent office or adminiſtration among us, but becauſe their age, wiſdom, and learning rendered them worthy of thoſe titles) have been ſnatch'd away from us by their deprivations. Do you ask when? We anſwer, a little while, nay, but the very day before it was reſolved to ſummon us to the Synod; at the time when we ſtood prepared to enter upon the merits of the cauſe, and the battle was ready to begin. And what was the reaſon? That we are ignorant of; but if there was any, it was no other than what is now about to be diſcuſſed in this preſent Synod. Nay, what is more, whilſt we are entring upon buſineſs, and perhaps at this very hour, the Miniſters, who are known to be of our ſentiments, are almoſt every where deprived and loaded with Eccleſiaſtical Cenſures by the Deputies of the Provincial or particular Synods. True it is, indeed, that other pretences are made uſe of, but, as we think, they are no more than bare pretences, without any foundation of truth. Thoſe of the other ſide, as if they were the only innocent people, are exempted from any cenſures. Yet all this unſeaſonable treatment of us, to give it no worſe a name, has not been ſufficient to make us lay down our weapons, and give up the cauſe; for we have fully determined, as indeed it becomes Chriſtians to do, not to enter the liſts with numbers of men, but with ſtrength of Arguments. Only *Scripture* and *Sound Reaſon* (which like a Handmaid waits on the Word of God) ſhall march firſt at the head of our forces: againſt which, as long as any thing elſe but Scripture and Sound Reaſon is oppoſed, we will not recede one foot from the cauſe; neither will we be concerned for any Decrees, Cenſures, or Sentences, though thundered out againſt us by the greateſt and moſt eminent Judges and Tribunals upon Earth. For it is not the number or quality of his Judges that can affect a wiſe man, but the validity and juſtice of the Sentence pronounced againſt him; and (which is the chief conſideration of all) Conſcience is not ſatisfied by the multitude of voices and ſuffrages, but by the force and weight of arguments, and of the things themſelves, upon which all Reſolutions and Sentences ought to be founded. Nay, on the contrary, numbers, as *Seneca* well obſerves, are frequently a ſign of a bad cauſe. If men aim at nothing but the inveſtigation of Truth, they ought to do no more than to oppoſe and compare things with things, and reaſons with reaſons.

They deſired no other Support of their Cauſe but Scripture and ſound Reaſon.

'Could we but obtain that which your Reverences know to be moſt highly juſt and equitable, we ſhould then indeed have good reaſon to rejoice, as well for our own ſakes as for our people's, that ſo deſirable an opportunity is adminiſtred to us, of enquiring, with men of ſuch reputation for learning, which of the parties has moſt of truth and juſtice on its ſide. For we hope to attain to one of theſe two things: either to ſhow the juſtice of that cauſe which we have hitherto maintained; or, if it happen to be condemned, to gain at leaſt that victory whereby truth ſhall triumph; for we came hither diſpoſed and prepared as well to be conquered as to conquer. Let which will happen, it will not be in vain; for no man is aſhamed to be overcome, who by the loſs of a wrong opinion which he may have happened to entertain, ſeeks to gain the knowledge of the truth, and has nothing elſe in view but the quieting his conſcience by ſuch a diſcovery. He that does not come hither with ſuch a mind as to be capable of acquitting his greateſt Enemy, or of condemning his greateſt Friend, is really unworthy to give his advice or vote in this Aſſembly. This or that learned man or Miniſter may be very dear and acceptable to us, and ſo may the whole Synod; but, **Truth ought to be dearer and more acceptable to us than the whole World.**

They ſought the Truth, and not Victory.

This Speech or Diſcourſe, which laſted an hour and half, was pronounced with great aſſurance, with a clear and diſtinct voice, and was heard by the whole Synod, and the Spectators, who were very numerous, with no leſs attention. One of the perſons

ANNO DOM. 1618. persons who were cited, writing that night to a friend of his, told him, that this Oration of the Professor was delivered with such a force and energy, and made such an impression upon the Auditory, as drew tears from several of the company, and even from some of the Deputies of the States themselves. Mr. *Hales*, who was then present, writ to the Ambassador *Carlton*, that the Speech was sharp and vigorous, and that it was likely some stir would be made about certain matters which it mentioned; adding, that *Episcopius* spoke with great agreeableness, and with all the manner of a fine Orator.

The President Bogerman *demands a Copy of the Speech.*

When he left off speaking, the President *Bogerman* stood up, and told him, That as there were several things in his Speech that ought to be taken notice of, he must deliver him a copy of it, to the end it might the better appear with what spirit and design it was spoken. The Professor answered, that he had none that was fair written, but if the Synod would have so much patience, he would cause a fair copy to be got ready. Thus Mr. *Hales* relates the Answer of *Episcopius*, in the Letter he writ the same day to *Carlton*; but it was quite otherwise understood by others, and a great deal of stir and noise was made about it. The President commanded him to deliver the copy which he had prepared for his own use. *Heinsius*, the Secretary of the Lay-Commissioners, said, by order of his Masters, that the cited persons must sign the paper with each of their hands, and then deliver it, since it contained several matters which affected the State as well as the Church. Whatever they could say in desiring a little time for writing it fair over, and then signing it, would not avail. They were required immediately to subscribe that Copy which they had there, and present it, without collating it with the Original. Then they would have stipulated, that they might have the same Paper, or else an authentick copy, returned to them, to the end that they might be assured as to what they had delivered. This, the *Remonstrants* say, was indeed promised by the President, but he did not keep his word with them.

Words between Bogerman *and* Episcopius.

Then *Bogerman* began, and said to the cited persons: 'That they might now see 'with what favour and patience the Synod treated them, in allowing them to make 'so long an harangue without having obtained leave.' To which *Episcopius* reply'd: 'That he had asked leave; since the very beginning of his Discourse con-'tained a request for leave to speak. But, cry'd *Bogerman*, you did not stay till 'you had obtained it. Nor ought any man who is not a Member of the Synod, pre-'sume to speak here in such a manner, without making the President acquainted 'with the subject of his Discourse. *Episcopius* answered: That he was ignorant 'of that Law. Besides, said *Bogerman*, it was against all order and custom, that 'cited persons should speak first; their business was to hear what others had to say 'to them, and then to answer. It was therefore highly improper, he said, and un-'becoming them, to endeavour, at their first entrance into the Synod, to captivate 'and imbitter the minds of the Members with such a premeditated harangue, 'stuffed with false accusations against their Brethren.' But the *Remonstrants* thought on the contrary, that the Speech itself contained a sufficient Reply to this Censure.

Afterwards the Synodical Oath was taken, pursuant to the tenth Article of the Rules that were made for calling the National Synod. The Form of the Oath was as follows:

The Form of the Synodical Oath.

'I Promise before God, whom I believe and worship as here present, and as the 'Searcher of the reins and heart, that during the whole course of the transactions of this Synod, in which there will be made an inquiry into, and judg-'ment and decision of not only the well-known Five Points, and all the difficulties 'resulting from thence, but likewise of all other sorts of Doctrines; I will not 'make use of any kind of human writings, but only of the Word of God, as a 'sure and infallible rule of Faith. Neither will I have any other thing in view 'throughout this whole discussion but the Honour of God, the Peace of the Church, 'and above all, the preservation of the purity of Doctrine: So help me, my Sa-'viour *Jesus Christ!* whom I ardently beseech to assist me in this my design, by 'his Holy Spirit.

The President *Bogerman* stood up first, and took this Oath word for word. Then followed the Ministers and Elders of these Provinces, each of whom standing up in

in his place, took it after the following manner: *I promiſe the ſame before God and my Holy Saviour.* Among thoſe who took the Oath was alſo *Peter du Pont*, an Elder of the *Walloon* Church at *Amſterdam*, tho' he underſtood not one word of *Latin*, which was the Language uſed on that occaſion, and by conſequence was incapable of judging of what paſs'd. ANNO DOM. 1618.

But when it came to the turn of the *Remonſtrant* Deputies of *Utrecht* to be ſworn, the Preſident paſſed them by on purpoſe, ſaying, that there lay ſome objections againſt their taking the Oath, and that they had taken time to conſider of it till the next day. At laſt he applied to the Foreign Divines, and left it to their diſcretion, whether they would be ſworn or not. They all took the ſame Oath except the *Swiſſers*, who alledged certain inſtructions of their Sovereigns, but ſimply promiſed they would act according to the Tenor of the Oath. All this was done in the preſence of the cited *Remonſtrants*, whom the Preſident had ordered to continue ſitting in their places. It appeared ſtrange to ſome, that this Oath was not adminiſtered immediately at the opening of the Synod, but was delay'd till the XXIIId Seſſion, by which time ſo many Synodical Determinations and Decrees had been made. And 'twas ſuſpected, that this matter was thus concerted, that they might then get rid of the *Utrecht Remonſtrants*: For if they had ſuffered them to take the Oath at the beginning of the Synod, it would not have been eaſy to have diſmiſſed them, when the cited perſons appeared, without a plain demonſtration of partiality. It was likewiſe conceived, that it would have ſavour'd of prejudice, to have expelled them at the very beginning of the Synod. But that being about to enter upon the diſcuſſion of the affair of the *Remonſtrants*, it was agreed, that the preſence of thoſe of *Utrecht* would be both unneceſſary and dangerous, partly becauſe 'twas ſuſpected they would retard the proceedings of the Synod, by defending their cauſe, and partly becauſe it was feared they would diſcloſe to them whatever ſhould be reſolved in any private Seſſions. In order to prevent this, and to induce them to go and join with the cited perſons, the debate about their Credentials (with which they thought the Synod had been ſatisfy'd at the beginning) was now revived; and it look'd as if it had always been deſign'd to add theſe Deputies to the number of the cited perſons, becauſe no others of the *Remonſtrants* were cited from the Province of *Utrecht*.

The Oath is not adminiſter'd to the Utrecht Remonſtrants.

Before the concluſion of this Seſſion, *Epiſcopius* deſired a copy of the reſolution which the Synod had taken, with reſpect to the affair of *Grevinkhovius* and *Goulart*, which was promiſed him. In the afternoon *Epiſcopius* was ſent for by the States Commiſſioners, and aſked, whether the Speech he pronounced in the morning was made *extempore*? Or, whether he had thoroughly ſtudy'd and compos'd it beforehand? He anſwered, That he had well premeditated and concerted it with his *Remonſtrant* Brethren, and committed it to writing. In the next place, they aſked him, whether the Copy he had delivered, agreed with what he ſpoke? He reply'd, Yes, in all the parts of it; but he did not know but that there might be here and there a word more or leſs, than ſtood in the Copy. They told him, they were ſufficiently appriſed, that Profeſſors did not confine themſelves exactly to words, but ſhould be glad to know, whether the ſenſe and meaning was the ſame? He ſaid, he had the rough draught of it ſtill by him, but that it would not be intelligible to others. With theſe anſwers they appeared to be ſatisfied; and exhorting him to to labour for peace, diſmiſſed him in a friendly manner. But ſoon after the Secretary *Heinſius* came to his Lodgings, and deſired of him, in the Name of the Heer *van Artſbergen*, who ſate at that time among the Lay Commiſſions on the part of the Province of *Utrecht*, that he might have the peruſal of the rough Draught of his Speech. This he accordingly delivered him without any Suſpicion, but upon promiſe it ſhould be return'd him; which yet was not done without much trouble. It was given out by ſome, that he had impoſed upon the Commiſſioners, and had ſaid ſeveral things to their prejudice, which were not to be found in the written Copy, having committed to memory all that was odious, as fore-ſeeing, perhaps, that they might require a Copy of him. But of this I cannot ſpeak with any certainty.

Remarks on the deferring the Synodical Oath.

Epiſcopius *is examined concerning his* Speech.

Reports ſpread to the prejudice of Epiſcopius.

At the XXIVth Seſſion, which was on the 8th of *December*, the *Utrecht Remonſtrants* were called upon to give in their anſwer to what had been objected to them the day before. That which is remarkable in this buſineſs, and which was expreſſed in the objections made by *Bogerman* in writing, conſiſted of theſe heads: *Firſt*, That they

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In answer to the second Point, they said, *That the case of* Episcopius *differed from theirs, who were deputed by their Province as Members of the Synod; which could not be said of that Professor.* As to the views of the Synod in their citation, they reply'd, *That they had not so understood the words of the Synod; and that it was not more absurd for them to defend their own opinions, and yet continue Judges, than it was for the* Contraremonstrants *to act the like part.* This objection, that they were *Parties*, and could not therefore be *Judges*, was push'd with much warmth, especially by *Polyander*, who, when those of *Utrecht* cry'd, that the *Contraremonstrants* were likewise Parties, and had directions to support their own opinions, gave the following answer: *The States-General did not require us to judge of the Doctrines of the* Contraremonstrants, *but of the Five Points of the* Remonstrants; *and for this reason the* Contraremonstrants *are not Parties, since their Doctrines are not to be tried: Neither can the* Remonstrants *judge the cause of the* Remonstrants; *none but the* Contraremonstrants *must do that.* At last the President desired them to produce that part of their Instructions by which they conceived, they were impowered to judge of the depending differences. This was, after some reluctancy, consented to, on condition that nothing more should be read, than they thought fitting. Whilst they were preparing to lay their Instructions before the Synod, there was communicated to the Assembly a certain Letter from the Deputies of the Synod at *Delft*, in which it was desired, that *Theophilus Rykwart*, one of the cited *Remonstrants*, might be sent to the *Bril*, for the space of three days, in order to justify himself with respect to some things laid to his charge at the meeting of the Classis there, at which place the Synodical Deputies had then erected their Tribunal. The States Commissioners were of opinion, that whoever was called before a higher Tribunal, could not at the same time be cited before a lower; but that however it should be left to the choice of *Rykwart* himself, whether he would go to the *Bril*, or stay at *Dort*. This opinion was approved, but never imparted to the said *Rykwart*, on the part of the Synod; he only heard of it by some of the spectators, and complained, that being come to the *Bril*, about the beginning of the month, and pressing very hard that his case might be first dispatched, because the time of his returning to *Dort*, pursuant to his citation, drew near, yet they made him wait whole days in the Church, without doing any thing in his matters.

After this the *Utrecht Remonstrants* shewed their Instructions, or rather that part of them, by which they conceived they were impowered to judge of the controversies. That clause was read over and over. But the Synod was of opinion, that it did not plainly appear that they had authority to judge of Truth and Falsehood. This occasion'd a long debate. And at length it was resolved, after much opposition from, and in spite of the *Remonstrants*, that it should be left to the determination of the Synod, whether those of *Utrecht* should be counted among the Judges, or among the *cited*. Some who inclined to favour them, thought that their secret Instructions ought not to be too narrowly look'd into; and that if they would venture to take

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the Oath, the liberty ought to be allowed them. Others were of opinion, that the Oath was too weighty a thing to be ſo lightly tendered, when there was ſuch reaſon to queſtion whether they had power to *decide*. Others judging, that according to their Inſtructions, they had no more power than to join in compoſing the differences by a Toleration, concluded that they could be no otherwiſe look'd upon than as cited Perſons. And as for that argument which thoſe of *Utrecht* urged, *viz.* that they ſhould no otherwiſe defend their opinions, than the *Contraremonſtrants* theirs; it was reply'd by ſome, that they wrong'd the Synod by diſtinguiſhing between the *Remonſtrants*, and *Contraremonſtrants*; for that there was no ſuch thing as a *Contraremonſtrant* at the Synod; no body was ſummoned thither by that name, whereas their own inſtructions diſtinguiſhed them by the title of *Remonſtrants*. And what was more, they ſaid, none were ſent thither with orders to patronize any particular ſett of doctrines, but every one was at liberty to ſpeak of matters according as they appeared true or falſe to him, whereas their caſe was different. Finally, it was declared by the Aſſembly, that they could only be reputed as *cited Perſons*, and not as Members of the Synod in this affair, tho' in ſome other affairs they might. However, that the Synod might not be ſlander'd (ſo their Acts ſpeak) as if they deſign'd to exclude the *Utrecht Remonſtrants*, it was agreed, that they might remain and ſit among the Judges, upon the following terms:

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Conditions, in conſideration of which the Utrecht Remonſtrants ſhould have been admitted to ſit as Members of the Synod among the Judges.

'First, In caſe they would plainly and fairly declare, that they were impower'd 'not only to join in accommodating, but alſo in judging and determining, as 'well concerning the Falſhood as the Truth of the Five Points, in caſe they were 'convinced of their being falſe.

'Secondly, That they would not make known to the cited Perſons, nor ac-'quaint them out of the Meeting, with any thing that had been done or ſaid con-'cerning them.

'Thirdly, That whilſt theſe matters were in agitation, they would not diſturb 'the Synod, by interpoſing any unſeaſonable objections.

'Fourthly, That they ſhould continue afterwards in the quality of Judges, and 'not be at liberty to join themſelves to the Remonſtrants or Advocates of this 'cauſe.

'Fifthly, That they ſhould take the ſame Oath, as the other Judges had done.

To this they were ordered to anſwer without delay. They pray'd that theſe conditions might be given them in writing, and time allow'd them to conſider of them. But they were told, the matter was ſo plain, that their requeſt was unneceſſary, and that it was an injury to the Synod to waſte their time by ſuch vain delays. They ſtill adhered to their requeſt, and it was again put to the queſtion, *Whether they ſhould be obliged to anſwer immediately? Or whether any further time ſhould be allow'd them?* And the reſolution was, *That they ſhould deliver their anſwer to the Preſident that afternoon at five a Clock, without any further delay.* The *Engliſh* Chaplain, Mr. *Hales*, relating theſe matters, ſays in one of his Letters to the Ambaſſadour *Carlton*, that he was amazed, that the Province of *Utrecht*, where the ſtrength of the *Remonſtrants* lay, had not intruſted the management of their intereſts to more prudent men, than ſuch as fooliſhly diſcloſed their moſt ſecret Inſtructions; and who, during the whole debate, did not ſpeak one wiſe word. But the *Remonſtrants* themſelves, who look'd upon the Deputies of *Utrecht* as men of learning and judgment, were of opinion, that, conſidering how they were preſs'd, they did not behave themſelves imprudently, eſpecially in that ſituation of times and perſons. Some are likewiſe of opinion, that this harſh cenſure of Mr. *Hales*, in prejudice of ſome of the *Remonſtrants* and their proceedings, gives the greater weight to what he ſays elſewhere in their favour.

The ſame evening, at the hour appointed, thoſe of *Utrecht* delivered the following Anſwer to the Preſident, Aſſeſſors, and Scribes:

Their Anſwer relating to the Conditions.

'TO the Conditions deliver'd us in writing, we anſwer in general; That 'we ſee no reaſon why we ſhould be bound to ſtricter and narrower terms, 'than the reſt of the Members of this Synod were obliged to before the taking of 'the Oath, ſince we have been thus long allowed to ſit in the Synod, and have

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'not been guilty of any action unworthy this Venerable Body. We come here, as 'others, being called by the same Right, and by the same Right have we given 'our Suffrages till now. And we think, that by the same Right, we ought to 'continue in this Synod; which since it is but just and equitable, we shall not 'acknowledge as a matter of Grace or Favour. However, if the rest of the 'Members of the Synod will declare, that they are perswaded in their consciences, 'that those who sent them, have invested them with sufficient power, not only 'to accommodate or adjust the business of the Five Articles with the Remonstrants, 'but also to pronounce a definitive sentence, not only with respect to their truth, 'but falsity, in case they think in their consciences that the same are false, as the 'first Article of the Conditions prescribed to us imports; we shall then make no 'scruple to declare our minds as freely thereupon.

'As to the Second Article, we shall then reply, when this Synod shall have de-'termined, that all the Remonstrants are such adversaries, to whom it is not 'lawful to communicate any thing that is said or done in this Assembly: But this 'which is inserted concerning our keeping secret the proceedings of the Synod, 'seems very strange to us; since whatever is transacted here, with reference to 'Church-affairs, is both seen and heard by great numbers of People; who by 'consequence ought either to be sworn to secresy, or else obliged to quit the As-'sembly.

'As for the Third Article, we agree to it; for we are not ignorant with what 'modesty we ought to behave our selves before so venerable an Assembly; and shall 'take care not to be troublesome to them by any improper interruption, as we 'never yet have been.

'The Fourth Article is likewise agreed to.

'And as for the Oath, which is mentioned in the Fifth, we are ready to take it, 'and with such a conscience, as we shall be able to account for one day, to God the 'Supreme Judge.

In the *Latin* and *Dutch* Acts of the Synod, that which the *Remonstrants* of *Utrecht* reply'd to the *Third* Article, is by mistake transferr'd to the *Fourth*, and their Answer to this latter is quite suppress'd. But in the book entitled, *The Historical Account*, it is said, that they agreed to the *Fourth* and *Fifth* Articles: Yet it is thought by others, that they scrupled the *Fourth*, not being willing to promise, that they would not afterwards join with the cited *Remonstrants*; and this is the more probable, on account of the resolution which was taken that same day, and which we shall mention presently. It is observable, that *Hales* says almost the same as the *Remonstrants*, in his Letter to *Carlton*, with reference to the *Second* Article of the Conditions required of the Deputies of *Utrecht*, saying, *That this was a matter of mere form; and that what was done in the sight of such a number of Spectators, could not but be sufficiently divulged.* But they did not imagine then, that the Managers of the Synodical affairs had it even at that time in their head to shut up their doors, and suffer none to be witnesses of their proceedings, as it after happened.

This Answer being delivered by the said Deputies, they were soon engaged in a debate concerning it, with the President *Rogerman*, his Assessors and Scribes; and finding they were resolved to get rid of them, they took the matter into further consideration. Having therefore consulted their Brethren, the cited *Remonstrants*, 'twas unanimously resolved, since it could not well be avoided, to quit their places in the Synod, and to associate themselves to their said cited Brethren. To this end, on the monday following, they sent the Lay President, just before the Session began, a writing of this import.

The Utrecht Remonstrants resolve to join themselves to the cited Persons.

'OBserving that the major part of the Synod are of opinion, that we ought to 'associate our selves to the cited *Remonstrants* in this affair; and that others 'pretend that our sitting among the rest of the Members of this Synod, is a matter 'of mere grace and indulgence; whereas we judge it to belong to us with as much 'right as to others: And finding likewise that our presence is disagreeable to most of 'the Assembly, now that they are entering upon the discussion of the *Remonstrant* 'opinions, and that the same occasions great and long debates: We therefore, the '*Utrecht Remonstrants*, having more seriously and fully considered this matter, to

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'the end that the long debates thereupon may not retard the proceedings of the Synod, have reſolved to join with the cited perſons on this occaſion; however, without prejudice to the rights of our Principals. AN. DOM. 1618.

Done this 10*th of* September *before noon.*

Sign'd,

ISAACUS FREDERICI.
SAMUEL NERANUS.

On *Sunday* the 9th of the ſame month, the Miniſters both of the *Dutch* and *Walloon* churches at *Dort* inveighed bitterly againſt the *Remonſtrants* in their ſermons: and *Baſſecourt*, the *French* Miniſter of *Amſterdam*, was heard to ſay that afternoon from the Pulpit, *That it was better for the* Remonſtrants *to ſubmit to the Synod, and receive a gentle cenſure from them now, than to fall hereafter under the eternal diſpleaſure of God.* *Deodatus* of *Geneva* too was the ſame morning very free of his reproaches.

At the *twenty fifth* Seſſion, holden on *Monday* the 10th of *December*, firſt the anſwer of the *Utrecht Remonſtrants* to the *Conditions* abovementioned, and then their further reſolution on that matter, were read to the Synod. And at the ſame time the Preſident *Bogerman* ſignified that the Heer *Stephen van Helſdingen*, an Elder of the church of *Utrecht*, who had been deputed to the Synod on the part of the *Remonſtrants*, had ſhewn his readineſs to take the oath, and had abundantly ſatisfied him of his ſincerity. It was then conſidered, whether ſince he did not join with the two other Deputies, he ſhould not be invited to the Synod, in order to declare his opinion there. But the Commiſſioners of the States adviſed that it ſhould be adjourned for a few days. Mr. *Hales* writes in his Letters, concerning this Elder of *Utrecht*, that he declared he was ready to conform to the judgment of the Synod, provided they would act as he in his conſcience thought juſt; and that in caſe the Synod would have him take the oath, he was willing to do it, but that he ſhould not judge either as a *Remonſtrant* or *Contraremonſtrant*, but ſo far only as God ſhould reveal the truth to him in the Synod. But whatever he ſaid, it ſeems the Synod was not ſatisfied, for they let him go his ways without ever inviting him thither again. Sess. XXV.

After this, the Preſident made ſome mention of the Memorial which the *Remonſtrants*, on their arrival at *Dort*, had preſented to the Foreign Divines. It was aſk'd, whether it ſhould be brought up to the table and read, as containing ſeveral accuſations againſt ſome of the Members? But the queſtion was dropped, and it came to nothing, as *Hales* ſays. But we find that among the Acts of the Synod notice is taken of it, as a paper privately diſperſed by the *Remonſtrants*, in order to prepoſſeſs and byaſs the minds of the Foreigners, with an intimation that they had not done well in that matter, ſince if they had any thing to ſay in their juſtification, they ought to have offered it publickly to the Synod. The *Remonſtrants*, on the other hand, declared, that their adverſaries having excited all the world againſt them, both publickly and privately behind their backs, they could have no juſt reaſon to take it amiſs, if they did ſomething too in their own defence, and in order to defeat the prejudices and ſlanders that were raiſed againſt them.

At the ſame Seſſion the Eccleſiaſtical Preſident repreſented to the Synod, that it was his opinion that the *Remonſtrants* ſhould be put in mind without further delay, of the end of their coming thither, and that they ought to be required immediately to draw up their opinions in writing, with reſpect to the *Five Points*. But when the cited perſons were called in, in order to be acquainted with it, he began in a quite different ſtrain, and fell upon *Epiſcopius* firſt, in the following language: 'You ſaid lately, when you was required to deliver a copy of your ſpeech, that 'you had no other; but it has been diſcovered ſince then, that you had another; 'wherefore I exhort and admoniſh you, henceforwards to deal more ſincerely 'with the venerable Synod, and to ſpeak with greater circumſpection.' He likewiſe began, as Mr. *Hales* writes, to inſiſt without any occaſion, upon another matter, and to deſire that the two *Utrecht Remonſtrants*, who now had joined their cited Brethren, ſhould ſign the aforeſaid ſpeech. But they replied, that they had not yet read it, and prayed they might be allowed time to conſider of it. At the

The Preſident accuſes Epiſcopius *of prevaricating in the Reply which he gave when a Copy of his Speech was demanded.*

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Episcopius *justifies himself.*

same time the Professor defended himself after the following manner, against the charge and censure of the President: 'I am glad, *said he*, that I have an opportunity afforded me, to clear myself from the imputation of Lying and Insincerity, 'which has been cast upon me, and divulged thro' the whole city. I never disowned that I had another copy by me, but only said, I had no other which 'was fair enough writ. Why should I have denied it, since the contents of both 'copies were the same, and since I delivered the minutes or rough draught freely, 'and without being obliged to do it, to the Secretary *Heinsius* the same day? 'How could I say I had no copy, since the copy which I am charged with denying, lay before me publickly on the table, and might be seen by everybody, when 'I made my speech, since most of the Auditors sate upon high benches, so as to 'overlook me, and to perceive that I reach'd out another copy, with intention to 'deliver it?' *Eduardus Poppius*, Minister of *Gouda*, likewise declared, *That he and the rest of the cited persons who sate next him, and could best hear what he said, were ready to testify to the truth of this.* The President, however, stood to his point, saying, *That he did* Episcopius *no wrong, but simply related the matter of fact, as he was sure it happened, and that all those who had any remembrance of it were able to testify the same.* But when the Professor consented that the Members should give their testimony, and the other was going to ask those that were present concerning it, the President of the Lay Commissioners interposed, requiring him to let the matter drop.

Then *Bogerman* desired, that in order to proceed to the main matter, the *Remonstrants* might give in their sentiments in writing with respect to the *Five Points*, explaining and defending them as well as they could, and also propose what observations and objections they had made against the *Confession* and *Catechism* of the Church: 'You must needs, *said he*, be prepared to do it immediately, since you 'presented them several years ago to the States of *Holland*: for the Heer *Barnevelt*, 'now in prison, has owned that he had them, and has discovered the place where 'they were kept, but they could not be found. It is therefore proper that you 'should deliver them to the Synod in writing.' The *Remonstrants* thereupon desired leave, by the mouth of *Episcopius*, to lay before them a Paper, which, they thought, should be first considered. The President *Bogerman* would have rejected that request; but the other President ordered the paper to be read. The said Paper, which was read by *Bernardus Dwinglo* one of the Ministers of *Leyden*, was addressed to the Commissioners of the States-General, and to all the Members of the Synod, whom it stiled *Reverend Fathers and Brothers.* It consisted of two heads: *First*, It largely represented to the Synod, *That the* Remonstrants *did not own them for lawful judges, because*, as was added, *most of that Body, excepting the Foreign Divines, were their professed enemies.* To prove this, it was asserted, *That most of the Domestic Divines who were assembled at this Synod, as also those by whom they were deputed, were guilty of the unhappy Schism. Some of them being the very authors of it, others having fomented and promoted it, and others having consented to it by their silence.* The second head of the Paper contained the twelve qualifications of what the *Remonstrants* thought a well constituted Synod, which were presented some months before to the States of *Holland*, and which (excepting some circumstances that were not so well adapted to the present times) they would gladly have stipulated with this Synod. Then followed several arguments by which the *Remonstrants* endeavoured to support the first head, in doing which, they used such language as reliss'd of nothing less than cowardice, exposing that schismatical temper of which they accused the *Contraremonstrants*, with much sharper expressions than the unhappy state of their affairs seemed to allow. In the next place, they attempted to show by divers other reasons, that the abovementioned twelve qualifications or conditions were highly equitable, saying among other things, *That the* Protestants *demanded the same of the* Papists, *and the* Calvinists *of the* Lutherans. They likewise produced several remarkable testimonies of eminent Doctors, taken from the *Grevamina* of the Protestants relating to the Council of *Trent*, from the *Eirenicum* of *Pareus*, from the Admonition of the *Newstad* Divines, drawn up by *Zacharias Ursinus*, and from the writings of *Gentilatus*. But they chiefly insisted, *That the* Contraremonstrants, *who were their enemies*, ought not to be their judges. To this tended what they alledged from the *Gravamina*

Contents of a certain Paper presented to the Synod by the Remonstrants.

of

of the Council of *Trent*, *That* Athanaſius *withdrew from the Council of* Tyre, *which the Emperor* Conſtantine *had called, becauſe he ſaw that the chief leaders of the Council would be both Judge and Party.* The reading of this Paper, which is inſerted word for word in the Synodical Acts, and in the *Hiſtorical Account*, laſted above two hours, ſo that it was very tedious, as well for its length as contents, to many of the Members. Mr. *Hales* ſays in his Letters, that the *Remonſtrants* expatiated very freely in it, and could not forbear beſtowing on the Synod the titles of *Schiſmaticks*, *Separatiſts*, *Favourers of Diviſions*, *Innovators*, and *Introducers of Novelties*; and that ſpeaking of the qualifications of a lawful Synod, they repreſented it as a *Chimæra*, a meer creature of imagination, ſuch as never had been, nor could be. At the end of the Paper they ſaid, 'That they did not propoſe the aforeſaid Terms 'and Conditions as if they pretended to give Laws to the Synod, but only to 'diſcharge their own conſciences in matters of ſo great importance, as it became 'the Paſtors and faithful Miniſters of *Jeſus Chriſt*. That if they could obtain 'the ſame, they then would chearfully ſet about the buſineſs to be diſcuſſed, and 'effectually demonſtrate their deſire of preſerving the peace of their country, and 'of ſo many churches. But if they could not, then would they poſſeſs their ſouls 'in patience, having the teſtimony of a good conſcience. And that not only they 'themſelves and their contemporaries, but alſo thoſe who ſhould come after, would 'be of opinion, *That they, after the example of the moſt eminent Doctors of the Re-formed religion, had demanded very juſt and reaſonable terms, but that the Synod had refuſed to grant them.*'

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The Paper being read, the Synod obliged the cited *Remonſtrants*, who now with thoſe of *Utrecht* amounted to the number of fifteen, to ſubſcribe and preſent the ſame. Upon which the Preſident *Bogerman* taking the word, ſaid to them: 'That 'the Synod had now with great patience heard their ſecond harangue, in which 'they had impeached and arraigned their Authority. That it was highly unrea-'ſonable that they who were ſummoned ſhould take upon them to preſcribe Laws 'to their Judges, and deſire another kind of Synod than what the Lords the 'States-General had ordained. That they, the *Remonſtrants*, had not only wronged 'the Synod by the things which they laid to its charge, but likewiſe their High 'Mightineſſes, who had called the Synod, as well as all the churches of the *United Provinces*, who had ſent their Deputies thither; ſince the accuſations produced 'againſt the appointed judges, naturally fell upon thoſe from whom they received 'their Commiſſions.'

The Preſidents reprove the cited Remonſtrants *for refuſing to ſubmit to the Judgment of the Synod.*

The Lay Preſident ſubjoined: 'That the *Remonſtrants* would do well to conſi-'der whether they could decline the juriſdiction of the Synod; and whether, if 'they ſhould do it, they might not juſtly be reputed diſturbers of all Civil and 'Eccleſiaſtical order. He would therefore adviſe them to take care what they 'did, with reſpect to the State, and as for the reſt, to leave it to the judgment of 'the Church.' *And when the* Remonſtrants *replied*, 'That their conſciences would 'not ſuffer them to look upon the preſent Synod any otherwiſe than as their *Ad-verſaries*;' the Preſident *Bogerman* took them up with expreſſions to the following purpoſe: 'I make no doubt but that you, Gentlemen, had much rather ſeen 'that none but the *Remonſtrants* had been your judges; but ſince it has pleaſed 'God to diſpoſe matters otherwiſe, it becomes you to ſubmit yourſelves to the 'judgment of this Aſſembly. We do not go about to preſcribe any laws to your 'conſciences. You may look upon the Synod in what light you pleaſe, and ne-'vertheleſs enter upon the diſcuſſion of matters, and abide their determination. 'If it be to your mind, you will have reaſon to applaud it; if it be otherwiſe, you 'muſt bear it with patience. It is not your conſcience which is at ſtake, but that 'of the Synod. If the Members judge wrongfully, they muſt anſwer it before a 'righteous tribunal. Do you only proceed to the diſcuſſion, and think as you 'will of thoſe who ſit here in judgment upon you. *Chriſt* and the Apoſtles diſ-'puted with the *Phariſees*, and defended themſelves before the Council, tho' they 'knew them to be their adverſaries. You may, if you pleaſe, conſider the Synod 'as *Scribes* and *Phariſees*, but you muſt, however, treat with them; as *Chriſt* and 'his Apoſtles made no ſcruple of defending their doctrine before ſuch people. If 'you reject us becauſe we are your adverſaries, whom would you chuſe for judges? 'Yourſelves, the Papiſts, the Anabaptiſts, the Libertines or Free-thinkers, or any 'other

Their Reply.

Bogerman's *Speech to the* cited Remonſtrants, *occaſioned by their demurring to the Juriſdiction of the Synod.*

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'other of the Sects or Factions of these Countries? I can't believe you would refer your cause to such —— Suppose we pass for Schismaticks, or worse in your opinion, yet it cannot be denied that this is a lawful Synod: for it is called by the supreme Powers; the Members of it are deputed with the leave and by the consent of the Provinces; they are likewise sworn to judge impartially. We will not pretend to oblige your consciences by our determinations, but shall judge equitably of the differences, leaving every one to think of it as he pleases. You ought to expect nothing but good from the Synod; since the Members of it will, pursuant to their oaths, judge according to the Word of God. Possibly, our judgment may satisfy your consciences, and then you will thank us for it. As for what relates to the Schism, it is not yet proper to make mention of it. But when it shall have been proved to the Synod, which Doctrine is received by the Church, it will then appear who they are that have departed from it, and consequently, who are guilty of the Schism. Such times may come which may oblige people to separate from some of their Pastors. If any *Heresy* is taught publickly, then is it the duty of faithful Pastors to give notice of it to the Flock, that they may be upon the watch; otherwise, error would soon diffuse itself far and near. But when the people have separated from such false Teachers, and begin to desire instruction and comfort, as happened at the *Hague*, then it is high time to supply them. And those who do it, should not therefore lose their votes, or be disqualified from judging of the Doctrines in dispute. This is very agreeable to the practice of the ancient Church. Thus it happened between *Alexander* and *Arius*: the latter had ejected the former, and yet the former sate as Judge in the cause of the latter. Thus it was in the business of *Koolhas*, *Herberts*, and *Wigerts*. Wherefore, the faithful Pastors, who oppose the growth of Error, and separate themselves from such as promote it, ought not for that reason to forfeit their suffrages and right of judging concerning controverted Doctrines. Recede then from the desired conditions, submit to the judgment of the Synod, and proceed to the matter in hand.

He is answered by Niellius.

Carolus Niellius, Minister of the *French* or *Walloon* Church at *Utrecht*, made him the following Answer on behalf of the *Remonstrants*: 'That they the *Remonstrants* acknowledged the authority of the States, and as for the Synod, they had all due esteem for it. But that nevertheless, they might challenge this present Synod with the same right as several of the Fathers had challenged some Councils, and as our Ancestors did that of *Trent*. The Conditions which had been desired were just and necessary. The Laws themselves allowed men to challenge even sworn Judges for some reasons; but it was never known that any Law allowed that Parties should be Judges; nor that those who had beforehand separated from the *Remonstrants*, and by such a separation had pre-judged their Doctrine, and had entered into mutual agreements to condemn it, should sit in the Synod in order to try them. All the *Reformed* clergy were of this opinion, having declared, that the differences between them and the *Lutherans* could never be accommodated but upon the terms proposed by the *Remonstrants*. It was now, he said, just the same case with the *Netherland* churches here, as with the *Lutherans* in *Germany*; for there the *Reformed* refused to appear at the Synod of the *Flaccians* or rigid *Lutherans*, for the same reasons as were urged by the *Remonstrants* of this Land.' The President *Bogerman* reply'd, That the case was different with the churches of *Germany*, seeing they were under different jurisdictions, whereas both the parties here were under the same. *Niellius* said in contradiction to this: 'That the churches in *Saxony* were not under different jurisdictions, but under one and the same Elector. *He also asked*, in case the *Lutherans* could bring matters so far by their opposition as to oblige the said Elector to call a Synod where they only might be Judges, as they had actually hindered Dr. *Pelargus* (who had lately quitted their sect and turned *Calvinist*) from sitting in that Synod, to which he was deputed, whether the said Doctor, and those of his perswasion, ought to submit to such a *Lutheran* Synod?

Bogerman's Reply to Niellius.

Episcopius proposes a Question to Bogerman.

To this question, *Bogerman* returned no answer, but making use of his authority, *commanded silence, and ordered them to pass on to some other matter.* 'This was the expedient he practised, say the *Remonstrants*, when he found himself pinched, and could go no further; for he would often cry, *satis est*, *sufficit*; or *exite*:

'*exite*: that is, '*tis enough, withdraw.* After that, *Epiſcopius* ſaid to him: *Mr. Preſident, if you were in our place, and we in yours, would you ſubmit to our judgment?* He reply'd: *If it had ſo happened, we muſt have born it; and now, ſince the Government has otherwiſe ordered things, it becomes you to undergo it with patience.*' Upon which, *Epiſcopius* returned: 'It is one thing to acknowledge a perſon for Judge, and another to bear the ſentence he ſhall paſs with patience. We will likewiſe bear it; but we cannot perſwade our conſciences to acknowledge you for Judges of our Doctrines, ſince you are our ſworn Adverſaries, and have churches entirely different and ſeparated from ours. And for the authority of the Civil Magiſtrate, we freely own that; but it is contrary to natural juſtice and equity, that he ſhould make our Enemies our Judges.' An° Dom. 1618. Bogerman's *Anſwer.* Epiſcopius's *Reply.*

Finally, the cited perſons were exhorted to lay aſide all ſhifts and ambages, and proceed to the buſineſs in hand. Upon which the Aſſembly broke up, and the *Remonſtrants* were ordered to attend again at four in the afternoon.

Accordingly, in the afternoon of the ſame day, which made the *twenty-ſixth* Seſſion, the Synod entered firſt upon the conſideration of the Paper which the cited perſons had read to them in the morning. On which occaſion, the Preſident *Bogerman* adviſed the Members, 'to reflect upon that reproachful name of *Schiſmaticks*, with which the *Remonſtrants* ſo publickly and ſo frequently had ſtigmatized them. They had ſeen the *Remonſtrants* ſo bold as to brand not only the whole Synod, but the Miniſtry, the Government, nay, the Prince of *Orange* himſelf, with that odious appellation: for whatever had formerly paſſed in the buſineſs of ſeparating and dividing, was done by the conſent and approbation of them all. He therefore moved, that the Synod would conſider what was to be done in that affair.' Seſſ. XXVI. Bogerman's *Admonition to the Synod.*

The different Members ſpoke differently: *Lydius*, a Miniſter of *Dort*, related the hiſtory of what had paſſed at the time of the ſeparation, endeavouring to clear the *Contraremonſtrants*, from the guilt of *Schiſm.* He ſaid: 'That the *Remonſtrants* had artfully made uſe of the term of *Schiſm* by way of reproach, and to ſerve other purpoſes which they had in view. That *Schiſm* was only a breach of the love and peace of the Church, the Doctrine of it remaining all the while entire. But that when a *Separation* or *Diviſion* happened on account of *Heretical* doctrines, (which, as he thought, was the preſent caſe) that could not be called *Schiſm.* But the *Remonſtrants* (he ſaid) ſerved themſelves of that term, to make people believe the diſpute was about nothing but indifferent matters, and in order to open a way for *Toleration.* Beſides, the Separation that had been made was founded upon good reaſons; ſince the *Contraremonſtrants* had been driven to it by the violence of the *Remonſtrants.*' Lydius *endeavours to juſtify the* Contraremonſtrants *from the Charge of Schiſm.*

It is ſaid in the Synodical Acts, that the Deputies of the *South-Holland* churches deſired leave to reply to all the accuſations of the *Remonſtrants*; but that it was adjourned to another time, to the end, *that perſonal matters might not be mingled with the Buſineſs of Doctrine.* Thoſe of *South-Holland* added further, that the *Twelve Conditions* which the *Remonſtrants* would have ſtipulated, had been before preſented to the States, but that their Lordſhips having taken the advice of the Synod of *Delft*, had rejected both them and the petition of the *Remonſtrants.* In fine, the queſtion being put, the Synod declared: *That the deſiring of ſuch terms or conditions was extravagant, unjuſt, and unſeaſonable; and likewiſe inconſiſtent with the rules which the States had preſcribed for holding of the Synod.* It was alſo reſolved at the ſame time to cenſure the cited perſons for the evaſions they had uſed, and for the Contents of their laſt paper; and alſo to admoniſh them to ſpeak with more reverence of the actions of their Rulers, to drop their heavy charges againſt the Synod, and to proceed immediately to the main buſineſs. Upon this they were called in, and the Preſident reprimanded them ſeverely in the following words: *The Conditions propoſed by the* Remonſtrants *in their Paper are declared by the Synod to be extravagant, unjuſt, and unſeaſonable.* *They are reprimanded by the Preſident.*

'You deſired, *ſaid he*, this morning, when you were exhorted to proceed to the matter in hand, that you might be allowed to make a certain propoſal. At firſt we ſcrupled to grant your requeſt, fearing leſt you ſhould intermix ſomething perſonal. Our apprehenſions were not vain; for you have harangued yet more largely than before, and made the matter ſtill worſe. You have declared, that the Synod is your Enemy, and you have charged the Members as Authors of the Schiſm. Nay, you have extended your accuſation even to the Lords the States-General, the Prince of *Orange*, and others of our Governours, by whoſe authority the Synod has been convocated;

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'and not only ſo, but the charge affects all the *Reformed* churches who have ſent 'their Repreſentatives hither. For which reaſon the Synod has ordered me both to 'admoniſh and reprimand you ſeverely for what you have advanced. Behave your 'ſelves therefore for the future with more circumſpection, ſpeak more diſcreetly, 'refrain from ſuch inſolence and impudence, from ſuch irregularities both of mind 'and tongue. It does not become you to treat ſo venerable a body with rudeneſs 'and contempt. You yourſelves have ſtiled it more than once a *venerable Aſſembly*, 'and yet have now the boldneſs to pronounce your opinion of it after ſuch a manner; 'you, I ſay, who are only perſonally cited here before us, and form no Society or 'United Body. In ſhort, learn to ſpeak henceforwards with more reſpect of the 'proceedings of the higher Powers. Leave off charging the Synod ſo heavily, and 'uſing ſuch unjuſt ſlanders againſt it. Own it for your lawful Judge, and proceed 'to the buſineſs in hand.'

A Reſolution of the Lay-Commiſſioners.

Epiſcopius was going to reply, but he was forbidden. Then the Secretary *Heynſius* was ordered to read the Reſolution of the Lay-Commiſſioners relating to the Twelve Conditions which the *Remonſtrants* would have ſtipulated, the ſubſtance of which was: That the States-General, in the rules which they had preſcribed to the Synod for its direction, had a ſufficient regard to the requiſite conditions; and that as for any particular emergencies, ſeaſonable proviſion might be made by the Synod itſelf: for which cauſe they required the cited *Remonſtrants* to proceed without withdrawing or any farther delay, and to ſubmit to and obey whatever the Synod ſhould decree.

The Reply of the cited Remonſtrants *to the Reprimand and Cenſure of the Synod.*

Then *Epiſcopius* deſired leave to ſpeak, and began to juſtify his Brethren againſt the cenſure that had been pronounced: 'We have, *ſaid he*, offered nothing but 'upon weighty conſiderations. There is no reaſon to ſay, that our laſt Memorial 'was ſtuffed with perſonal reflections. The Separations of whole churches cannot 'be accounted Perſonal things, We thought ourſelves obliged to explain theſe 'matters to you pretty largely, ſeeing it was of the utmoſt importance to prove, 'that the Synod, conſiſting almoſt entirely of adverſaries, ought not to be our 'Judge. We are unjuſtly accuſed of reckoning the States and his Excellency among 'the authors or promoters of the Schiſm. It is doing us wrong. We appeal to 'the Paper itſelf. That ſpeaks only of the Clergy, and does not concern the Go-'vernment. It never once entered into our hearts, to charge our Governours with 'being the cauſes of the Schiſm.'

He would have proceeded, but *Bogerman* interrupted him, endeavouring to ſhow, that the cited perſons had charged the Government with being the cauſe of the Schiſm. He ſaid: 'It was an injury to their Sovereigns to maintain, that they 'had called together a ſchiſmatical, and conſequently an unlawful Synod; and the 'more ſo, becauſe they, the cited perſons, took upon them to preſcribe other Laws, 'and a different form of a Synod from what the Government had appointed. That 'they had plainly enough pointed at the States of *Holland*, *Zeland*, *Utrecht*, and '*Freeſland*, as Authors of the Schiſm: it being ſufficiently known, that the churches 'which had ſeparated from the *Remonſtrant* clergy at the *Hague*, *Utrecht*, and other 'places, were protected by their authority, and by them provided with orthodox 'Paſtors; and that the Members of the ſaid States themſelves, had juſtified them 'by their preſence in their Aſſemblies.'

Thus ſpeak the Regiſters of the Synod. But in the *Hiſtorical Account* which the *Remonſtrants* publiſhed, it is related, that the Preſident ſaid further: 'That he 'himſelf had preached at the *Hague*, in the ſeparate Congregation, with the conſent 'and by order of his Excellency, and that the States-General had approved of all 'that was done with reſpect to the ſaid ſeparate meeting; from thence inferring, 'that the charge of Schiſm muſt likewiſe fall upon the States and the Prince, as 'having approved and promoted the ſame.'

But to this the *Remonſtrants* reply'd: 'That their expreſſions were wreſted and 'miſinterpreted. That they ought not to have been loaded with ſuch odious con-'ſequences; which was done to exaſperate the Government againſt them. That 'they did not preſume to judge of the actions of the States or Prince, but that 'their diſpute regarded thoſe of the Clergy, whom they looked upon as the authors 'of the Schiſm.

These

These Debates happened in the hearing of a great number of people, who were mostly of the *Contraremonstrant* party. Some cry'd out: *That the* Contraremonstrants *had met with their match.* Others: *That the* Remonstrants *did not want for assurance.* Others again: *That they ought not to be suffered to prate so long.* The President *Bogerman* said: 'They did not behave themselves either with temper or 'good manners; that they knew not how to carry themselves in such an Assembly; 'and repeating what he had said before, he told them, that waving their Petition, 'they must own the Authority of the Synod, and submit to its Determinations; 'it being necessary there should be some power of judging in the Church, and a 'Determiner of differences in Doctrine; for which office none could be better qua-'lified than the Synod. ANNO DOM. 1618.

In the *Succinct Account* which was published among the *Ecclesiastical Epistles* in *Latin*, it is likewise related, that the *Remonstrants* being about to say something more, were hindered by the President, who asked them: *Whom then would you chuse for Judges, the* Anabaptists, *or the* Papists, *or the* Neutralists, *or the* Koynhertists, *and* David Georgians? *Name your own Judges.* To which *Episcopius* replied: *A Question proposed by the President.*

'It is sufficient for us to have shown by many arguments, that this Synod can by 'no means be the proper Judge of the Controversy. We do not pretend to chuse 'judges, nor does it belong to us. We have pointed at methods enough in the 'Conditions or Terms which we would have stipulated in order to have procured 'a regular judgment or decision of the Church concerning the present differences: 'he added, That he and his Brethren could not admit of the Censure which the 'Synod had caused to be pronounced against them, it being without any foun-'dation; wherefore they protested against it as a manifest injury.' This was heard with great indignation, and gave a handle to the President to tell the *Remonstrants*, 'That they were too audacious and insolent in rejecting such an Assembly. You 'ought not, *cry'd he*, to challenge the judgment of so many great men with such 'juvenile wantonness, like a parcel of rash young fellows; but should consider who 'you are, *viz. cited persons*; and that your condition is very different from what 'it formerly was. The tables are turned, and now it becomes you to conform 'yourselves to your circumstances, and to behave humbly.' Episcopius *replies.* *The* Remonstrants *are again reprimanded by the President.*

Upon this, *Niellius* rose up, and said as follows: 'It is tedious to be obliged to 'hear so frequently the insolent reproaches of rash unthinking youth. If our youth 'must be thus thrown in our dish, we answer, that we did not run hither of our 'own accord. If you esteem us *young fellows*, you should have let us stay at 'home, and sent for our Seniors. Neither are we so young but that some of us 'have been Preachers above twenty years, I myself twenty-three years, and most 'of us ten or twelve. There are some among us who are much older than the 'President himself, as on the other hand there are many Members of the Synod 'that are much younger, insomuch that the reproach of youth is absurd. Besides, 'the question now is not about our ages. We likewise consider our condition, and 'know before whom we stand; but we know too whom we serve, and what cause 'it is we defend, and we need not be ashamed of it. We shall not be wanting to 'speak our minds freely, in justification of our good and righteous cause. We 'trust we shall not so dishonour the truth as to grow faint in the defence of it 'for the sake of men, or by reason of any revolution in human affairs, but 'are resolved to promote it with no less courage than reverence for those whom 'we are bound to honour. We are hit in the teeth with our being *cited persons*, 'but such persons were always at liberty to challenge and except against their 'judges, even in Ecclesiastical matters. It is unreasonable to submit to the judg-'ment of one's adversaries, such especially who have been the cause of Parties 'and Divisions. If *Pelargus* were cited before a Synod of *Ubiquitarians*, he might 'justly except against it.' *He is answered by* Niellius. *The President on the other hand replied:* 'That those of 'the Clergy who had opposed the rising errors, ought by no means, upon that ac-'count, to lose their right of judging and deciding concerning the same; in such a 'case, all Order, all Ecclesiastical Canons and Resolutions would be at an end, 'nor would any Minister be able to discharge his duty. As for the *Separation*, and 'by what motives and causes it was brought about, it should, *be said*, be inquired 'into at a proper time, when the Synod should proceed to the discussion of personal 'matters. It was now fit they should own for judges those who were appointed

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'them by the Authority of the States, and the Choice of the Churches. Whoever 'therefore pretended to challenge them, rejected the Authority of their Rulers, and 'overturned all Church-Government.' *Upon which he again exhorted them to lay aside all subterfuges and evasions, and obey the Orders of the Lay Commissioners.*

To this *Niellius* return'd: 'Admonitions don't satisfy the conscience. The States have 'indeed the power of calling such Synods as they please; but for all that, it is unjust to 'commit the judgment of any matter to those who have already prejudged it. The 'Civil Magistrate has certainly the right of ordering and appointing after what manner a 'Synod shall act, but he has no power or authority over mens consciences. He has a 'right to deprive the Clergy of their Livings, but not to domineer over their minds. 'And therefore we cannot be satisfied meerly because the Synod has been called by the 'higher Powers, and has received Orders and Instructions from them. But we desire 'the terms by us proposed may be considered, and that the arguments we offer in ju-'stification of our scruples may be attended to, that so we may be satisfied, and not 'compel'd by power to what we think is unreasonable and unjust; especially since 'it is declared in the letters of citation, *That we shall not be at liberty hereafter to 'doubt upon any matter that shall be once determined by the Synod.* Since therefore 'we are to expect so severe a judgment, it behoves us to observe and attend to every 'thing, that nothing may be done to the prejudice of Truth. We are ordered forth-'with to come to the business in hand; and if we have any thing to object against 'any Member of the Synod, to postpone the same till personal matters shall be ex-'amined. But this we can't think adviseable. That which we are ordered to post-'pone, ought to be first considered. Our exception to the competency of the Judges 'should be first liquidated. For it would be absurd, first to plead one's cause before 'a Tribunal; and after the Tryal and Sentence, to demur to the jurisdiction of the 'Court. We should too much injure our Cause, as well as the Truth, if we con-'sented to have it try'd before our sworn Enemies, and those who have already sub-'scribed to our condemnation. We cannot therefore depart from our Challenge or 'Exception.

The Remonstrants are commanded by the States Commissioners to submit to the Jurisdiction of the Synod.

After much time had been spent in objections and answers, the States Commissioners interposed, and commanded the *Remonstrants to leave off disputing, and to comply with their resolutions.* The President *Bogerman* subjoin'd, that it was not desired of them to declare what sort of Judges they esteem'd the Synod to be, but to submit to the Orders made by the Government, and to present their Observations and Objections. The Commissioners added, 'That they did not pretend to 'prescribe to their consciences, nor deprive them of the right of making a legal 'defence of their cause. But that they were Subjects of the States-General, and 'ought therefore to obey their Laws, which they again required them to 'do.' *Episcopius* reply'd, 'That they were always ready to obey the States, 'but could not prevail with their consciences, to receive their most bitter enemies for 'their Judges; that they never expected to be urged with resolutions, but that their 'reasons and arguments should have been consider'd. This was their repeated de-'sire. And since now the business was to endeavour to give repose to many thou-'sands of distracted minds, and restore peace to the Church, the determination of 'matters ought by no means to be left either to the provoked, or provoking Party; 'it ought not to be committed to such as had already condemn'd the other Party; to 'such who were so prejudiced in their opinions, that they would not so much as 'suffer in their Assembly two Clergymen that differed from them, but had worm'd 'them out by divers indirect practices, to the end that one side alone might assume 'to themselves the whole decision of matters.'

The Answer of Episcopius.

Upon his speaking thus, there arose very high words, and the President stood up and said, 'That the *Utrecht Remonstrants*, who were the persons meant by *Epis-'copius*, might have remained among the Judges, if they would have forborn de-'fending the cause of the *Remonstrants*, and have taken the Synodical Oath. That 'they were not turned out of the Synod, but had freely chosen to join with the 'cited Persons, in order to defend the same cause with them; since no man can be 'both Judge and Advocate. *He further admonished the cited Persons* no longer to 'trouble the Synod with their evasions. It might happen sometimes, *he said*, that 'Divines who lived under different Princes, might justly decline submitting to each

Who is answered by the President.

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'other's determinations. But (*added he*) since all of us are the subjects of one and the same Government, and since that Government has been pleased to refer the Judgment to this Assembly, the *Remonstrants* cannot except against such Judges as unlawful, unless they endeavour to evade all lawful determinations whatsoever.' *Episcopius* answered, 'That they did not decline a determination, but only desired 'that they might not be judged by their adversaries. The President *Bogerman*, 'or as some say, the President of the States Commissioners requir'd the *Remon-* 'strants again, *To declare whom they would have for Judges, since they refused* 'those whom the Government and the Churches had appointed for them? To 'which *Episcopius* reply'd, *That there might be conferences set on foot between the* 'disagreeing Parties, to try what they could bring matters to, without appointing 'a Judge of the controversy. The President cry'd, *A Conference is no decision,* 'and nothing will do but that. *Let the* Remonstrants *tell us therefore what* 'Judges they desire. To this *Episcopius*, as he had done before, return'd, *That* 'it was not their business to name their Judges; they only affirm'd, that nei- 'ther of the Parties ought to be Judges.' Upon this the Ecclesiastical President made a great noise, asking at every turn, *What Judges would these People have?* But the *Remonstrants* paid him in the same coin, and ask'd him as often: *What Judges would the* **Calvinists** *chuse to decide their controversies with the* **Lutherans**? *Or whom would* Pelargus *own for Judge in his contrast with the same Persons?* To which questions they thought the President could return no answer, but what they, with equal right, could retort upon him.

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Episcopius replies.

Further Debates.

In the mean while the Lay Commissioners commanded them, several times, to be silent, admonishing them to consider, that they were the Subjects of the States-General, and ought to obey their Laws. But they reply'd, 'They had been call- 'ed to appear before a free Synod, and therefore pray'd they might be permitted to 'speak freely for their cause; that their adversaries ought to try to confute their ar- 'guments, and to give them satisfaction, if they could, by instructing them better. 'For their consciences were not to be satisfy'd with any merely humane authority, 'whether by Synodical Censures, or Civil Resolutions.'

We read in the Registers of the Synod concerning this same Session, that the President maintain'd, **That the States-General, and the Churches of the** United Netherlands **had determined the Question, whether the Synod was the lawful Judge or no: The former, when they assembled these Judges, in order to determine matters: The latter, when they sent their lawful Deputies for the same purpose.** He therefore again admonished the *Remonstrants* to own their Judges, and to present their Remarks and Objections, with relation to the differences in doctrine. But they persisted in demurring to the jurisdiction of the Synod; so that they were obliged to put off the debate for that time, and adjourn to the next day; the cited Persons desiring before they broke up, that they might have a copy of the Lay Commissioners Resolutions, which had been communicated to them this Session, to the end they might consider and consult with one another about the same. This was consented to.

About this time the Magistrates of *Dort* issued a Placard, and caused it to be read at the toll of the great Bell, importing, that none should presume to injure or affront any of the Foreign or Inland Professors, Divines, or other Persons appearing at the Synod, on pain of arbitrary correction. Some were of opinion, that this Placard was designed to restrain the reflections which were at that time cast upon the *Remonstrants*, who were so hated by the common People, that they could hardly pass the Streets without being ill treated. They complained too, that the Pulpits rung daily with the violent Sermons that were made against them. Particularly they were scandalized at *Balthasar Lydius*, who, as they thought, continually misapply'd his great eloquence, to excite the People against them, by which means they were in yet more danger of being abused.

On the 11th of *December* in the morning, and the XXVIIth Session, the cited *Remonstrants* were called in, and asked whether they were now ready, pursuant to the orders given them the evening before, to offer their objections in writing against the *Confession* and *Catechism*. *Episcopius* pray'd that they might have leave to read a paper first, which they conceived ought to be first considered. The President asked, *Whether it was to be a third Harangue?* The other reply'd, That it was no more than a short paper by way of answer to what had been proposed to them. Then

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A Paper is delivered by the Remonſtrants, *tending to juſtify them againſt the Reprimand and Cenſure of the Synod.*

they gave them leave. Accordingly *Dwinglo* read it. It began with the following words: *The famous* Paræus *prudently declares in his Book, entitled,* Eirenicum; *That he would not adviſe any man to appear at a* Synod *or* Council, *where his adverſaries were to be his Judges.*

In this Paper, which is entered in the Books of the Synod, the *Remonſtrants* endeavour'd to ſhow that the Preſident *Bogerman* did not act ſincerely with them; *Firſt,* Becauſe he had endeavoured in the forenoon Seſſion to beget an ill opinion of *Epiſcopius* in the Members and the Auditory, by accuſing him of prevarication, as if he had deny'd that he had another Copy of his Speech, tho' he had produced one the ſame day; whereas he had only ſaid, that he had not one that was fair enough written, and appealed to the Teſtimony of the Synod itſelf. *Secondly,* Becauſe he the ſaid Preſident had endeavoured to render the *Remonſtrants* ſuſpected, as if they repreſented the Magiſtrates, the States themſelves, and his Excellency, as Schiſmaticks in their Memorial; whereas they had only ſpoken of the Clergy, and not at all of the Laity. Thus, as if the hatred of the Clergy were not ſufficient, they endeavoured to bring on them that of the Laity too. It was not, they ſaid, their cuſtom to endeavour to derogate from the Honour and Authority of their Sovereigns in any ſort, much leſs by public writings: For as they had reſpected their former Governors, ſo would they pay all honour and obedience to the preſent, as long as they could do it with a ſafe conſcience, and would alſo pray for the welfare of their Country, the States, and his Excellency. This accuſation therefore was injurious to them. But as for their charging almoſt all the Clergy of theſe Provinces with the guilt of Schiſm, they both owned and juſtified it. The truth of it, they ſaid, appeared by the ſchiſms in the churches of *Holland*, *Utrecht*, *Gelderland*, and *Over-yſſel*, as they had proved it in their Memorial by ſeveral arguments. In the next place, they contradicted the cenſures of the Synod, endeavouring to prove their inefficacy and nullity, as being inconſiſtent, in their opinion, with the Truth. As to the reproach of Youth, they anſwered it after the former manner as before; adding, that what they writ upon mature advice and deliberation, and with an entire conviction of conſcience, they were contented ſhould be made known to the whole Chriſtian world. Then they ſhow'd that the Synod, with reſpect to moſt of its Members, could not be their Judge, becauſe they were profeſſed adverſaries. But, in caſe men of peaceable diſpoſitions had been ſent to the Synod, (as was the intention of the States-General) and ſuch as never had joined in making or promoting theſe unhappy diviſions, they ſaid, they ſhould have had leſs reaſon to except againſt ſuch a Synod. But now their moſt avowed and open enemies ſate there, in whoſe places might have been deputed diſcreet and moderate men, and ſuch as had been always againſt the Schiſm, notwithſtanding they were of the *Contraremonſtrant* party; but all ſuch were paſſed by at the elections.

The cited Remonſtrants *proteſt againſt the Juriſdiction of the Synod.*

They concluded with the following Proteſt: 'Wherefore to argue no longer 'about this matter, all and each of us do by this formal and plain Proteſtation 'declare to this Synod, and the whole world, that for the foregoing reaſons con'tained in the Memorial or Writing delivered by us, we do not own the preſent 'Synod, or at leaſt the chief part of them, for the lawful Judge of our Differences, 'and that therefore their deciſions ſhall be of no force or validity with us and our 'churches. Which Proteſtation being made, we are ready to proceed to the prin'cipal buſineſs for which we conceive ourſelves to be ſent for hither. We likewiſe 'further pray that this our Proteſtation may be recorded among the Acts of the 'Synod.'

The author of the *ſuccinct Account* of this Synod, which is to be ſeen in the frequently quoted collection of Eccleſiaſtical Letters in *Latin*, ſpeaking of the abovementioned refutation and Proteſt, ſays as follows: *When I heard theſe things, I was amazed at the courage of theſe people. They were not in the leaſt daunted. They ſpoke in the Synod as if they were diſcourſing with their equals, with a grave but chearful countenance, and to all appearance, with the utmoſt compoſure of mind.*

After the Paper was read, the Preſident ordered that all the cited perſons ſhould ſubſcribe and deliver it, which they did immediately. Then they were commanded to withdraw, and to ſtay without, the whole forenoon. This being likewiſe complied with, the Preſident *Bogerman* intreated the States Commiſſioners, and the whole Synod, to ſpeak their minds, firſt in relation to what the *Remonſtrants* had

ſaid to his prejudice in their Memorial, and in the next place, concerning their Proteſtation. Firſt, he aſk'd them if they had not heard *Epiſcopius* deny that he had any other copy of his ſpeech than that which he preſented? Many of the Members were of opinion, that this matter ought to be dropp'd, in order to proceed to things of greater importance. But becauſe the ſincerity of the Preſident was called in queſtion, and ſince *Epiſcopius* himſelf had appealed to the whole Synod, it was deſired that the whole Synod would give its teſtimony. Some few declared, *That they did not mind what was ſaid.* But almoſt all of them teſtified, *That they could not underſtand it otherwiſe, than that* Epiſcopius *had denied his having another copy.* So likewiſe the Lay Commiſſioners and their Secretary *Heynſius* declared. An° Dom. 1618.

As to the ſecond thing with which the Preſident was charged, *viz.* That he endeavoured to make the *Remonſtrants* odious to the Government, by ſaying, that they had in their writings accuſed the States of being authors of the ſchiſm, *Bogerman*, in order to prove the ſame, read ſeveral paſſages of their writings, upon which the Lay Commiſſioners declared that they, the *Remonſtrants*, had not ſpoken reſpectfully enough of the Government, and that the Preſident had juſt cauſe for cenſuring them on that account. This was likewiſe the opinion of ſome of the Divines. But the time being ſpent, the minds of the reſt could not be known.

At this ſame Seſſion, the Preſident aſk'd the *Remonſtrants* again, whether they were ready to obey the orders of the States Deputies, which had been communicated to them the day before? They replied, that they had not yet received the copy of thoſe orders which had been promiſed them, and for that reaſon they were not yet prepared to return an anſwer. They then cauſed them to withdraw, and preſently ſent them a copy. Whereupon the *Remonſtrants* having conſidered the abovementioned orders, agreed that they could not ſubmit to them abſolutely, or without any further explanation and limitation; which they accordingly repreſented in writing to the ſaid Commiſſioners, telling them, among other things: 'What your 'Lordſhips are pleaſed to ſay, that we muſt ſubmit to all that the Synod ſhall 'determine about the depending differences, ſeems to us (with reſpect be it ſpoken) 'too general and indefinite; ſince we cannot tell what reſolutions they will come 'to in theſe matters, and ſince we cannot promiſe them a blind obedience: If ne- 'vertheleſs, we might be permitted to enter into a Conference with the Synod, 'about our opinions; if we were allowed to juſtify the ſame, and to refute thoſe 'of our adverſaries, that is to ſay, as far as we judge it neceſſary, purſuant to the 'letters of Citation ſent us by the States Commiſſioners; if we might do it both by 'word of mouth and in writing; if we had but a ſufficient time granted to draw 'up our Papers; if we might firſt treat about the *Five Articles*, before we deliver 'in our obſervations and objections concerning the *Confeſſion* and *Catechiſm*, as the 'rules projected by the States-General, when they called the Synod, do import; 'Finally, if, which indeed is the point of the greateſt concern, nothing be pro- 'poſed by the Synod during the whole tranſaction that ſhall be repugnant to our 'conſciences, we ſhall then be ready entirely to ſubmit to thoſe orders; ſaving al- 'ways our Proteſtation.' *A Declaration of the* Remonſtrants *upon the Reſolution of the Lay Commiſſioners.*

This anſwer, ſigned by all their hands, was preſented by ſome of them in the afternoon to the Preſident of the Lay Commiſſioners at his lodgings, before he went to the Aſſembly, who told him at the ſame time: 'That they could not do 'more without burthening their conſciences; and that they waited on him with 'this their anſwer before the meeting of the Synod, to the end that there might 'be no diſpute about it in publick; foraſmuch as they look'd upon it as both inde- 'cent and prejudicial to diſpute or conteſt about the Authority and Orders of their 'Sovereigns in the ſight of all the world.' This the Preſident undertook to communicate to his Brethren.

Then followed the *twenty eighth* Seſſion the ſame afternoon. The *Remonſtrants*, whom they had ordered to attend again at four a clock, were made to wait in the antichamber the whole time of this Seſſion, being ſhut up and guarded in ſuch a manner, that none of their friends or acquaintance could come from the Synod to them, in order to inform them of what paſſed there with reſpect to their affairs. And indeed the *Remonſtrants* have ſince complained, that the doors of that chamber to which they retired, when they withdrew from the Synod till they were called Seſſ. XXVIII. *The* Remonſtrants *are ſtrictly watch'd in the Antichamber.*

AN° DOM. 1618. called in again, were usually kept lock'd, and that they were so strictly watch'd by two or three door-keepers, and hindered from conversing with anybody, as if they had been accused of some capital crime.

During this Session, the President proceeded to collect the votes of the Members, in relation to the second charge abovementioned, which likewise turned to their disadvantage. It was agreed that they were in the wrong, and that they should be again censured, and admonished to obey. It was then ask'd, what was the opinion of the Lay Commissioners, and of the whole Synod, concerning the Protestation of the *Remonstrants*, and the Members were desired to bring in their advices thereupon in writing, the following Session.

Sess. XXIX. They proceeded accordingly upon this subject at the *twenty ninth* Session, which happened on the 12th of *December*. When the *Remonstrants* were called in, and seated at their table, it was signified to them by the President, that the venerable Synod had expected another sort of proposition from them, than that which was read the day before, and therefore that they must listen to the judgment or censure of the Synod, which was pronounced accordingly by the Synodical Register or Scribe *Festus Hommius*, and imported: '**That the accusations of the** Remonstrants '**against the President were false and unjust: That the whole Synod and the** '**States Commissioners were of opinion, that** Episcopius **had prevaricated with** '**them in the business of his speech, by denying that which afterwards appeared** '**otherwise: That they had treated the Government irreverently, and charged them** '**falsely with the schism, for all which they had been justly censured by the President,** '**who, if he had been in any sort faulty, it was for having been too favourable to** '**them. That it was resolved again to correct their boldness and insolence with** '**a sharp reprimand, to the end that laying aside those false accusations and slan-** '**ders, they might for the future behave themselves with more sincerity, as well as** '**temper and good manners, and without abusing any longer the gentleness of the** '**Synod, and the liberty which was allowed them, might submit to the resolution** '**of the States Commissioners, and forthwith proceed to business.**'

A Synodical Censure.

The Judgment of the Foreign Divines concerning the Protestation of the Remonstrants.

After this they caused the opinions of the foreign Divines concerning the Protestation of the *Remonstrants* to be read by the other Scribe *Sebastian Damman*. They all declared the Protestation to be groundless; adding, that the *Remonstrants* ought to wave the same, as rashly made, and to submit themselves to the Synod. The Divines of *Great Britain* and *Bremen* were those who, in the judgment of the *Remonstrants*, spoke with most temper in their respective advices.

Remarkable Words of those of Bremen.

Those of *Bremen* said, 'That they were not prejudiced in their minds against the 'Government, nor would presume to prescribe any rules to them, but that they 'from their consciences committed the disposition, approbation, or disapprobation 'of things to their Piety, Prudence, and Justice. That they came with the very 'same temper of mind to hear the cited Brethren; and that they would weigh 'whatever those persons might have to offer, tending to explain Divine Truths, or 'to remove those scandals that oppressed the Church of God, especially if it should 'contain any matters not sufficiently considered by them before; being absolutely 'prepared to yield to them, if they proposed any doctrines better and truer than 'those they had already received. *They added, 'Tis most certain, we came hither* '*for no other end and purpose than for the support of Truth and Peace, and for the* '*general welfare of the Church; neither have we any other instructions, than that we* '*should judge according to the Word of God.*'

However, the *Remonstrants* thought they had reason to judge, by what occurred to them daily, that the far greater number of the Members of the Synod had quite different dispositions, and that they did all that in them lay to arrogate to themselves only the decision of the depending Controversies; or at least, that the violence of their passions would probably cloud their understandings, and corrupt their judgments.

The Deputies of the *Palatinate* maintained with several arguments which they produced, that those who had openly opposed Innovators, and even condemned their opinions, were not thereby disqualified from being judges of the matters controverted; as appeared by the practice, both of the antient and modern churches; and they added: 'Tho' we should allow that some of the *Contraremon-* '*strants* have been a little too rigid and severe in their censures, (for we are all of

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'us but men) yet people ought not for this reaſon to reject their deciſions about 'Doctrine, after they have taken a ſolemn oath to act ſincerely and faithfully.' AN° DOM. 1618.

Thoſe of *Geneva* (to mention only a few of the moſt remarkable opinions of the Foreign Divines, as we find them recorded in the Acts of the Synod) declared in their advices: 'That if people obſtinately refuſed to ſubmit to the lawful determi-'nations of the Church, there then remained two methods to be uſed againſt them; '**the one was, that the civil Magiſtrate might ſtretch out his arm of Compulſion; 'and the other, that the Church might exert her Power, in order to ſeparate, and 'to cut off, by a publick ſentence, thoſe who violated the Laws of God.**'

Thoſe of *Embden* declared, in oppoſition to the charge of the *Remonſtrants*: 'That they could not allow the Brethren of the *United Provinces*, commonly called '*Contraremonſtrants*, to be Schiſmaticks.——And that the comparing this Synod to 'the Council of *Tyre*, was a very great piece of inſolence, reflecting not only upon 'the Clergy, but the Government too; and they recommended it to the managers 'of the affairs of the Synod to reſtrain it.'

Now having heard the opinions of ſuch of the Foreign Divines, by whom the *Proteſtation* of the *Remonſtrants* was rejected, the Preſident *Bogerman* ſaid, there was no occaſion to read that of the inland Divines, which was of very little weight with the cited perſons. Then came the judgment of the Lay Deputies, which, as the *Remonſtrants* report, was read to them by the Secretary *Heinſius* with a very particular haughty tone and mien. In the ſaid Judgment or Cenſure, *Epiſcopius* was particularly reprimanded again for the expreſſions made uſe of in the preſenting a copy of his ſpeech, and admoniſhed in very lofty expreſſions, 'To have for the 'future more regard to Truth, the rule of all Eccleſiaſtical virtues, which the 'living God (the ſupreme and only ſearcher of the hearts and reins, who penetrates 'into the ſecrets of the bottomleſs deep, and who is even Truth itſelf) chiefly re-'quires in thoſe who expound his Truths. ***He likewiſe exhorted the cited perſons,*** 'To learn for the future how to reſpect ſuch an illuſtrious, venerable, and lawful 'Aſſembly, after having been ſo often admoniſhed to do it; and laying aſide all 'accuſations, to obey the orders which had been communicated to them, notwith-'ſtanding their Proteſtation, which the Synod declared was not to be admitted.' All this being publickly read to them, *Epiſcopius* begg'd he might have leave to ſay one word; but it was refuſed, with the excuſe, that the time was now too far ſpent. *A Reſolution and Cenſure of the Lay Commiſſioners.*

In the afternoon of the *thirtieth* Seſſion, the cited perſons were aſk'd, 'Whether 'they were ready to proceed to the buſineſs, and to give in their explanations on 'the firſt head of the *Five Points?*' *Epiſcopius* prayed, 'That ſince he had ſuf-'fered in his good name and fame, by the hard cenſure paſſed upon him, he might 'be permitted to read a ſhort Paper in juſtification of himſelf?' But the Preſident of the Lay Commiſſioners anſwered, 'That they deſired their orders might be 'ſubmitted to, and that they would not allow the reading of any more Papers.' But after much ſolicitation, *Epiſcopius*'s Paper was handed up to the Eccleſiaſtical Preſident, who delivered it to the Preſident of the States Commiſſioners. That Gentleman read it firſt in private with one of his Brethren that ſate next to him, and then ordered the Synodical Scribe *Damman* to read it aloud. In that Paper *Epiſcopius* endeavoured to prove by ſeveral arguments, that he had been much wronged by being charged with prevaricating: that he had ſaid indeed, ***that he had no other copy***; but it was not all he ſaid, for he had ſubjoined, ***which was fairly written***; and that his words had been miſunderſtood, or but half heard: adding, that it was eaſy to be ſeen from all circumſtances, that there was no place for lying or prevarication. After having explained the ſtate of that matter, he appealed to God for the truth of his aſſertion. 'But if any man was inclined to 'think otherwiſe, he ſaid, he could only anſwer, that relying upon the teſtimony 'of his conſcience, and of thoſe who ſat near him, whoſe credibility could not be 'queſtioned, he ſhould recommend his innocency to God, and poſſeſs his ſoul in 'peace and quietneſs: nay, that he ſhould be glad with all his heart, that he was 'obliged to undergo a cenſure for a crime, from which he knew himſelf to be free, 'and concerning which he was fully ſatisfied in his mind, and ſo ſhould continue, 'till God the ſearcher of hearts ſhould judge between him and thoſe who thought 'ſo Seſſ. XXX. *A Propoſal made to the cited Remonſtrants. The Requeſt of* Epiſcopius. *His Defence againſt the Charge of Prevarication.*

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'so hardly of him. *He concluded with his earneſt requeſt*, that this might be re-
'corded among the Acts of the Synod.' At the ſame time *Epiſcopius* deſired, that thoſe who ſate neareſt him, and could beſt underſtand his words, (namely, the cited perſons, whoſe hands and ſubſcriptions he had by him) might be allowed to give their teſtimony; but how earneſtly ſoever he urged it, they would not grant it him. The Preſident, rejecting all, ſaid: *That it was not decent that the evidence of the* Remonſtrants *ſhould be oppoſed to that of the Synod.* He further exhorted them to recede from their Proteſtation, and enter upon buſineſs, being confident that the Synod would proceed after ſuch a manner in their affair, that their uprightneſs and impartiality would appear to God and the whole Chriſtian world.

Bogerman admoniſhes the Remonſtrants *to recede from their Proteſt.*

The *Remonſtrants* on the other hand pray'd, that they might have copies, *firſt*, of thoſe Cenſures which the Synod had paſſed againſt them, and cauſed to be read publickly. *Secondly*, of the opinions of the foreign Divines concerning them; and *thirdly*, of the orders of the States Commiſſioners, ſo far as they concerned the aforeſaid Cenſures and their Proteſtation; together with due time for conſidering them in the fear of the Lord, after invocation of his holy Name. And particularly, they deſired they might have time to weigh ſome of the arguments of the Foreigners, by which they endeavoured to perſwade them to recede from their Proteſtation, to the end that if they appeared convincing, they might be induced thereby to ſubmit to the orders of the Lay-Commiſſioners in that point, with a ſalvo always to thoſe juſt conditions which they inſiſted on the day before. Their requeſt was immediately rejected, and the Preſident of the Commiſſioners, to prevent all further delay, ordered them to obey forthwith, aſking them, whether they would proceed to buſineſs or no? In the books of the Synod it is only ſaid, that the *Remonſtrants* craved leave to withdraw, in order to confer with each other about it, which was granted. But in the *Hiſtorical Account*, and other Memoirs of thoſe times, this matter is related more fully, and after the manner following. Their requeſt of conferring with each other was at firſt deny'd. They were told, that there was no occaſion for conſulting together; that they did not compoſe of a ſociety or body of men, and that therefore each man ſhould ſpeak for himſelf. This occaſioned high words. The Preſident of the Commiſſioners, who was then a Gentleman of *Freeſland* and a perſon of a mild diſpoſition was frequently interrupted by others, but by none ſo much as their Secretary *Heinſius*, who bawled and thumped the table in ſuch a manner, that the whole room rung again, and nothing could be heard but, *You are commanded to obey; ſay whether you will or will not?* The *Geldrian* Counſellor *Martinus Gregorius* uſed very harſh expreſſions full of threatnings and reproaches. The *Remonſtrants*, however, perſiſted in their requeſt, telling the Synod: *That they could not ſubmit the freedom of their conſciences to any man, nor to the Decrees of any body of men whatſoever; and praying, that no violence might be offered them in the diſcuſſion of divine truths, in a free Country, and in a free Synod.* Then the Lay-Preſident commanded *Bogerman* to aſk the cited perſons one by one, Whether they would obey or not? He began with *Epiſcopius*, who returned for anſwer: *That he was determined to do nothing of his own head in a common cauſe, whereby the truth might ſuffer, without the advice of his Brethren.* Then *Poppius* was aſked, who reply'd in the ſame manner, as did likewiſe without aſking, *Corvinus* and *Dwinglo*: *It was*, they ſaid, *a matter of conſcience, and they had been invited to a free Synod, in order to treat freely, according to the import of the letters of Citation.* Here the Eccleſiaſtical Preſident was obliged to ceaſe his queſtioning, becauſe the *Remonſtrants* were fallen into a diſpute with the above-mentioned Heer *Gregorius*, he affirming, that this was not a matter of conſcience, and that they extended liberty to licentiouſneſs. Upon which, finding that the debate ran high, and that the *Remonſtrants* were reſolved to adhere to what they had ſaid, they ſuffered them at laſt to withdraw, and to conferr with each other in the Anti-chamber. Which having done, they returned, and gave the following Anſwer: 'We have conſidered the 'Reſolution of the Commiſſioners of their High Mightineſſes the States-General, 'and have agreed to anſwer thereupon, that ſaving to ourſelves a liberty of con-'ſcience, and judgment of the lawfulneſs of the preſent Synod, we are ready freely 'to offer our opinions concerning the *Five Articles*, and to explain and defend the 'ſame as far as we ſhall think it neceſſary; and in caſe we have any thing more

They are refuſed the Liberty of conſulting together.

Further Debates.

The Anſwer of the Remonſtrants *to the Command of the Commiſſioners.*

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'to object, or any other doubt concerning the doctrine contained in the *Confession* and *Catechism*, we shall draw it up in writing, together with the reasons of our doubting.' The last expressions in this Answer were read by *Episcopius*, out of the letters of Citation. ANNO DOM. 1618.

Then the *Remonstrants* were ordered to withdraw again, and after some deliberation among the Members of the Synod, they were called in, and acquainted by the President *Bogerman*: 'That as for their private judgment concerning the Synod, that was left to them, nor did the Synod pretend to authority over their consciences; but if by the word *judgment*, they meant their late *Protestation*, or any judgment analogous to it, by which they pretended to hold the Synod for their adversaries, and as guilty of the Schism, it should not be admitted, but should be deemed void and of no effect. They further required them to proceed to the business, and the very next day to prepare their opinion upon the first Article of the Five Points clearly and distinctly, and to present it to the Synod, but without pretending to refute the contrary opinion; forasmuch as they were cited to the Synod, not to refute another's doctrine, but to propose and defend their own. And they were finally forbidden to violate or call in question the authority of the Synod, either by word of mouth or in writing.

The Resolution of the Synod.

The Remonstrants *are desired to deliver their Opinions in writing, without pretending to refute the contrary Opinions.*

To the first of these matters relating to their judging concerning the Synod, *Episcopius* answered: *That they spoke as they thought, and thought as they spoke.* To the second, relating to the drawing up their opinions in writing, the *Remonstrants* said: 'That they expected to have entered upon a verbal conference, for which they had also prepared themselves, but not to have presented papers. That they had indeed the state of the controversy in readiness, but had not yet drawn up the explanation of their opinions in writing. That nothing but a verbal conference seemed to be intended by the words of the letters of citation; at least they could not understand them otherwise, for in them it was said: *That the cited persons might propose, explain, and defend their doctrines as far as they could, or should judge necessary*; but no mention was made of their doing it in writing. They were likewise required in the sequel of the said letters to present in writing their objections against the *Confession* and *Catechism*, which expression being distinguished from and opposed to the foregoing clause, was a sufficient argument that they were not summoned to any written discussion of the *Five Articles*.' The Counsellor *Gregorius* reply'd in contradiction to this: 'That the expression about presenting in writing was likewise to be applied to that which went before; and that the Commissioners were very sorry the *Remonstrants* could not or would not comprehend the sense of the letters of citation, of which nobody could entertain the least doubt, unless he should wilfully wrest the same.' He endeavoured to support his opinion by certain words of the citation letters, importing: *That after the Synodical decision there should be no more disputing nor doubting.* But *Episcopius* said: 'That the contrary rather appeared from thence; for if there was to be no more disputing after the Synod had determined the matter, there ought at least to be a liberty of disputing before the sentence.' The *Remonstrants* hinted, that they had prepared themselves for a verbal conference, the rather because it was said in the abovementioned letters, that endeavours were to be used to soften the irritated minds, which they thought could hardly be done without a conference. The Lay Commissioners reply'd: That it was never the intention of the States, that there should be a conference or disputation holden as between two parties or adversaries, or so as the custom was in the Schools, but that they the *Remonstrants* should propose, explain, and defend their Doctrines in writing, and then expect the determination of the Synod. The *Remonstrants* complained: 'That the obliging them to treat by writing, and not by word of mouth, and to propose nothing but their own opinions, without allowing them to expose those of their adversaries, for which they were best provided, would be laying them under too great a restraint.' But they were answered: 'That after they had justified or made good their own doctrines in writing, they should be heard as to whatever they had to say verbally besides. And as for what concerned their opposing the contrary opinions, that might be adjusted as soon as they had defended their own.'

Their Answer.

A Dispute concerning the Sense of the Letters of Citation.

A Complaint of the Cited Remonstrants.

The Synod's Answer.

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Then were they again required to preſent their remarks upon the firſt Article in writing at the enſuing Seſſion, which after much pro-ing and con-ing, they at laſt promiſed to do. They were alſo asked, whether their obſervations on the *Confeſſion* and *Catechiſm* were ready? They reply'd: That they had made a rough draught of them, but not reduced them into method.

Upon this the Aſſembly broke up, and many of the auditors ſaid as they went out, to one from whoſe Memoirs I have taken it: ' [x] That they were amazed the Synod ' ſhould refuſe a verbal conference. That the only thing which had induced them ' to come to *Dort*, was to hear the *Remonſtrants* diſpute with the Synod; but that ' ſince the latter refuſed it, they thought to go back to their own houſes.

[x] Epiſt. Eccleſ. *p.* 523.

The End of the Thirty Fourth Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK XXXV.

ON the 13th of *December*, and at the *thirty-first* Session of the National Synod, the President *Bogerman*, after having given a short account of what had been done the day before, caused the *Remonstrants* to be called in, and asked, whether they had drawn up in writing their opinion upon the first Article? The Professor *Episcopius* answered, That according to the declaration they had made the day before, they were ready to read to the Synod their opinion upon the first of the Five controverted Points. Then he read the following Theses or Positions concerning *Predestination*, which being translated from the *Latin*, run thus: An° Dom. 1618. Sess. XXXI.

This is the Doctrine of the Remonstrants relating to the first Article concerning the Decree of Predestination, which they have hitherto conscientiously maintained, and do still maintain to be conformable to the Word of God.

The Opinion of the Remonstrants *with respect to the First of the Five controverted Points,* viz. Predestination, *delivered in writing to the Synod.*

'I. GOD never decreed to elect any man to eternal life, nor to reprobate or reject him, by his mere will and pleasure, before he had decreed to create him, without any respect or regard to his previous obedience or disobedience, 'in order to show the glory of his mercy and justice, or that of his power and absolute dominion.

'II. Since the Decree of God touching the Salvation or Perdition of every man 'is not an absolute Decree of an end, without regard to any good or evil; it follows from thence, that he did not by that very Decree ordain such means whereby both the Elect and the Reprobated should forceably and unavoidably attain 'their appointed end.

'III. Consequently, God did not with such a design create all men in one *Adam*, 'in a state of innocence, nor did he ordain the Fall, or the permission of it; he 'did not withhold from *Adam* the necessary and sufficient Grace; he does not 'appoint the preaching of the Gospel, nor the external vocation of men; nor 'does he bestow on them any gifts of his Holy Spirit, to the end that these things 'should be such means of bringing some to eternal life, and excluding others from

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'the same advantage. Christ the Mediator is not only the Instrument, but likewise 'the very Foundation of the Decree of Election. That some are effectually called, 'that they persevere in the Faith, and that they are glorify'd, does not proceed 'from this cause; to wit, that they are absolutely elected to life; neither does it 'spring from their being absolutely excluded from eternal life, that some are left in 'their fallen State; that Christ is not given to them; that they are not called at 'all, or at least not effectually; that they are harden'd, and finally reduced to a 'state of Damnation.

'IV. God has not decreed to leave the far greater part of mankind, in the Fall 'of *Adam*, and exclude them from all hope of salvation, without any intervention 'of actual Sin.

'V. God hath decreed, that *Christ* should be an attonement for the sins of the 'whole World; and by virtue of this Decree, he hath resolved to justify, and to 'save those who believe in him; and to furnish men with the necessary and sufficient 'means for believing, after such a manner, as he knows to be worthy of his Wis- 'dom and Righteousness. But he hath by no means absolutely decreed to give '*Christ* for a Mediator to the Elect only, nor to grant to them the gift of Faith, to 'justify them, to make them persevere in the same Faith, and then to glorify them 'alone by an effectual Calling.

'VI. None are excluded from eternal Life, nor from the sufficient means of it, 'by any absolute Decree which God has passed before-hand, without respect to their 'unbelief or disobedience; and consequently the Merits of *Christ*, the Call, and 'all the Gifts of the Holy Ghost, may be conducing to the salvation of all men, 'unless they themselves pervert these things by abusing them: But none are ordained 'to unbelief, to wickedness and sin, as the means and causes of Damnation.

'VII. The peremptory, or final election of particular Persons, is made with re- 'spect to Faith in *Jesus Christ*, and their perseverance therein, as a condition re- 'quired in those who are elected.

'VIII. The rejection of any from eternal Life, was with a view to their previous 'unbelief, and persevering in the same; but not without any regard to unbelief, and 'a continuance in it.

'IX. All the Children of Believers are sanctify'd in *Christ*, insomuch that none 'of 'em, dying before they come to the use of their understanding, are lost. But 'none of the Children of Believers are to be reckon'd in the number of the rejected, 'if they depart this life in their tender infancy, and before they have committed any 'actual sin in their own persons; so as that neither the Holy Bath of Baptism, nor 'the prayers of the Church should be capable of contributing any thing to their 'Salvation.

'X. None of the Children of Believers, who are baptized in the Name of the 'Father, Son, and Holy Ghost, living in the state of infancy, can be counted in the 'number of those who are rejected by an absolute Decree.

'This, most Reverend Fathers and Brethren, is our opinion with respect to the 'First Article concerning *Election* and *Reprobation*; which opinion we are ready to 'justify, as well as to refute the opposite Doctrine of the *Contraremonstrants*. And 'we judge that our proposing it after this manner, and afterwards explaining and de- 'fending it as far as we either can or shall think fitting or necessary, is of the last 'importance to the interest of truth itself, the honour of God, the peace of our 'consciences, and the edification of our Churches.'

This Paper which was sign'd by the Fifteen cited Persons, was immediately delivered: The President received it, and looking upon the subscriptions, said to them, 'You have all of you subscribed this together; but as you were cited man by man, 'it is but just that each should answer for himself, and say, whether this be his par- 'ticular

'ticular opinion upon the First Article; to the end that it may appear, that you do 'not eſtabliſh your Doctrines by a plurality of voices, or by over-voting each other.' Accordingly, they were aſked ſingly about it, and all of them reply'd, That they were of the ſame opinion. They were further aſk'd, Whether they had any more to ſay? To which they reply'd, No, not for that time. They were then diſmiſs'd, and the Preſident propoſed to the Synod, 'Whether it might not be of uſe to call in 'the cited Perſons, one by one, and to examine each of them in particular, with- 'out allowing them to aſſiſt or prompt each other? *He added*, That the occaſion 'of this his queſtion was, becauſe he had been told, that they had formed an '*Anti-Synod*; that they had a Preſident, with two Aſſeſſors, and two Scribes, and 'acted in all points like a little Council, doing all things by a general or common 'conſent.'

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A Propoſal of the Preſident to the Synod.

Some of the Inland Divines agreed with the Preſident, that the *Remonſtrants* being cited man by man, did not compoſe a Society or College, and therefore ought not to be allowed to conſult together, but be examined privately and ſeverally. Some thought this method ought to be practiſed only with reſpect to thoſe who were ſuppoſed to be corrupted, or led away by the authority of ſome of their Brethren; and who, perhaps, if they had been alone, would have acted otherwiſe. But the Foreigners did not approve of ſuch ſeparate Examinations, ſaying, 'That ſuch pro- 'ceedings ſeemed to reliſh of tricking, and look'd as if they wanted the help of Ar- 'tifice; that it became the Synod to act with the utmoſt candor and ſincerity; that 'Truth had no need of baſe and deceitful methods; and that they ought not only to 'permit the cited Perſons to defend their cauſe jointly, but even to conſult with thoſe 'that were not cited, to the end that the Truth might be the better inquired 'into.' Others were not for examining any man alone, but all of them together. Others again were for leaving it to the diſcretion of the Preſident, to act according to the circumſtances of things. Finally it was agreed, that the Preſident might examine this or that man, but in ſuch a manner however, as to ſuffer him to take the advice of his Brethren in anſwering and explaining his opinion.

The Foreign Divines declare againſt a ſeparate Examination of the cited Remonſtrants.

The Preſident, and many of the other Members of the Synod, were extreamly diſpleas'd that the *Remonſtrants* in the paper which they preſented not only propos'd their own opinions, but alſo rejected thoſe of their adverſaries, whereas they were cited only to declare their own. This, ſaid ſome, was their old practice, to be very copious in examining into the opinions of others, but deficient in proving their own. After every man had ſaid what he thought proper, it was reſolved by the Synod, that for the future the *Remonſtrants* ſhould declare their opinions by way of a confeſſion, and in a poſitive, but not a negative manner. It was likewiſe agreed, that the Members ſhould have Copies of this Paper of the *Remonſtrants*, in order to conſider of it the more maturely.

Many of the Members are diſpleaſed, becauſe the Remonſtrants *in their Paper not only propos'd their own, but rejected the contrary Opinion.*

At the XXXII Seſſion, on *Friday* the 14th of *December*, the Preſident propoſed to the Synod, whether it might not be proper that the *Remonſtrants* ſhould deliver their opinions concerning the other *Four Points* in diſpute, before the Aſſembly proceeded to examine, weigh, or determine any thing: Foraſmuch as all the *Five Points* were ſo involved in each other, that one of them could not eaſily be diſcuſſed without the other; ſo that it would be difficult to determine any thing before the *Remonſtrants* had declared their ſentiments on the whole. This propoſition was approved by the States Commiſſioners, and all the Synod. The Deputies of *Geneva* moved, that the *Remonſtrants* opinions ſhould be extracted from their books too: But the Preſident reply'd, that it could not be, ſince they were cited to propoſe and defend their opinions themſelves; and that they would have no reaſon to complain of the Synod, for being required once for all to declare their opinions; for doing which, without doubt, they were come prepared.

Seſſ. XXXII. *A Propoſal.*

The *Remonſtrants* being called in, were ordered by the Preſident to bring their opinions upon the other *Four Points* in writing to the Synod the next day, for the reaſons above-mentioned; and were acquainted at the ſame time, that for the future they muſt propoſe their Articles by way of confeſſion or affirmation only; becauſe by that negative way which they had uſed before, they did not explain their own opinions, but attacked thoſe of others, which was diametrically oppoſite to the Reſolution of the States Commiſſioners. They were therefore deſired and exhorted to propoſe their own opinions only, not to concern themſelves with the ſentiments of others.

The Remonſtrants *are ordered to prepare their Opinions concerning the Four remaining Points.*

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He ſaid to them among other things, 'Propoſe your own Doctrines, Gentlemen, 'and we will take care enough of ours. We find in all the forms of confeſſion, 'that the faith or belief of ſuch or ſuch a Church is nakedly propoſed, without re-'jecting the contrary opinions. *He further admoniſhed them*, rather to keep to thoſe 'Points, which related to the comfortable doctrine of *Election*, than employ them-'ſelves in repreſenting that of *Reprobation* in ſuch odious colours. They laid hold, '*he ſaid*, of every occaſion to expoſe that Doctrine, whereas they ought to conſider 'they were among the faithful, among the Saints; where, for the comfort and ſatiſ-'faction of their conſciences, they ſhould be forward to ſpeak of *Election*. The 'Apoſtle *Paul* had indeed, ſpeaking to the *Romans*, made mention of the Doctrine 'of *Reprobation*, in the IXth Chapter; but in the Epiſtle to the *Epheſians*, as 'ſpeaking to the faithful, he treated at large of the ſweet Doctrine of *Election*. 'They ought to do the like. When they had to do with Infidels, then they might 'freely talk of *Reprobation*. Now was it by no means proper. However, it ſhould 'be treated of afterwards at a fit time and place; as far at leaſt as might be judged 'neceſſary. And that this was the Opinion of the Deputies of the States their Se-'cretary could inform them.'

Heinſius hearing this, ſtood up immediately, and aſked thoſe Gentlemen their Opinion. After ſome deliberation they ordered him to ſay, that it had been ſufficiently declared by the Preſident, and that it was therefore unneceſſary to repeat it. But the *Remonſtrants* thought that *Bogerman* would have gladly ſeen the Commiſſioners, by a formal reſolution, forbid the *Remonſtrants* to meddle with the Doctrine of *Reprobation*, in order to have made uſe of it as occaſion offered, and that he had calculated his motion for that purpoſe; but he was diſappointed; neither could he ſo much as prevail with the Synod itſelf to come to ſuch a reſolution. For many of the Foreigners, 'tis ſaid, were of opinion, that the *Remonſtrants* had rightly propoſed the ſtate of the difference, and that they had fallen upon the moſt regular method, not only by propoſing what they held to be the truth, but by rejecting the contrary opinions; and that therefore it was not proper to preſcribe bounds to them, or ſeem aſhamed of the contrary Doctrine, by hindring them from touching upon it.

It is related in particular of *Martinius*, Profeſſor at *Bremen*, (whom the *Remonſtrants* conſidered as by much the moſt moderate and impartial among the Foreigners;) that he, on that occaſion, plainly declared, 'That the *Remonſtrants* ought to be 'ſuffered to ſpeak of the one opinion, as well as the other: And that it became 'every man, upon conviction, to be ready to recant and change his opinion.'

'Tis likewiſe ſaid, that the *Engliſh* Divines were aſtoniſhed at the *Remonſtrants* having drawn up an Article againſt the *Reprobation* of *Infants*, not being able to imagine that any body would contradict them in that matter. But the Preſident having a mind to retrench all diſputes, thought it fitteſt to fetter the *Remonſtrants* with ſuch an admonition, in hopes of being ſupported by the Lay Commiſſioners.

The Anſwer of the Remonſtrants.

Epiſcopius reply'd, in the name of his Brethren, that they were prepared to propoſe their opinions about the four remaining Articles, but that the time allowed them was too ſhort; upon which they had time granted them till the next day. As to the further admonition of the Preſident, he ſaid they would obſerve, and conſider it more maturely. *Nicolas Grevinkhovius* had been now two days with the *Remonſtrants*, to whom his Counſels were highly uſeful and neceſſary, as they writ to *Uitenbogart*: But he returned to *Rotterdam*, fearing leaſt otherwiſe he ſhould not have been re-admitted. They had likewiſe the aſſiſtance of divers other eminent men of their party, ſuch as *Caſpar Barlæus* the Vice-regent of the Divinity College at *Leyden*, *Petrus Cupus* Miniſter of *Worden*, but ſuſpended from his Office, *Adrianus van den Borre* Miniſter of *Leyden*, together with ſome Students of the *Remonſtrant* perſwaſion, *viz. Gerardus Reuſius*, *Daniel Breen*, and *Jacobus Weſterbaan*, whom the cited Perſons made uſe of for writing their Letters, and copying other Papers.

Seſſ. XXXIII.

On the 15th of the ſame month, and the XXXIIId Seſſion, *Abraham Schultetus* Profeſſor of Divinity at *Heidelberg*, made a kind of exhortation to peace, upon the cxxiid *Pſalm*. The *Remonſtrants* write, that he talked much about the *Peace of Brethren*, among thoſe who breathed nothing but war. This was that famous *Schultetus* (Chaplain to the Elector *Palatine*, *Frederick* the Vth, afterwards King of *Bohemia*) who upon account of his learning and diligence, deſerved no ſmall praiſe among the

Schultetus *exhorts to Peace.*

'Re-

Reformed, and of whom the *Remonſtrants* ſaid, that he had formerly been of very moderate principles, with reference to the religious differences, but grew more partial at this Synod, and at laſt became very violent in his opinions. He likewiſe ſeems to intimate in the ſhort account of his own life, that he had not always the ſame notion of thoſe things. 'I muſt confeſs, *ſays he*, for my own part, that I 'did indeed labour at the firſt to reconcile the contending parties; but afterwards, 'when all hope of ſuch a reconciliation was gone, I endeavoured to defend the 'orthodox opinion of the freedom of God's Grace, and the ſervility of man's will, 'to the utmoſt of my power.' An° Dom. 1618.

At the *thirty fourth* Seſſion, which was on *Monday* the 17th of this month, the *Wetteravian* Divines, to wit, *Johannes Byſterveld* Chaplain to the Prince of *Naſſau Siegen*, and *Johannes Alſtedius* Profeſſor at *Herborn*, were received into the Synod, and conducted to their places. The Credentials of their Sovereigns, addreſſed to the States-General, were read, and approved by the Synod, and then the uſual oath was adminiſter'd to them. Afterwards the *Remonſtrants* were called in, and their explanations upon the remaining four *Points* were demanded of them. The Preſident exhorted them to uſe no Negations, and likewiſe to avoid the buſineſs of *Reprobation*. But they had not only drawn up their opinions upon the remaining Points, but had ſubjoined many reaſons, by which they attempted to prove that they ought to explain their Doctrine, as well in a Negative as Poſitive way, and to treat not only of the doctrine of *Election*, but of that of *Reprobation* too. That Paper was read to the Synod by *Bernardus Dwinglo*, being of the following tenor: Seſſ. XXXIV.

The Doctrine of the Remonſtrants *with reſpect to the ſecond Article, concerning the Univerſality of the Merits of the Death of Chriſt.*

The Opinion of the Remonſtrants *upon the ſecond Point, of the* Death of Chriſt.

'I. THE ranſom offered by Chriſt to his Father was not only ſufficient in 'and by itſelf to redeem the whole race of mankind, but it was likewiſe actually paid for all and ſingular perſons, purſuant to the determination, 'will and grace of God the Father; and conſequently none are peremptorily excluded from the benefits of the death of Chriſt by any abſolute and previous Decree of God.

'II. Chriſt has ſo far reconciled God the Father to the whole race of mankind 'by the merits of his death, that the Father has, conſiſtently both with his Righteouſneſs and Truth, for the ſake of thoſe merits, been able and willing to enter 'into a new Covenant of Grace with ſinners, and thoſe who were obnoxious to 'damnation.

'III. Altho' Chriſt hath merited reconciliation to God, and pardon of ſins for 'all mankind, yet according to the terms of the New Covenant of Grace, none 'can really partake of the advantages which Chriſt's death has obtained, but only 'by Faith. Neither are the tranſgreſſions of ſinful men forgiven, before they really and truly believe in Chriſt.

'IV. Thoſe only for whom Chriſt really died, are bound to believe that he died 'for them. But the Reprobated, as ſome call them, for whom Chriſt is thought 'not to have died, cannot be obliged to the aforeſaid belief, nor can they be juſtly 'damned for the contrary unbelief. Nay, what is more, if there were any ſuch 'reprobated perſons, they would be obliged to believe that Chriſt did not die for 'them.

The Doctrine of the Remonſtrants *relating to the third and fourth Articles, concerning the Grace of God, and the Converſion of Men.*

Their Opinion concerning the third and fourth Articles, of the Grace of God, *and* Converſion of Men.

'I. MAN has not ſaving faith of himſelf, nor by vertue of his own Free-will; 'inaſmuch as being in a ſtate of ſin, he can neither think, will, nor do, 'by or of himſelf, any good, eſpecially ſuch as proceeds from a ſaving Faith. But 'it is neceſſary he ſhould be regenerated and renewed by God in Chriſt, thro' his 'Holy

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'Holy Spirit, in his understanding, will, and all his faculties, to the end that he 'may rightly understand, reflect upon, will, and fulfil the things which are good, 'and which accompany salvation.

'II. But we maintain, that the Grace of God is not only the beginning, but 'likewise the progress and completion of all good; insomuch that even the Rege-'nerate themselves are not able, without this previous or preventing, exciting, 'concomitant, and consequent Grace, to think, will, or effect any good thing, or 'resist any temptation to evil: so that all good works and actions ought to be ascri-'bed to God.

'III. Nevertheless we do not believe that all the zeal, care, and pains employed 'by men in order to the working out their salvation, are, before Faith and the spirit 'of Renovation, vain and unprofitable, and even more prejudicial than advanta-'gious; but on the contrary, we maintain, that to hear the Word of God, to be 'sorry for, and repent of our sins, earnestly to desire saving Grace, and the spirit 'of Renovation, (which, however, cannot be done without Grace) are not only not 'hurtful, but rather very useful and absolutely necessary to the attaining Faith and 'the spirit of Renovation.

'IV. The will has no power in the state of sin, and before the call, of doing any 'good to salvation. And therefore we deny that the will has in every state of man, 'the liberty or freedom of willing the saving good, as well as evil.

'V. Efficacious Grace, whereby men are converted, is not irresistible; and 'tho' God works in such a manner by his Word, and the internal operation of his 'Spirit, as to communicate the power of believing and supernatural strength, 'and even to cause men actually to believe; yet nevertheless men may of themselves 'reject this Grace, and refuse to believe, and consequently be lost thro' their own 'fault.

'VI. Tho' according to the most Free-will of God, the Divine Grace is very un-'equally distributed, yet the Holy Spirit imparts, or is ready to impart to all and 'every man to whom the Word is preached, as much Grace as is sufficient to pro-'mote the conversion of men by its just degrees. Such Grace therefore as is suf-'ficient for Faith and Conversion, is not given to those only whom God (as some 'think) will save according to the decree of an absolute Election; but likewise even 'to those who yet in reality are not converted.

'VII. Men may, by the Grace of the Holy Spirit, do more good than they really 'do, and omit or abstain from more evil than they really do omit or abstain from; 'accordingly we do not believe that God peremptorily wills, that men should not 'do more good than they actually do, or abstain from more evil than they actually 'abstain from; nor that he hath positively decreed from all eternity, that either kind 'of actions should so happen.

'VIII. All those whom God calls to salvation, he calls in earnest. That is to 'say, he calls them with a sincere and wholly undissembled purpose and design 'to bring them to salvation. We cannot therefore approve of the opinion of those 'who maintain, That God calls some men externally, whom he will not call in-'ternally, that is, whose salvation he does not will, and that even before they 'have rejected the Grace of their Call.

'IX. There is not in God any such secret Will as is supposed to be contrary 'to that Will which he has revealed in his Word, whereby he should not will the 'conversion and salvation of the greater part of those whom he earnestly calls and 'invites by the letter of the Gospel, and by his revealed Will, to faith and salva-'tion: nor do we admit of what some call a holy dissimulation, and twofold 'countenance of God in such a case.

'X. Neither do we believe that God calls those who are named Reprobates, 'with the purpose of hardening them the more, or depriving them of all excuse, or

'punishing them more rigorously, or shewing them their own impotence; and not 'with design that they should be converted, believe, and be saved.

'XI. It is not true that all things (not only good, but evil too) come to pass ne-'cessarily thro' the efficacy and operation of the secret Will or Determination of 'God; insomuch that those who commit sin, could not have forborn sinning with 'respect to the decree of God; nor that God wills, appoints, or ordains the sins 'of men, their most extravagant, foolish, and tyrannical actions, and impious 'blaspheming of his own name; nor that he moves the tongues of men to curse 'him, or the like.

'XII. In like manner we esteem it false and abominable for any one to maintain, 'That God pushes men on in a secret manner, to commit those sins which he pub-'lickly forbids; that those who sin, do not act contrary to that Will of God which 'is properly called his **True Will**; that the thing which is unrighteous, *i. e.* con-'trary to his commands, is agreeable to his Will; nay, what is yet more, **That 'to do the will of God is really sinful, and deserves eternal death.**

The Doctrine of the Remonstrants *upon the fifth Article, which concerns Perseverance.*

Their Doctrine upon the fifth Article, concerning Perseverance.

'I. THE Perseverance of Believers in the Faith is no effect or fruit of such an 'absolute decree whereby it is said that God has chosen some particular 'persons, man by man, without being qualified with the condition of Obedience.

'II. God furnishes true Believers with so much Grace and supernatural strength 'as, according to his infinite wisdom, he judges sufficient, in order to their per-'severing and overcoming the temptations of the devil, the flesh, and the world; 'and it is not his fault that they do not persevere.

'III. True Believers may apostatize from the true Faith, and fall into such 'sins as are inconsistent with true and justifying Faith; nay, it is not only pos-'sible for them so to do, but it frequently comes to pass.

'IV. True Believers may by their own fault become guilty of great and abo-'minable crimes, and may continue and die in the same; and consequently may 'finally fall into perdition.

'V. Nevertheless, we do not hold that true Believers, tho' they sometimes 'fall into gross sins, such as deeply wound the conscience, are immediately cut off 'from all hopes of conversion: but we allow that it may so happen, that God out 'of the abundance of his mercies may call them back thro' his grace to conversion; 'nay, we even hold that this has actually and often happened, altho' no man can 'be fully assured that such a thing shall happen certainly, and without doubt.

'VI. We therefore heartily reject the following positions, which are daily dis-'persed among the common people in publick Papers, holding them to be destru-'ctive of piety and good morality; to wit, 1. That true Believers cannot commit 'sin presumptuously, but only thro' ignorance or frailty. 2. That true Believers 'cannot forfeit the Grace of God, whatever sins they commit. 3. That thousands 'of sins, nay, all the sins of the world, cannot defeat the Election of God: to which 'if we subjoin, that all men, none excepted, are bound to believe they are elected 'to salvation, and consequently cannot forfeit their Election, we leave it to every 'man to consider, what a door such doctrines must needs open to carnal security. '4. That no sins, tho' never so great and heinous, are imputed to Believers, or the 'Elect; nay, that all their sins, both present and future, are now already pardoned. '5. That altho' true Believers should fall into the worst of heresies, or into the 'greatest and most abominable sins; as for instance, Adultery and Murder, (for 'which the Church, according to Christ's institution, should be forced to declare 'that she cannot allow them to continue in her external communion, and that they

ANNO DOM. 1618. ‘ can have no part in the kingdom of Christ unless they be converted) yet they can-
‘ not fall entirely and finally from the Faith.

‘ VII. As true Believers may be assured for the present of the sincerity of their ‘ Faith, so they may and must for that time be assured of their salvation, and of ‘ God's saving Grace and Favour towards them: and in this case we reject the ‘ opinion of the Papists.

‘ VIII. As for what concerns the future time, the true Believer may and must ‘ be assured that he can persevere in Faith by the means of watching, praying, and ‘ other holy exercises, and that the Grace of God will never be wanting to assist ‘ him in persevering: but how he can be assured that he shall never fail in the ‘ discharge of his duty, but shall persevere in acts of Faith, Piety, and Charity, ‘ as becomes a Believer in this his christian warfare, we cannot imagine, nor ‘ can we think it necessary he should.

Most Reverend Fathers and Brethren,

‘ Thus have we laid before you our opinion with respect to the four remaining ‘ Articles; which we are ready to defend, as well as to refute the contrary opinion, ‘ which is that of the *Contraremonstrants*, as far as relates to the greater part of ‘ those Articles. We believe it is for the interest of truth itself, for the honour of ‘ God, for the discharge of our own consciences, and for the edification of our ‘ flocks, that we should further explain and defend our doctrine as far as we are ‘ able, or shall think it necessary.

‘ Yet since we were admonished by the President in the last Session to forbear ‘ proposing Negative Articles, and to treat rather of the doctrine of *Election*, than ‘ of the odious subject of *Reprobation*; we have therefore more maturely considered ‘ that matter as we promised to do, and have proposed our opinion upon these Ar- ‘ ticles as far as possible *affirmatively*; yet rejecting the contrary doctrine, where it ‘ appeared necessary. Which that it may not seem to have been done without just ‘ occasion, we shall lay before your Reverences some of the Reasons that have in- ‘ duced us sometimes to express our opinions *negatively*, and that not only with ‘ regard to *Election*, which is one part of *Predestination*, but likewise as to the ‘ other part, *viz. Reprobation.* Our Reasons are these:

Reasons for their rejecting the contrary Opinions in their Papers.

‘ 1. Because it is impossible for the *Remonstrants* to propose their opinions plainly ‘ and fully, at least upon the first Article, otherwise than by Negations and Reje- ‘ ctions of their adversaries Conclusions which relate to Man, either before the Fall, ‘ or lying in the Fall: For the first Article of the *Remonstrants*, as positively ‘ expressed, was granted them at the Conference of the *Hague*: But the question ‘ was, Whether they did not own another absolute and higher Decree, which ought ‘ to be called the Decree of *Election*, which was then and still is disowned by our ‘ people, whether it be supposed to regard Man before he was created, or as being ‘ now fallen and considered as in his fallen state.

‘ 2. Because the letters of citation from the Lords Commissioners of the States- ‘ General expressly require, that we should propose our opinion upon the *Five Ar- ‘ ticles*, and explain and defend them *as far as we can and judge necessary.* But ‘ we do judge it necessary to propose our opinions partly *negatively*, and partly *af- ‘ firmatively.*

‘ 3. Because no Doctrine can be defended by arguments, without taking notice of ‘ the contrary opinion. Which is the reason why the general Idea's or first Prin- ‘ ples of all sciences cannot be proved *a priori*; since the light of natural understand- ‘ ing and of sound reason cannot suffer them to be so much as seemingly contradicted.

‘ 4. Because it has been given out among the common people, that the *Remon- ‘ strants* have disingenuously and falsely represented the doctrines of the *Contrare- ‘ monstrants.* But if this be true, let the *Contraremonstrants* as plainly and flatly ‘ renounce those doctrines as we do: for we think we can fully make it appear,

‘ that

'that they maintain doctrines which are oppoſite to many of the aforementioned Articles. ANº DOM. 1618.

'5. Becauſe their *Affirmation*, which is ſet up in oppoſition to our *Negation*, has troubled the churches of this Land, daily ſcandalizes the conſciences of many good men, and gives a handle to all our enemies to ſlander the Doctrine of the Reformation; of which we, by a peremptory diſowning of the high and rigid Reprobation, have been deſirous to manifeſt our deteſtation and abhorrence; and the rather becauſe the doctrines of the *Contraremonſtrants* have been commonly imputed to us, and we have been publickly reviled on that account.

'6. Becauſe our Negations are either true or falſe. If they are true, what difficulty or ſcruple ſhould there be made about them? Why then will not the Synod declare themſelves on our ſide? Are they falſe; one of theſe two things will follow; either it muſt be proved, that the Reaſons we offer in confirmation of theſe Negations, carry no force with them; or elſe they muſt be refuted with contrary arguments, and the oppoſite Affirmations be made good.

'7. Becauſe there was a ſtate of the Difference drawn up not long ſince by way of *Theſes* and *Anti-theſes* both by the *Remonſtrants* and *Contraremonſtrants*, at the ſeveral Provincial Synods of *Holland*, *Gelderland*, and the Biſhoprick of *Utrecht*; the deſign of which was, that being ſo drawn up it might be examined by the National Synod.

'8. Becauſe the Miniſters of *Walcheren*, in their letter to the Foreign Divines, repreſented both their own and our opinion ſometimes *affirmatively* and ſometimes *negatively*.

'9. Becauſe the *Contraremonſtrants* do not ſcruple to aſſert and maintain certain things which now and then contradict our Articles. Why then ought we to be hindered from denying thoſe aſſertions whilſt we propoſe our opinions?

'10. Since the Synod of *Gelderland* has approved the greater part of our *Negative* Articles, and condemned the contrary ones, why may not we too reject the ſame abſurd doctrines by no leſs peremptory Negations?

'11. Becauſe it ſeems extremely unjuſt that a cited perſon ſhould be told what he muſt or muſt not ſay, in the defence of his own cauſe, eſpecially at that time when judgment is to be pronounced.

'12. Becauſe if this liberty be not allowed to the *Remonſtrants*, they will always think, as they have hitherto thought, that the *Contraremonſtrants* ſeek ſubterfuges, and have a mind to conceal their opinions, or at leaſt dare not venture to maintain them, nor will enter upon a fair and free ſtage, in order to enquire into truth without interruption.

'13. Becauſe it will be ſcarce poſſible to judge rightly of the *Remonſtrant* doctrine, and to weigh the truth or falſity of it with equal balances, unleſs the contrary opinions be likewiſe conſidered and examined.

'14. Becauſe nothing is more uſual both among Philoſophers and Divines in the diſcuſſion of different matters than to refute error whilſt they advance truth, to draw one while poſitive from negative, and another time negative from poſitive concluſions.

'15. And laſtly, Becauſe the Holy Writ ſets us an example of ſuch a method of propoſing our opinions, when it is ſaid, *God deſireth not the death of a ſinner*; *God willeth not that any ſhould periſh*. By which negative ways of ſpeaking and propoſing the moſt wiſe God communicates his intention with reſpect to man's ſalvation.

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'*But as for the Reasons why we have likewise advanced our opinions concerning* 'Reprobation, *they are as follows:*

Reasons for their treating of the Doctrine of Reprobation.

'1. Because, according to the tenor of our letters of citation, we are allowed to 'propose our Doctrine and support it, *as far as we can, or as we judge necessary.* 'Which, that it may appear to have been done by us, we find our selves obliged 'to say freely what we think of the Doctrine of *Reprobation.*

'2. Because it certainly tends very much to the honour of God to think, speak, 'and write with truth concerning the severity of his justice, which is manifested 'in the business of *Reprobation*, as well as of his Mercy, which appears by his '*Election.*

'3. Because threatnings (which are most effectually drawn from the Decree of 'Reprobation) are no less useful and necessary to deter the hearts of men from sin, 'than even those comforts that are derived from the Doctrine of *Election*, especially 'in this our corrupt Age, in which we find so very many who pervert this doctrine 'of a gracious *Election* to their own destruction, by licenciously abandoning them-'selves to carnal lusts and all kinds of sin.

'4. Because a Dissertation concerning the Doctrine of Predestination would be 'lame and imperfect, if one branch of it, namely, that of *Reprobation*, should re-'main untouch'd.

'5. Because the scruples and difficulties which so much disturb the *Remonstrants* 'and their churches, chiefly arise from the Doctrine of *Reprobation.*

'6. Because all the Divines, to a man, who have written upon the Doctrine of '*Election*, have likewise made mention of the opposite Doctrine of *Reprobation*; 'neither have those famous men *Johannes Calvinus*, *Beza*, *Zanchius*, *Sturmius*, '*Piscator*, and abundance more, ever made any scruple of speaking their minds 'freely upon this point.

'7. Because for several years of late there have been dispersed among the com-'mon people many treatises full of dreadful and blasphemous Positions concerning '*Reprobation*, to the great scandal of all good men, and to the dishonour of the '*Reformed* Religion.

'In case it should be objected, that our opinion was proposed differently at the 'Conference at the *Hague*, we answer:

'*First*, That the manner of disputing made use of at the *Hague* can be no pre-'cedent for us at present. Different times produce different views and designs, 'and one day teaches another. We frankly and ingenuously own, we have learnt 'a great deal since then, with respect to this matter. Our Doctrine is therefore 'chiefly to be judged of from our present writings, and not from the preceding 'only.

'*Secondly*, The *Contrarèmonstrants* at that time obtained, by a petition which 'they delivered to the States of *Holland* and *Freesland*, that there should be no de-'bate about the Doctrine of *Reprobation.*

'*Thirdly*, there are now with us divers of our Brethren from the Provinces of '*Gelderland*, *Utrecht*, and *Over-Yssel*, who were not at the Conference, and who 'are now at liberty to propose their opinion so as they think proper.

'*Fourthly*, At that time there was to be no determination concerning the truth 'and falsity of the Article, as at present. On all which accounts it is most highly 'reasonable that the *Remonstrants* should be allowed fully to propose, explain, and 'defend their doctrines.

'If it should be objected, that we aim at exposing the orthodox Doctrine of the 'Church, and to render it odious, and that therefore there would be too much 'danger in treating of it after such a mannner; we answer:

'1. That

'1. That we hold that Doctrine which is repugnant to our Articles, to be likewiſe contrary to the Word of God. ANNO DOM. 1618

'2. That we do not eſteem it to be the Doctrine of the Church, but only of ſome private Miniſters.

'3. That the *Contrarèmonſtrants* need not to apprehend any danger to their Doctrine, in caſe they have truth on their ſide, which is powerful enough of itſelf to withſtand falſhood, though diſguiſed and adorned with the fineſt colours of Rhetorick.

'4. We earneſtly long to be informed by this moſt venerable Synod, whether they own theſe things that contradict our Articles for their and the Church's Doctrine, and particularly the opinions, **of the creation of the greateſt part of Mankind for deſtruction; of the Reprobation or Rejection of young Children, even tho' born of Believing Parents; of the neceſſity of the Fall; of the Vocation or Call, the inefficacy of which proceeds from the Will of God; of the unavoidable neceſſity of all Sins; of the ſecret Will of God contradicting the revealed; of the Operations or Decrees of God for the production of Sin; of the impoſſibility of the Saints final falling away; of that Faith by which the Saints are juſtified, though guilty of the moſt flagitious Sins:** and ſeveral other points maintained by the *Contraremonſtrants* and their followers, both in this and other countries; but which are rejected and oppoſed by us in thoſe Articles which have been now read.

'If it be further objected, that it is the confeſſion of our Faith which the world expects from us, and that a Confeſſion ought to be made in poſitive and *affirmative*, and not in *negative* terms; we anſwer:

'*Firſt*, That not only the Confeſſion of our Faith, but likewiſe the explanation and juſtification of it, is expected from us; which cannot be fully performed without a refutation of the contrary opinions.

'*Secondly*, Neither is it neceſſary that *Confeſſions* ſhould be only made in a poſitive or affirmative manner; ſince the univerſal Confeſſions of the churches, the harmony of Confeſſions, and what is ſtill more, the very Confeſſion of our own Provinces have in repeated inſtances rejected the opinions of Adverſaries, and denied them to be true.

'We acknowledge indeed, with the reverend Preſident, that the Doctrine of *Election* is moſt ſweet and full of comfort; and that on the contrary, that of *Reprobation* is no leſs unpleaſant and ſhocking. But we think likewiſe, that the conſolation which is drawn from an abſolute and unconditional *Election* is extremely perilous, and that if it were to be judged of agreeably to its nature, it would be found to give too much encouragement to men to commit ſin. We alſo think, that the oppoſite Doctrine of an abſolute *Reprobation* may with truth and reaſon be eſteemed odious, becauſe it is full of deſpair, and beſides, contradictory to the Juſtice of God. Neither ought the care of the Paſtors of the Church to be only employ'd in comforting ſinners; but likewiſe in exhorting and admoniſhing wicked men to fly from the future wrath of *Reprobation*. The **Viſible Church** partly conſiſts of the Children of God; but it contains the Servants of the Devil too; tho' as far as relates to their Confeſſion [or Profeſſion] they may ſeem to be otherwiſe. Both theſe doctrines are therefore neceſſary. We ought to declare to the Children of God, that they are entitled to the inheritance of everlaſting happineſs by vertue of *Election*, and we ought at the ſame time to ſet before the ungodly thoſe puniſhments ordained for them from all eternity by the divine Decree of *Reprobation*.

'For all which reaſons it is by no means juſt, that the ſtate of the controverted opinions as propoſed by us ſhould be abridged, curtailed, altered, or maimed by others. We ourſelves are the beſt expoſitors of our own opinions. We ourſelves beſt know where the ſhoe pinches in this famous and difficult affair. We muſt be the judges of what preſſes upon our conſciences, of what offends our churches. And ſince this is a free Synod, and it being the intention of our Sovereigns the Lords the States-General, that we ſhould propoſe our opinions as fully and clearly as we are able, we think we ought to be left to our liberty in that point; being prepared in caſe of need to ſubjoin other arguments, and to explain our opinions ſtill more fully, eſpecially if it be thought that we have not ſufficiently explained

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'them already. But that which troubles us moſt of all in this buſineſs is, the 'many Doctrines of the *Contraremonſtrants* concerning *Reprobation* and its con- 'ſequences, ſo deſtructive to the honour of God, and prejudicial to Piety, and which 'have occaſioned no ſmall diſturbances in our Churches, ever ſince the *Reformation*; 'with reference to which, we entreat your Reverences by the holy Name of *Chriſt*, 'that ſatisfaction may be given to us and our churches. Your Reverences eaſily ſee 'that theſe diſputes and differences are of ſomewhat more importance than *the 'parings of ones Nails*, ſince they relate to thoſe Principles of Practical Divinity; 'which, if rightly underſtood, cauſe the honour of God to ſhine forth in its full 'luſtre, and moſt effectually promote the exerciſe of Piety; but which, if on the 'contrary they happen to be underſtood otherwiſe, eclipſe the Divine Honour, and 'hinder the progreſs of true holineſs. And certainly it's the Office of a Goſpel 'Miniſter, to have thoſe things chiefly at heart, which are ſubſervient to the truth 'that is according to godlineſs. If the Venerable Synod paſſes by theſe Doctrines in 'ſilence, both we and our churches ſhall be induced to think, that the ſilence of 'the Synod is the giving their conſent. If you approve them, then will it be 'our duty earneſtly to exhort the flock of *Chriſt* intruſted to our care to take heed 'of ſuch Doctrines. But if, as we hope, they be rejected by a publick declaration of 'your Reverences, we ſhall return hearty thanks to Almighty God for having begun 'to purge his Church from ſuch Tares and Errors.'

Cavils of Feſtus Hommius.

This Paper, ſubſcribed by the cited Perſons, being delivered to the Synod, *Feſtus Hommius* cavil'd at what was ſaid concerning their firſt Article's being granted, as alſo concerning the requeſt made to the States-General by the *Contraremonſtrants*, to the end they might not be obliged to treat about the Doctrine of *Reprobation*. He ſaid the *Remonſtrants* did not act ingenuouſly or fairly in relating thoſe matters: That the *Contraremonſtrants*, who were engaged in the *Conference* of the *Hague*, among whom he was one, had indeed allowed that the contents of the firſt Article, to wit, *That God had decreed to ſave thoſe who perſevered in the Faith*, were conformable to Scripture; but that there was no other *Election* than that of a *General Decree*, as the *Remonſtrants* taught, they did not allow. Neither had the *Contraremonſtrants* petitioned, that the Doctrine of *Reprobation* might not be handled, but only that they might not be diverted from the main buſineſs by any artful, unneceſſary, and out of the way queſtions. And he added, that they had declared their mind concerning that point, ſo far as was neceſſary to edification. *Epiſcopius* reply'd,

They are anſwered by Epiſcopius.

That the accounts of the *Conference* ſhewed clearly enough, that the *Contraremonſtrants* firſt took upon them to propoſe queſtions to the *Remonſtrants*; but that when the *Remonſtrants* returned them other queſtions, and thoſe very appoſite, they ſhifted them off, and offered reaſons of their refuſing to anſwer, praying that they might not be compel'd to it. But the Preſident interrupted this diſpute, and exhorted the *Remonſtrants* to preſent their Obſervations upon the *Catechiſm* and *Confeſſion*, and to do it during the ſame Seſſion, or at leaſt the next day. *Epiſcopius* made anſwer,

The Preſident requires the Remonſtrants *to produce their* Remarks *on the* Catechiſm *and* Confeſſion.

'That there had been indeed ſome diſcourſe about their preſenting their obſervations, 'but that it was a ſurprize upon them, that it ſhould be required of them ſo ſud- 'denly: for by the tenor of the letters of citation, it did not appear to them other- 'therwiſe than that they were firſt to diſpatch the controverſy of the *Five Points*, 'and afterwards to proceed to their obſervations; for which reaſon the demand was 'unſeaſonable. The Preſident *Bogerman* ſaid, It was in vain to employ much pains 'about that which could be done with ſo little trouble: that the Synod ought to 'have the whole matter before them at once, to the end that they might diſpatch 'every part of it in order: Firſt, the *Five Points*, and then the objections againſt 'the *Confeſſion* and *Catechiſm*: Beſides, they had preſented their objections long be- 'fore to the States of *Holland*, and acknowledged to this very Synod, that they had 'a draught of remarks by them, which they could ſoon deliver.'

To this it was anſwered on behalf of the *Remonſtrants*, 'That there were but 'few of their Clergy, and thoſe only ſuch who belonged to the Province of *Hol- 'land*, who above ten years before ſent up their obſervations to the States, which 'yet did not affect or concern the *Remonſtrants* of other Provinces. They added, 'That ſome of them had ſince changed their opinion in ſeveral matters. That the 'draught which was mentioned, was only in the *Low-Dutch* Tongue, and wanted 'to be methodized; neither was it fortified with reaſons, nor had it been conſidered

'among themſelves. They therefore pray'd once again, that according to the ap- 'p ointed order, the Synod would firſt enter upon the diſcuſſion of the *Five Points*; 'after which they hoped to be ſoon enough ready with their obſervations.' AN° DOM. 1618.

But the Synod rejecting this requeſt, and continually calling on them to obey, they deſired time till next day, in order to adviſe with each other, which was likewiſe flatly deny'd them. Then they begged they might only withdraw into the Ante-Chamber, to confer about it; which, after much intreaty, was granted them. But they were ſent to, whilſt there, twice in a quarter of an hour to make haſte. In the mean time the Preſident put the Synod in mind how little deference had been paid by them to their laſt reſolution; that on the contrary they had, as he thought, affectedly thwarted it, always declaring and explaining their opinions by Negations, and condemning thoſe of other churches as blaſphemous. The *Remonſtrants* thought he did this to irritate the Synod againſt them, and thereby to hinder the allowing them any more time.

They refuſe to deliver them before the Five controverted Points are liquidated.

The cited *Remonſtrants* being return'd, declared that they were not obliged to preſent their objections againſt the two Formularies before the *Five* controverted *Points* were liquidated; for ſo it was ordered before by the States, and allowed even by the Synod itſelf: They therefore reſolved firſt to defend the *Five Points*, to the utmoſt of their power, and afterwards to preſent their objections. This occaſioned much diſpute; but whatever the *Remonſtrants* could offer was all in vain, and none was heard ſo much as the Secretary *Heinſius* ſtriking as hard as he could on the Table, and crying out to them at every turn, *The Lords Commiſſioners deſire, require and command you to obey.* They adhered however to their refuſal. Then the Preſident told them, that they ought not to act as a Body or Society of Men, but to anſwer ſingly and perſonally; and accordingly he began to aſk them one by one, whether they were ready to preſent any obſervations, or no? *Leo* and *Veſekius* reply'd, they had none: *Hollingerus*, that he had not thought upon any, but that when his Brethren of *Holland* had preſented theirs, he would then conſider of them. *Pynakker* and *Sapma* ſaid, They had never read over the *Confeſſion* and *Catechiſm* with a view of making any remarks upon them, but that they had taken notice of ſeveral things which deſerved to be a little more ſtrictly conſidered, and on which they would beſtow ſome thoughts, if time were allowed them. *Goſuinus* and *Matthiſius* had indeed obſerved ſeveral paſſages in the *Catechiſm* (in the courſe of expounding it) that were liable to objections, but they had not committed their remarks to writing. The *Utrecht* Miniſters, *Iſaacus Fredericus*, and *Neranus*, ſaid, They had joined with the reſt of the *Remonſtrants* in the buſineſs of the *Five Points* only; and that if they had any thing more to offer, they would inſert it at a proper time among the *Gravamina*. *Niellius*, the Miniſter of the *French* or *Walloon* Church at *Utrecht*, ſaid, That he was not uſed to expound upon the *Heidelberg*, but the *Geneva* Catechiſm, in his Congregation; that he had indeed obſerved ſome things in the former, which he did not like, but that they were of no moment, and related more to the Order of Doctrine, than to any of the Fundamentals of Religion.

They are examined man by man, concerning their Remarks *on thoſe Formularies.*

The *Remonſtrants* of *South-Holland* were not aſked, whether they had any objections to make; that was taken for granted; but they were required to preſent them forthwith. *Epiſcopius* deſired to be informed, why they were ſo unſeaſonably demanded, and why ſo earneſtly inſiſted on? The Counſellor *Gregorius*, who, as *Hales* takes notice in his Letters, was always againſt the *Remonſtrants*, ſaid, 'That this was done, to the end it 'might appear, what was the Doctrine and Opinion of the Orthodox churches.' To whom *Epiſcopius* return'd, 'That objections were not proofs, deciſions, or de- 'terminations of the Truth.' And when *Gregorius* ſaid, 'That their Remarks 'would be underſtood as their Opinions.' The Profeſſor anſwered, 'If that be 'the caſe, we will offer none.' Then the Preſident *Bogerman* interpoſed, and ſaid, 'We will judge of them as they are, and as it becomes us; only deliver them to 'the Synod. The appointed order of our tranſactions ſhall not be inverted on that 'account, but every thing conſidered of at the proper time. When the Synod has 'all your Papers together, they will extract out of them what ever may ſerve for 'an explanation of your Doctrines, omitting all that belongs to the Doctrines of 'others. You were cited hither only to juſtify your own opinions, and therefore 'the Synod will never endure that you expatiate and wander out of your way, to

Diſputes on the ſubject of the Remarks.

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'fall upon the Doctrines of other People; such a proceeding would cost too much 'time, as well as money, and likewise be very dangerous; for it might tend to 'cause confusion and divisions among the Members of the Synod.' But when the *Remonstrants* objected on the other hand, That they could not satisfy their consciences in explaining their own opinions, without refuting those of others at the same time, the President *Bogerman* said, 'It is not so much our business to con-'sult the satisfaction of your consciences, as to comply with the Orders of the 'States. It is your duty to attend to this, and not to with-hold your obedience and 'submission in a matter of so small importance, but rather to do as the Lords Com-'missioners have required you.'

The Remonstrants *are allow'd four days time to prepare their* Remarks.

After many words had been exchanged about this matter, too tedious to be related here, the Lay Commissioners gave the *Remonstrants*, first three, and at last four days time to present their Remarks; not jointly, but severally; since, as it was again said, they did not compose a Society or Body of Men. Upon this Order they promised they would do their utmost to get them ready; but in case they could not, they would give the Synod notice of it. They would likewise offer their Remarks separately; but if it should so happen, that any of them, having seen another's Observations, should be of the same opinion, then they would join with each other. This was agreed to.

Lydius *preaches against the* Remonstrants.

The next day, being *Tuesday*, *Lydius* declaimed sharply from the Pulpit against Innovators, and such as disturbed and grieved the Church with horrible slanders and calumnies, in order to render her Doctrine odious, calling them the Spawn of *Ham*, who exposed the nakedness of his Father; which expressions were understood by many to relate to what had been said the day before by the *Remonstrants*, on account of several scandalizing opinions that they rejected.

Sess XXXV. *Remarks on the practice of reading the Synodical Acts in the Synod.*

The same day, which was the 18th of the month, and the XXXVth Session, the Acts of some of the preceding Sessions were revised. The *Remonstrants* give out, that the President, together with his Assessors and Scribes composed among themselves a sort of a little Synod, and regulating and adjusting most of the Acts according to their own minds, did not communicate them to the Members at each ensuing Session, whilst the remembrance of them was fresh in their minds, but put it off sometimes for a week, and sometimes a fortnight; and then producing them suddenly and unexspectedly, caused them to be read to them in haste, whilst they were met for other business, having partly forgot them, or wanting their own notes relating to those matters. The Foreigners, to whom such proceedings appeared suspicious, could not forbear complaining of it sometimes. The cited Persons said likewise, that when the Acts of the Synod were read in their presence, which did not happen above two or three times in all, they discovered palpable mistakes, and manifest untruths in them, which the more confirm'd them in the jealousie they had entertained of the partiality of the Scribes.

In the above-mentioned XXXVth Session, the Members were acquainted with the arrival of the Deputies of the *Reform'd* Church of *Kampen*, who desired an audience of the Synod, for which purpose they came armed with Letters of recommendation from his Excellency the Prince of *Orange*. Accordingly it was a-

Sess. XXXVI. greed to hear them the next day; at which time, being the 19th of *December*, appeared *Johannes Acronius* Professor of Divinity at *Franeker* (who preached at that time occasionally to the separated *Contraremonstrants* of the Town of *Kampen*) together with some other Deputies of that Community. *Acronius*, who spoke in the name of all the rest, accused the four Ministers of that Town of several misdemeanors, charging them particularly with introducing new Doctrines; with preaching seditious Sermons, in order to stir up the People, and with having scandalously exposed the Doctrine of the Church by lampoons and pictures; adding, that they endeavoured to create in the minds of the Inhabitants an aversion to the true *Reformed*, insomuch that they sometimes talk'd of once more depriving them of the Churches, and banishing them out of the Town. Wherefore these complainants besought the Synod to assist the People in this their distress, and to extricate them out of it, by depriving the four *Remonstrant* Ministers of that place. These accusations were likewise presented in writing to the Synod. Some of the *Remonstrants* coming afterwards to the knowledge of these things, said, that contrary to all appearance of truth, they were charged with the very same things which their adversaries the *Con-*

Accusations against the four Remonstrant *Ministers of* Kampen.

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Contraremonſtrants meditated againſt them. And there have been ſeveral Teſtimonies ſince produced, both of the Magiſtrates and the Conſiſtory of *Kampen*, to juſtify their Miniſters from the moſt conſiderable of theſe accuſations; which Teſtimonies are to be ſeen in the *Hiſtorical Account*. Among other matters which *Acronius* laid to the charge of *Everhard Foſkule*, one of the four Miniſters, the following was one; *viz.* that taking with him about a hundred of the Mob, he went to the Stad-Houſe, and obliged the Magiſtrates to releaſe certain Priſoners; whereas, on the contrary, the Burgomaſters, Schepens, and the Town-Council, declared, 'That 'he, in company of two other perſons only, had interceded with them in behalf 'of the Priſoners; but that no violence, or even threats, were uſed by the ſaid 'Foſkule, when he apply'd to them for the releaſe of the impriſoned Burghers.' This Declaration or Certificate was ſealed with the common Seal of the Town, and ſigned by their Secretary *Wolf*, on the 20th of *January* 1619. AN° DOM. 1618.

The aforeſaid complaint having been debated in the Synod, all the advices of the Foreigners (as the *Remonſtrants* relate it) as well as thoſe of the Inland Profeſſors, and the Deputies of *South-Holland*, tended to the putting off this affair as perſonal and particular, till the general buſineſs of doctrine ſhould be diſpatched, conformably to the Scheme projected by the States. But thoſe of *North-Holland* were for having it taken in hand forthwith, for the relief of the poor People at *Kampen*, who ſeem'd to be in great diſtreſs, repreſenting it as an affair which would afford much light into thoſe opinions of the *Remonſtrants* which they induſtriouſly concealed from the Synod. This advice was ſo agreeable to the Aſſembly, that it not only influenced the other Members, but even prevailed upon the Profeſſors themſelves, and the Deputies of *South-Holland* to alter their minds, and to fall in with thoſe of *North-Holland*. It was accordingly reſolved, that altho' this affair (as the Synodical Acts have it) ſeemed to be perſonal, and ought as ſuch to be diſcuſs'd after the doctrinal Points; yet foraſmuch as the *Reform'd* Church at *Kampen* appeared to be in imminent danger, and the afore-mentioned Miniſters were accuſed of Errors in ſeveral Articles of Religion, the two Miniſters, *Foſkule* and *Scotlerus* (the other two, *Goſuinus* and *Matthiſius*, being already among the cited *Remonſtrants* at *Dort*) ſhould be forthwith ſummoned before the Synod. But the time of their coming was left to the diſcretion of the Preſident and his Aſſeſſors. It was likewiſe thought proper to write to the Magiſtrates of *Kampen* in the name of the Synod, and to deſire them to protect the *Reformed* Church of that Town from all oppreſſion, and withal to charge the two Miniſters to forbear exaſperating the People againſt the ſaid Church, but to behave themſelves quietly and peaceably. The Lay Commiſſioners writ accordingly to the Magiſtrates at the requeſt of the Synod. *Acronius* accuſed the Miniſters of *Kampen* of publiſhing that infamous Picture which had been burnt ſome time before at *Arnhem*, appealing to the Printer, who (coming to *Dort* to ſee the Synod) happened to be then preſent. This perſon not underſtanding *Latin*, nor knowing that they ſpoke of him, was ſummoned by the Lay Commiſſioners at noon, and examined about the matter. He denied that the Miniſters of *Kampen* knew any thing of the printing the above-mentioned Picture, and ſaid that *Reinold Telle*, a bitter enemy of the *Contraremonſtrants*, and author of a famous Satyr, called the *Baker's Score*, was the inventor of the Picture. They then ſent for the Printer's Portmanteau from his Inn, and opening it, found a hundred Copies intitled, *The Confeſſion of the Miniſters of* Kampen *concerning the Old Truth, and New Falſehood*. They took the Copies from him, and when he deſired to be paid for them, he was told he might come the next day to hear what ſentence ſhould be paſs'd againſt them; and that he ought to thank God if they were not burnt, or if he eſcaped the puniſhment due to ſuch as ſpread the like books. But they proceeded no further in the matter.

Remarks of the Remonſtrants *on the Synod's Reſolution to ſummon the Miniſters of* Kampen *before them.*

The *Remonſtrants* hearing that the Miniſters of *Kampen* were cited to appear at the Synod, were much diſſatisfied, complaining that the Synod knew how to turn and wind every thing to their prejudice: 'For, *ſaid they*, when we refuſed not 'long ſince to acknowledge the Synod for our Judges, becauſe we look'd upon the 'greater part of the Members as our adverſaries, and as authors of the Schiſm, we 'were then anſwered, that it was not the proper time to make mention of perſonal 'matters; and that thoſe ſhould be treated of, when the buſineſs of the contro-'verted Points was diſpatch'd. But now the Synod can enter upon the diſcuſſion

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of personal affairs, in order to drive the *Remonstrants* of *Kampen* out of their churches.'

At the subsequent *thirty seventh* Session, being the 20th of *December*, *Walter Balcanqual*, (deputed by the King of *Great Britain* on the part of *Scotland*) whose Letters to the Ambassador *Carlton* we shall frequently make use of in the account of the Synodical affairs, was admitted into the Synod. The two Scribes brought him to the House, and two of the States Commissioners met him at the door, and conducted him to his place, which was next below that of the *English*. When he was seated, the President welcomed him in the name of the Synod, and then caused the Letter he brought from the States, which served for his Credentials, to be read, for he brought none from the Church of *Scotland*, but came only by order of the King. *Balcanqual* returned thanks to the Synod for their welcome, informing them how zealously the *Scottish* Nation had always laboured to promote the peace and welfare of this Republic, and that he was now come with the like dispositions of contributing all that in him lay towards procuring the peace of these Churches; declaring further, that at his departure from *England*, the King had most strictly charged him, and with greater earnestness than could be imagined, *to exhort the Clergy of these Provinces to Peace.* After this, the President administered to him the Synodical oath, and then proceeded to other matters. In the first place, the Members were exhorted, forasmuch as there were other Points, besides the *Five Articles* of the *Remonstrants*, which had been maintained in opposition to the received Doctrine of the Church, and which were afterwards to be discussed, to take care that such as were cited by each particular Synod, might prepare all their *Gravamina* relating to Doctrine, and deliver them in writing to the President; to the end that such as appeared the most weighty, might be first treated of by the Synod. *Secondly*, In case they had observed any thing in the Articles presented by the *Remonstrants*, which, perhaps, wanted further explanation, they were desired to give the President notice of it in writing. *Thirdly*, It was suggested that the *Remonstrants* had so interpreted the words in the Citation letters, by which they were required to propose and explain their opinions, and defend them as well as they could, and as far as they should judge necessary, just as if they had the freedom of offering and explaining their sentiments after such a manner as they saw fit, and that they thereupon turn'd all into pitiful shifts and evasions. He therefore prayed the Synod to declare their pleasure in this matter. The Lay Commissioners being ask'd, made answer, that the words, *so far as they thought necessary*, were not to be applied to the proposing and explaining their opinions, but only to the defending them. The whole Synod likewise declared, that this was their opinion; and it was agreed it should be signified to the *Remonstrants*, to the end they might not trifle any longer, but prepare themselves, **to declare their opinions, not so far as they, but so far as the Synod should judge fit and necessary, in order to a due inquiry and compleat knowledge of matters.** By these means they endeavoured to bridle and restrain the *Remonstrants*, particularly as to their opposing certain Doctrines which they rejected. And some of the principal Members were very industrious in this affair. The Professor *Polyander* was heard to say publickly during the course of the debate, 'That in case the *Remonstrants* were 'suffered to go on in their own way, they would render the Doctrines of 'the *Contraremonstrants* extreamly odious, and very much endanger their cause.' And *Gomarus* maintained, 'That the boldness and licentiousness of the *Remon-* 'strants in challenging everybody to Disputations and Conferences, and in com- 'bating every man's opinion, ought to be curbed: that if this were not done, they 'would detain the Synod too long, to the great expence and damage of the Publick, 'and, perhaps, cavil away two months at least upon the first Article only.'

Mr. Balcanqual *deputed by the King of* Great Britain *on behalf of the Church of* Scotland, *is introduced into the Synod.*

Certain Proposals of the President to the Synod.

At the same Session the President proposed, that the Members of those Provinces where the controversies most abounded should be intreated to draw up a short, accurate, and true Historical Account of the rise and progress of the Ecclesiastical Dissentions, and lay it before the Synod. This motion seemed to be designed chiefly for the information of the Foreign Members, with respect to the charge of Schism.

To this time the cited *Remonstrants* had not received any thing towards their disbursements, and appointed allowances, wherefore some of them applied themselves to the Lay Commissioners, praying them to give directions to that end. Particular

application was made to the Heer *Hugo Muis van Holy*, the Scout of *Dort*, by *Philip Pynakker*, and *Peter Cupus*, (the latter of whom was invited to their assistance by the *Remonstrants*) but he answered them very angrily: 'You have occasioned 'all this trouble to the Publick, and must you be paid for it too? I have acquaint-'ed the States how disobediently and insolently you have behaved yourselves to-'wards the Synod. The States have no need of such subjects. I would to God 'you were now where you will be a hundred years hence. We shall see to mor-'row, when you present your *Remarks*, what is concealed under them.' The others made answer: 'Are you, Sir, one of our Judges, and have you entertained 'such prejudices against us? Then we are in a very bad condition. If the States 'are weary of us, let them but show us a place to retire to.' An° Dom. 1618.

At these words, which sounded very harsh in his ears, he raised his voice with his passion, and replied: *What, do you think to overpower us? Do you fancy you are strong enough to expel us the Country? Begin as soon as you please.* After the like manner were *Episcopius* and *Dwinglo* treated by another of the Commissioners, when they pressed him for their allowance, he telling them, among other things, *That the States would rather hazard all, than fail of obliging the* Remonstrants *to submit.* In such disgrace were these people with the Government: nor was it till some weeks after, and not before the sum due to them amounted to little less than three thousand Gilders, that any directions were given for paying them.

On the 21st of the same month, which was the *thirty eighth* Session, there was a strong report spread about the town, that some great and extraordinary matter, which had been long kept secret, was going to break out: what they meant was, the *Remonstrants* objections against the two Formularies. Upon which several Ladies, to the number of five or six, (among whom were the wives of the Heer *Muis*, and of the Secretary *Heinsius*) repaired to the Synod, and sat among the spectators, which became afterwards a custom, so that in all the subsequent Sessions a great many women came thither out of curiosity, to see the Assembly. The *Remonstrants* being called in at this Session, were asked, whether they had prepared their Remarks upon the *Confession* and *Catechism?* They replied, that they had made some upon the *Confession*, and were ready to read them to the Synod. But the President would not allow of that, but told them, *You have harangued enough already, you shall not be suffered to do so any more. You must deliver your Papers to the Synod.* Then the *Remonstrants* begg'd they might have leave only to read the introduction or preamble, which, they said, was short. The President answered, *They must submit that to the pleasure of the Synod.* The *Remonstrants* tell us, that upon this occasion he consulted only the Lay Commissioners by means of their Secretary *Heinsius*, and afterwards his Assessors and Scribes, as if none besides belonged to the Synod; and then replied, *That there was no occasion for reading any thing, they should only present their Remarks, and simply obey the pleasure of the States Deputies.* The *Remonstrants* finding they could not prevail, presented their Paper; upon which they were made to withdraw, and the preamble of it was read by *Damman* one of the Synodical Scribes. In the said preamble it was shown, what had formerly given occasion to the making these Remarks, *viz.* that they had drawn them up by the order of certain particular or Provincial Synods, and afterwards sent them to the States of *Holland* by their command. The *Remonstrants* declared in their preamble, that they did not object against any of the Articles of the Catholick or Universal Church: That they presented only reflections or observations, without determining or concluding any thing, except only as to such points upon which they had already peremptorily declared their opinion in divers of their writings. That they only proposed their observations, which were partly drawn up by some among them many years ago, and partly composed at the present juncture, as verisimilar or probable, and to the end that the Synod, if they thought fit, might give some attention to them, when there should be a revision of the *Confession* and *Catechism*. This being read, the President desired to know the opinion of the Members, with respect to the proceedings of the *Remonstrants*. *First*, As to their not having presented their observations upon the *Catechism* at the same time. In the *second* place, As to their not having presented their observations severally, or each for himself, but jointly. *Thirdly*, As to their being presented by such of them who had said before that they had none. The opinion of the Lay Commissioners was first

Session XXXVIII.

The Remonstrants *present their Remarks on the Confession.*

Contents of the Preamble to the Remarks.

AN° DOM. 1618. firſt aſked, but they deferred giving it. Then the Preſident deſired to know that of the Clergy, each of whom found ſome fault with the behaviour of the *Remonſtrants*. Some thought they had failed in a leſs degree; others, that they had been much wanting in their duty to the States Deputies. However, there were ſome who ſaid, 'That they ought to have more time allowed them, in order to draw 'up their obſervations upon the *Catechiſm*; and that it was the ſame thing whe-'ther they preſented their obſervations at once, or at ſeveral times.' *Feſtus*, one of the Scribes of the Synod, gave an account of the riſe of theſe obſervations, in order to refute the contents of the preamble to them. The moſt part were of opinion, that the *Remonſtrants* had not ſufficiently complied with the orders of the Synod, and that they therefore deſerved to be cenſured and reprimanded.

The Remonſtrants *are reprimanded.*

Upon which, being called in, they were told by the Preſident, 'That they had 'ſeveral ways tranſgreſſed the reſolution of the States Deputies, and that of the 'Synod, not only by not preſenting their Remarks upon the *Catechiſm*, together 'with thoſe upon the *Confeſſion*; but alſo by doing it jointly, and ſubſcribing it 'all of them together, as if they compoſed the Body of a Church; whereas they 'had been required to give in their Remarks ſeverally; and likewiſe that ſome of 'them, who in the foregoing Seſſion had declared, they had no Remarks to make, 'namely, *Leo*, *Veſekius*, and *Rykwart*, had nevertheleſs concurred with the reſt.'

Their Anſwer.

Epiſcopius replied, on behalf of himſelf and his Brethren, 'That it grieved them 'to the very heart, to be charged with undutifulneſs and diſobedience, after having 'done their utmoſt, and when they conceived they had given entire ſatisfaction. 'That they had not been allowed a ſufficient time to prepare their objections againſt 'the *Catechiſm*. That it ſeemed ſtrange to them that the Synod ſhould inſiſt ſo 'much upon their giving in their Remarks ſingly, ſince they did not offer them as 'concluſions or determinations, but only as obſervations which might deſerve ſome 'attention.' The Preſident was likewiſe informed, 'That it was true indeed that 'ſeveral of them had ſaid, they had no Remarks of their own, but that upon ſee-'ing thoſe of their Brethren, they had judged them worthy of notice, and 'only ſignified as much by their ſubſcribing: *And 'twas added*, that the Synod 'ought not to think they were diveſted of all ſenſe and reaſon, and were like the 'brute beaſts, without being able to know or underſtand what was propoſed to 'them by others.' But in the courſe of my deſcribing theſe matters, having had opportunity of viewing the Memorials and Journals of ſeveral perſons of each ſide, I found now and then ſome diſagreement in the order of time: ſome relating theſe Propoſals and Replies of the *Remonſtrants* and *Contraremonſtrants*, as having happened ſooner, others as later; which is to be obſerved by the way, as well with reſpect to what we have ſaid already, as what we may have occaſion to ſay hereafter, to the end that the Reader, being convinced that whilſt I follow this or that Author, as the probability of matters induces me, I can't avoid differing from others, may not call in queſtion the Truth of things, (which ſtill remains the ſame) meerly becauſe of that difference in point of time.

But to return: The Preſident aſk'd afterwards, whether theſe Remarks were the ſame which the *Remonſtrants* had formerly preſented to the States of *Holland*? The Profeſſor anſwered for himſelf, that he had never preſented any Remarks to the States, being not in the Miniſtry at that time. Others ſaid, they were the ſame, but that they had formerly inſerted ſome things, which now (as one day teaches another) they judged to be of no moment, and ſo had left them out; they likwiſe had altered others, and even added ſome new ones.

A Reſolution of the Lay Commiſſioners.

At the ſame time the Secretary *Heinſius* communicated another reſolution of the States Deputies to the *Remonſtrants*, importing, that they had not complied with the commands of the ſaid Deputies, by which they were required to preſent their obſervations on both the Formularies at the ſame time, and each of them by himſelf, as they had promiſed; and by which they were commanded to have more regard for the future to their own reputation, and to the authority of thoſe whom God Almighty had armed with the ſupreme Power, and who not only could puniſh the contempt that had been ſhown them, but, in all men's opinion, ought now to do it, having been ſo often provoked. They ſhould therefore no longer appeal to the letters of Citation, in order to create delays, but every one of them

them deliver his reſpective obſervations upon the Catechiſm on *Thurſday* next without fail. An° Dom. 1618.

This reſolution being read, *Epiſcopius* deſired they might have a copy of it. The Heer *Eſſen* aſked, *To what end they deſired a copy? And whether it was in order to diſpute it?* *Epiſcopius* made anſwer, 'We are not uſed to diſpute the 'commands of our Sovereigns; but the reaſon why we deſire a copy is, becauſe 'we cannot ſufficiently underſtand the ſenſe of it, and alſo to the end we may 'conſider more maturely of it.' Upon which the Heer *Eſſen* cried out with violence, *We will not ſuffer our Orders to be examined by you. It is your duty to obey, and not to weigh our reſolutions.* The Profeſſor rejoined, *We will obey them ſo far as is conſiſtent with a good conſcience. Think you then*, ſaid the other, *that we make Orders repugnant to conſcience?* Epiſcopius. *We do not ſay ſo; but we muſt conſider them, in order to ſee whether we can obey them with a ſafe conſcience.* Eſſen. *We will grant you a copy, in order to obey, but not to examine it.* The Preſident *Bogerman* put ſeveral other queſtions to each of the cited perſons, but of too ſmall importance, in my judgment, to be mentioned, any more than the anſwers which they returned. The *Remonſtrants* write, that it appeared to them as if there was a deſign of inſnaring them by aſking ſo many queſtions, and of deviating from the proper buſineſs. And thus, as they thought, precious time, which had been ſo ſparingly allowed them, in order to draw up their Papers, was ſpent and ſquander'd away unneceſſarily, in all theſe jealous ſiftings and inquiries.

Words between one of the Commiſſioners and Epiſcopius.

After the adjournment of this Seſſion, *Johannes Bocardus*, one of the Miniſters of *Dort*, and a perſon of great prudence and moderation, who happened not to be preſent that morning at the Synod, and knew nothing of the words which had paſſed between the Heer *Eſſen* and *Epiſcopius*, was heard to ſpeak a quite different language from that of the Heer *Eſſen*. He preached an evening lecture, and had the courage to maintain publickly, 'That men ought not to obey any reſolutions 'of their Superiors or Sovereigns without examining them, in order to be aſſured 'of the juſtice or reaſonableneſs of them, nor without being fully ſatisfied that 'they could be ſubmitted to with a ſafe conſcience, and without diſobeying God. 'He added, That the honour of our obeying without queſtioning the juſtice of 'the command, belonged to God, and to him only.'

The next day the *Remonſtrants* deputed ſome of their company to the Preſident of the Lay Commiſſioners, praying once again to have a copy of that Order which had been read to them the day before; *Becauſe*, they ſaid, *their memories were not ſuch Regiſters upon which they could venture to rely; and the rather, becauſe the leaſt fault they happened to commit, was ſo ſeverely cenſured and reprimanded.* In anſwer to which they were told, that it had been reſolved not to grant them any copy. But on account of the approaching Feſtival of *Chriſtmas*, the Synod was obliged to adjourn to the 27th of *December*.

The Remonſtrants *are denied a Copy of the Reſolution of the States Commiſſioners.*

On that day was celebrated the *thirty ninth* Seſſion, at which time the *Remonſtrants* preſented their Remarks upon the *Heidelberg Catechiſm.* The firſt and the largeſt paper of Remarks was ſigned by *Epiſcopius*, *Poppius*, *Corvinus*, *Dwinglo*, *Pynakker*, *Sapma*, and *Neranus.* Some of the other *Remonſtrants*, namely, *Niellius*, *Goſvinus*, *Matthiſius*, and *Iſaacus Fredericus*, had likewiſe ſome obſervations, which agreed for the moſt part with thoſe of the reſt of their Brethren, and might have been comprized in the ſame Paper; but they thought it more proper (in order to diſarm the Preſident of all pretence of accuſing and cenſuring them again as tranſgreſſors of the Commiſſioners orders) that every one ſhould preſent them ſingly, which was accordingly done. *Leo*, *Veſekius*, and *Rykwart* ſaid, they had no Remarks. *Hollingerus* being aſk'd for his, ſaid that he had no particular Remarks, but was however of opinion, that thoſe of the *Holland* Brethren deſerved attention; upon which he was ordered to ſubſcribe them, which he did accordingly. After they were preſented, the Preſident aſk'd again, whether theſe were the ſame Remarks upon the *Catechiſm*, which the *Remonſtrants* preſented ſome years before to the States of *Holland?* To which *Epiſcopius* replied as before, *That not being at that time in the Miniſtry, he had not preſented any Remarks.* And others ſaid, *That they were the ſame for the moſt part, as far as they could recollect, but that ſome things were here and there omitted, added, or corrected.* The Preſident inquired further, whether they had any other Remarks, to which they replied in the

Seſſ. XXXIX.

The Remonſtrants *preſent their Remarks on the* Heidelberg *Catechiſm.*

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the negative. Then ſtood up *Schultetus*, and ſpoke thus in the name of his Brethren of the *Palatinate*: 'Since theſe Remarks of the *Remonſtrants* relate to the 'Heidelberg *Catechiſm*, and ſince we were commanded by our gracious Lord the 'Elector, to uſe our utmoſt endeavours, in caſe any thing ſhould be offered againſt 'the *Palatine Catechiſm*, that nothing might be done to the prejudice of the 'churches in the *Palatinate*, nor any alterations made in their *Catechiſm*; we 'therefore deſire we may have a copy of thoſe Remarks. It is our own Catechiſm, 'known by the name of the *Heidelberg Catechiſm*, and from us it was that you 'received it. Therefore the Remarks more immediately concern us, and for that 'reaſon we deſire a copy of them, in order to examin and anſwer them, and then 'to ſubmit the whole to the judgment of the Synod.' The Preſident made anſwer, *That nothing ſhould be done in that matter to their prejudice, or without their knowledge.* After this, when the time ſeemed to be come for entering upon the buſineſs itſelf, the Preſident turned his diſcourſe to the *Remonſtrants* in the following manner:

Schultetus deſires a Copy of the Remarks, in order to anſwer them.

Reverend Brethren,

A Propoſal of the Preſident Bogerman *to the* Remonſtrants.

'You have ſeveral times declared here in the preſence of the Synod, that you 'ought to be left to your liberty in propoſing, explaining, and defending your do'ctrines on the *Five Articles, as far as you are able, or ſhall think neceſſary*; and 'you have ſo interpreted this expreſſion, as if you might not only defend your 'opinions as far as you can, or judge it convenient, but as if the ſame liberty 'was allowed you in explaining them too. But it is the Judgment of this Synod, 'and of the Lords Commiſſioners, that the liberty you claim ought to be extended 'only to the defending, and not to the propoſing and explaining of your doctrines; 'and that therefore you ought not to be allowed the privilege of propoſing and ex'plaining your opinions as you think fit; but that it is the privilege of the Synod 'to judge how far you may explain the ſame.'

Their Anſwer.

Epiſcopius replied, 'That the *Remonſtrants* had underſtood the Letters of Cita'tion, wherein thoſe words ſtood, no otherwiſe than as they then interpreted them, 'and therefore never doubted but that they ſhould have been left to the enjoyment 'of the liberty of explaining and defending their opinions, and of refuting thoſe 'of their adverſaries. To that end they had not long before preſented fifteen Ar'guments, to prove that they ought to enjoy that liberty; and ſince they had not 'as yet obtained ſatisfaction in that matter, they could not prevail upon their con'ſciences to enter upon a diſcuſſion of the differences on any other foot.'

Further Diſcourſe between the Preſidents and the Remonſtrants *concerning the Liberty they claimed in treating with the Synod.*

The Preſident adhered to what he had ſaid, and added, 'That the *Remonſtrants* 'were not at liberty to refute the Doctrines of others, but only to propoſe their 'own; and that the Synod would not admit of Refutations.' This was oppoſed by *Epiſcopius* with the following words, 'We are reſolved not to treat with the 'Synod upon any other foot. It is the intereſt of our cauſe to proceed after that 'manner. We muſt refute the contrary opinion. We do not ſo much ſcruple at 'the doctrine of *Election*, but it is in that of *Reprobation* that the difficulty lies. 'There is no great difficulty to be made, about God's having elected ſome particu'lar perſons to life everlaſting; but we can by no means agree, that he has doomed 'the far greateſt part of humane race to everlaſting deſtruction by an eternal and 'irreverſible decree, without any other reaſon, than for the glory of his ſeverity, 'and to manifeſt his free power. This wounds us to the heart, and therefore we 'cannot help refuting it.' The Preſident ſaid, *That true Believers would chuſe to treat of ſuch comfortable doctrines as flow from Election.* But *Corvinus* made anſwer, *That the honor of God and the edification of the Church required that they ſhould treat concerning Reprobation.* The Preſident ſaid, *Time will ſhow whether you conſult the honor of God in this matter, or whether you do it only to render this Doctrine odious.* Then *Iſaacus Fredericus* replied, *If we were to diſpute with the* Lutherans, *ſhould we allow them to preſcribe us laws? However, if the Synod will have it ſo, I ſubmit.* The Preſident again: *Take care, Gentlemen, that you do not give us reaſon to believe that you aim at nothing but evaſions.* The other ſaid, *We do not ſeek evaſions. We are now ready to diſpute; are there none among all theſe Profeſſors that will venture to engage us? If you think we err, inform us better.* The Preſident aſk'd each of the cited perſons, whether they adhered to their reſolution? To which they all ſaid, they did adhere. He added, *That the Martyrs themſelves*

themſelves did not ſcruple to declare their opinions to the Heathen Judges. To which *Hollingerus*, one of the cited *Remonſtrants*, anſwered, *Neither did the Martyrs forbear refuting the opinions of their adverſaries.* To him the Preſident: *But they did not then oppoſe the opinions of others, when preſſed to give an account of their own.* The other: *Yes, they did, and for doing ſo were put to death. And we are no leſs ready to ſuffer for the Truth.* The Preſident: *When our Sovereigns command, we are bound to obey.* The other: *This is a free Synod, and we ought to be allowed freely to propoſe, explain, and defend our opinions. It will be impoſſible to cure the ſcandal given to our Churches, unleſs the doctrine of an* abſolute Reprobation *be laid aſide. Let us therefore treat of that.* An° Dom. 1618.

During this debate, the Preſident was heard to aſk, *Whether the* Remonſtrants *were then reſolved to break with the Synod and be gone, in caſe the liberty they inſiſted on, ſhould be denied them?* By that queſtion they concluded, that he who put it had a mind to be freed from them. However, they gave the Synod to underſtand, that they ſhould not enter into any Conference, unleſs the liberty they demanded were granted them. The Preſident of the Lay Commiſſioners told the *Remonſtrants*, they ought to obey without contradiction; their Governors would find a way to ſecure their own authority. During this Conference, the Preſident aſked *Pynakker*, one of the cited perſons, *Whether he imagined the Synod would ſuffer the* Remonſtrants *to examine the doctrine of* Reprobation? He declared, he did, ſince the troubles of the Church chiefly ariſing from thence, that Point ought to be *firſt* diſcuſſed. But obſerving that either he was not rightly underſtood, or that he had not well expreſſed himſelf, he preſently explained his words, ſaying, that by *firſt* he meant *chiefly*; acknowledging at the ſame time, that the doctrine of *Election* ought to be treated of, before that of *Reprobation.* On occaſion of this miſtake, *Poppius* has obſerved as follows: 'This was taken very wrong, and 'imputed to us all, as if we were all of opinion, that the diſcuſſion of the doctrine 'of *Reprobation* ought to precede that of *Election.* Upon which the Foreigners 'and others were deſired to ſpeak their minds. However, this was ſaid by none, 'much leſs by all. But this was their way: if any thing was ſaid by one of us 'for the advantage of the reſt, and in all our names, then the Preſident ſeemed to 'be diſpleaſed at our unanimity; then we were told, that we were cited ſingly 'and perſonally, and that we did not compoſe a Society or Body of men. But 'when any one of us happened to drop a word that was capable of being wreſted 'and miſconſtrued, then what was ſaid by one, was ſure to be imputed to us all.'

Now tho' the controverſy between the Synod and the *Remonſtrants* ſeemed properly to conſiſt in this, whether the latter ſhould have the liberty of treating about *Reprobation*, as far as they conceived it neceſſary, or no: yet the matter was propoſed in the Synod after ſuch a manner, as if the only diſpute was about the order of time, or whether they ſhould begin firſt with the doctrine of *Election*, or with that of *Reprobation*; and accordingly it was reſolved to begin with the doctrine of *Election.* It was ſuſpected to be only an artifice of the *Remonſtrants* to expoſe the doctrine of their adverſaries by treating of the point of *Reprobation*, and thereby to prepare the way the more eaſily for the eſtabliſhing their own opinion concerning *Election.* And *Lydius* obſerved, that all thoſe who were favourers of the *Pelagians* were wont to make their attack upon the Church on the ſide of the doctrine of *Reprobation.* Dr. *Gomarus*, who ſaw well enough that his irons were in the fire, (for it was thought the *Remonſtrants* had him chiefly in their view) began then to tell the Synod, (as *Hales* relates the matter to the *Engliſh* Ambaſſador *Carleton*) 'That *Epiſcopius* had falſified the doctrine of *Reprobation.* 'Nobody (ſaid he) 'maintains that God *abſolutely* decreed to reprobate men without ſin; but as 'he decreed the end, ſo he likewiſe did the means; that is, as God predeſtinated 'man to death, ſo he predeſtinated him to ſin, as the only means of death. Thus '*Gomarus*, added the Chaplain, thinking to ſalve the difficulty, like tinkers when 'they mend kettles, made it much worſe than it was before.'

The Members of the Synod agree, that the conſideration of the Doctrine of Election ought to precede that of Reprobation.

An Obſervation of Lydius.

Remarkable Words of Gomarus *relating to the Doctrine of Reprobation.*

At laſt the Synod reſolved, that in conſidering of the *Remonſtrants* Doctrine, they would inquire into, and weigh not only what they propoſed concerning *Election*, but what they maintained concerning *Reprobation* too; that is to ſay, only ſo far as it ſhould be thought neceſſary and uſeful, in order to the promoting the honour of God, the edification of the Church, and the repoſe of Peoples conſciences.

A Reſolution of the Synod.

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But as for the manner of discussing these matters, and the order to be observed concerning them; it was agreed, that it belonged to the Synod only to take care of that, and that it did not become the *Remonstrants* to prescribe rules to the Synod. Then the cited Persons, who during this debate, had been caused to withdraw, were called in again, and the Resolution of the Synod was read to them. They desired a Copy of it, but that was refused. Time was offered them to consider of it; but they reply'd, That it would be of no use to them, unless a Copy of the Resolution were granted them, in order to consult about it. But that being again refused, they said, there was no occasion for them to consider any longer; they had sufficiently weighed the thing itself already, and were resolved not to submit to this method of proceeding. After this the States Commissioners caused a Resolution of theirs to be read to them, whereby they were required to obey on pain of being deem'd refractory, and arbitrarily punished with civil correction. *Episcopius* was going to speak to this Resolution, but the President of the Commissioners interrupted him, and said, *That the Lords would no longer endure such contradiction:* And thereupon they put an end to the Session.

A Resolution of the Lay Commissioners.

The same day the *Remonstrants* unanimously agreed among themselves to adhere to their former Resolution of treating no further, unless the Synod would allow them to defend their cause in such manner as they should think fit.

A Resolution of the cited Remonstrants.

At the same time the States-General published a Placard relating to *books*, which bore date the 22d of *December*, and by which they prohibited not only all scandalous and seditious Books or Libels; all Lampoons, and infamous Poems or Ballads; but likewise the printing, publishing, or importing all, or any of the proceedings of the National Synod; or of such Papers as had been, or might be drawn up or presented there; as also the selling, dispersing, or carrying them about, before leave were given by publick authority, under the penalty of confiscation of all the copies of such Books and Papers, and of forfeiting the sum of 200 Gilders for the first offence, and twice as much for the second; together with arbitrary correction, by corporal punishment, to be inflicted as well upon the Author, as Printer and Publisher, or Disperser thereof, according to the circumstances of things.

A Placard, prohibiting the printing and publishing any Synodical Acts *without leave.*

Session XL.

On the 28th of the same month, and at the XLth Session, the *Remonstrants* staid in their quarters, without appearing at the usual place near the Synod House: for they did not think it advisable to give any occasion to further debates and exasperations by their presence, and by declaring the resolution they had taken, but chose rather to communicate the same to the Synod by a sealed Letter, in which they set forth, why they could not comply with the Orders of the Synod; particularly maintaining that they ought to be allowed the liberty of speaking concerning the Doctrine of *Reprobation*, as far as they should judge necessary. That the permitting them to say no more concerning it, than what the Synod thought fit, was to deprive them of all freedom. They added, that sufficient reason had been given them to suspect that, after having treated of *Election*, the Synod would by no means allow them to inquire into the *Contraremonstrants* Doctrine of *Reprobation*. It was moreover their opinion, that one party (for so they considered the majority of the Synod) ought not to prescribe rules to the other, how they should defend their own cause. There was no cause so bad, they said, but what might get the better by such methods, nor any so good, but what would certainly be oppressed, if one side should be permitted to tell the other: Thus far, and no farther, you shall attack our doctrines. This Letter, which was pritty long, and supported with many reasons that have been already hinted at here and there, was first read by the President and his Assessors in another room, before he came into the Assembly; of which he afterwards informed the Synod, excusing his absence on that account. Then he sent to the States Commissioners, in order to know their pleasure, whether it should be publickly read or not. Whilst the Commissioners were considering of it, there was a great number of Books brought to the Synod, and laid upon the Table before the President. After which the Lay Commissioners declared, that they did not think it advisable, that the Letter should be read as yet; but that the cited Persons should be first sent for. When the *Remonstrants*, upon the notice given them, made their appearance in the Synod, the Secretary *Heinsius* communicated to them a new Resolution of the Lords, whereby they were commanded, 'not to oppose their Orders, nor those of the Synod, but to obey 'without contradiction; as also not to presume to violate, or infringe their authority 'by

The Remonstrants *send a Letter to the Synod.*

A great number of Remonstrant *Books brought into the Synod.*

The Remonstrants *are commanded by the* Lay Commissioners *to obey their and the Synod's Resolutions without Contradiction.*

'by silence or departure, on pain of being punished arbitrarily with civil Penalties.' Then the President asked them, whether they were disposed to obey? *Episcopius* reply'd, *That they could not proceed to treat in any other manner than as they had declared the day before by word of mouth, and that very day by their Letter*, praying that their Letter might be read. Upon which the Secretary *Heinsius* communicated to the Synod a short paper, the contents of which were as follows: 'The Lords 'Commissioners of the States, pursuant to the supreme power belonging to them, 'do forbid the reading of any thing in this place, contrary to the last Synodical Re- 'solution; and they do hereby command the *Remonstrants*, not to obstruct nor retard 'the affairs of this Synod, either by silence or departure; but immediately to pro- 'ceed to business, and sincerely make answer to the questions which shall be put to 'them.' *Episcopius* reply'd, That as they had declared the day before, so they must do it again, that they could not, with a safe conscience, proceed, unless they were left to their full liberty of proposing their opinions, and of explaining and defending them as far as they should think necessary. The President said, 'They had 'as much liberty as was just and reasonable; but that they ought by no means to 'be allowed so much as they seem'd to aim at, *viz.* to proceed as far as they thought 'fit in attacking the opinions of learned men. That it was a vain thing to pretend 'conscience, for the word of God was the rule of conscience; and nothing was 'imposed upon them that was contrary to that. That the consciences of other 'people, *viz.* of the Lords Commissioners, and the Divines who composed the Sy- 'nod, ought to be regarded as well as theirs. And lastly, That it was offering a 'great affront and injury to the Commissioners and the Members of the Synod, to 'appeal so often to their consciences, when any commands were laid upon them, 'just as if the orders of their superiors were contrary to the word of God.'

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The Answer of the Remonstrants.

A further Resolution of the Lay Commissioners *against reading any Papers contrary to the last Synodical Resolution.*

Discourse between the President Bogerman *and* Episcopius *on that occasion.*

Then the President began to question the *Remonstrants* upon several matters out of their own writings in these words: *I ask you, whether you do still acknowledge as your own sentiments, those Articles that were presented at the* Hague, *and particularly the first of them, which runs thus:* Then he read the Article (for this was the occasion of bringing the *Remonstrants* Books into the Hall) and required them to answer man by man. Upon which *Episcopius* standing up, said, *That he could not recede from the declaration which was sent that morning to the Synod in writing; and that it was but just to allow them the liberty they desired.* *Henricus Leo* being asked, returned this hasty answer: **I see plainly enough that your design is to render us obnoxious to the displeasure of the Government; I will therefore rather resign up my Ministry, than answer such sort of questions. I will not offend my Sovereigns; but neither can I suffer myself to be thus catechized. I have once made the experiment in** Gelderland **already. I have been examined once.** The President reprimanded him for talking of quitting the Ministry, for a thing which, as he thought, related to nothing but order.

The President proceeds to examin the Remonstrants *separately out of their Books.*

Declarations of the Remonstrants *on that occasion.*

Vesekius said, 'That he adhered to the Paper that was presented, and could make 'no other answer, unless they could obtain the full liberty which they desired. 'That he had been once examined, and did not intend to be so twice; neither would 'he do any thing without the concurrence of his Brethren, since it was a common 'cause.' *Hollingerus* spoke after the same manner, but added; 'We came hither 'in confidence of being allowed the just freedom of defending our opinions. Every 'one of us may not be qualify'd to speak in such an Assembly, nor to treat about 'such weighty matters. Mens Gifts and Talents are various; wherefore we ought 'to be left at liberty to treat in writing, and to answer the questions, by those whom 'we judge the best qualify'd for that purpose. To restrain us by any Orders or Re- 'solutions from doing this, is by no means consistent with equity.'

Episcopius being again asked, whether he would answer, declared plainly: 'That 'he would not do any thing of his own head in an affair that was common to all 'his Brethren; and that he thought it was no more than reasonable that they 'should be at full liberty to propose, explain, and defend their doctrines, not so 'far as the Synod, but as they themselves judged sufficient and necessary.'

'Upon this almost the whole Synod burst out into a great laughter, and the Scout *Muis* moved, that this Answer of *Episcopius* might be enter'd in the Journal, and the President said as follows: 'You know not how to behave yourselves before such an 'Assembly as this. It is an unheard of thing, that Clergymen professing the *Re-*

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'*formed* religion ſhould refuſe to ſubmit to the deciſions of a Synod compoſed of 'perſons of the ſame religion. You will not obey, becauſe you have been uſed 'to command and to preſcribe rules to others. You ſeem to think that matters 'are ſtill upon the former foot. But you are much miſtaken. In your Letter to 'the foreign Divines, you talk of a great change and revolution which has happened 'in theſe Provinces. If it be ſo, why don't you conform to it, and ſubmit to your 'preſent Rulers? You are not Judges now, but cited Perſons.' *Epiſcopius* ſtill pleading his conſcience, the Preſident ſaid: *Join the Word of God to your conſcience, and then ſhow us upon what text of ſcripture you ground it.* The Profeſſor made anſwer: 'When the Word of God requires us to uſe prudence and diſcretion 'in maintaining the truth, and forbids all giving of ſcandal, it ought to be under-'ſtood, that all chriſtians are commanded to take care that whilſt they pretend to 'ſtand up for the truth, they do not make uſe of ſuch methods as are likely to turn 'to the prejudice of it.' He likewiſe ſubjoined: 'That the *Contraremonſtrants* had 'made uſe of the like arguments at the Conference of the *Hague*, when they were 'preſſed to treat about the doctrine of *Reprobation*.' Upon this the Preſident broke off the diſcourſe, ſaying, *We have nothing to do here with that Conference.* Then he proceeded to put the queſtion to *Corvinus*, who likewiſe reply'd, *That his conſcience would not ſuffer him to anſwer.* Upon which, the Preſident, giving him a ſurly look, as the *Remonſtrants* relate it, cried, *You could well enough, if you would.* He aſked *Poppius* next. But he, who in the *Succinct Account* (publiſhed in the *Latin Eccleſiaſtical Epiſtles*) is ſtiled, a Reverend, godly, and Moderate man, prayed: 'That the Letter which was ſent that Morning to the Preſident, might be 'read, ſince he had expreſſed his mind in the letter, and his conſcience could not 'be ſatisfied by authority only; adding, that he would rather undergo all things 'than fall into ſuch methods.' The Preſident told him, *That the Lords Commiſſioners would not permit that Letter to be read; but had reſolved they ſhould anſwer the queſtions.* A certain Clergyman who was among the Spectators, near the Writer of the *Succinct Account* ſo often mentioned, ſaid: 'I wiſh they would read that ſame 'Letter, which has been ſo often appealed to. They ought not to deny the *Re-*'*monſtrants* that favour; I ſhould certainly grant it. They are cited perſons, let 'them ſay what they think proper.'

At the ſame time the Preſident ſaid further to *Poppius*: 'You have had liberty 'enough. The Synod in point of conſcience cannot grant you more; and I and 'the Synod may juſtly oppoſe our conſciences againſt thoſe of the *Remonſtrants*.' And then he aſked him again, *whether he would anſwer the queſtions?* but the other adhered to what had been ſaid, *viz. that he would firſt undergo all things.* The ſame language was uſed by *Dwinglo*, and *Pynakker*, and by *Sapma* too, but with this addition: 'Since the Synod oppoſe their conſciences to thoſe of the *Remonſtrants*, 'I wiſh with all my heart they would weigh the reaſons contained in our Letter, 'in order to ſatisfy our conſciences: for as our judgment is not ſufficient to ſatisfy 'the conſciences of the Synod, ſo neither can the judgment of the Synod ſatisfy 'our conſciences.' *Theophilus Rykwart* reply'd to the Queſtion of the Preſident: 'I always underſtood, that the *Remonſtrants* were ſummoned hither in order to 'treat about their affairs with common counſels and mutual aſſiſtance. For my 'own part, I confeſs I am not able myſelf to diſpatch ſo weighty a buſineſs. I 'have ever had a natural averſion to diſputes, and always employed my ſelf to in-'ſinuate into my Hearers by my own example and miniſtry, ſuch things as tended 'to edification and conſolation. As for nice and abſtruſe queſtions, I have always 'avoided them. At the Synod of *Delft*, I, in conjunction with others, declared 'my opinion about the controverted Points, but I have not aſſurance enough to 'anſwer to all the queſtions that may be aſked me before ſo eminent an Aſſembly. 'Beſides, I can't but obſerve that we have hardly ſaid any thing yet that has not 'been taken in the very worſt ſenſe. We find ourſelves expoſed here to publick 'deriſion and contempt. Let the Synod therefore decree what they pleaſe concern-'ing us, we will bear it with patience as becomes the Miniſters of *Chriſt*.' Upon his ſaying theſe things, divers of the Members were ſeen to laugh again. The Preſident cry'd, *Where are you treated with contempt or deriſion?* The other reply'd: 'That it plainly enough appeared where, ſince he had no ſooner returned an an-'ſwer, but the Members fell a laughing at him; for which reaſon he would for

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'the future hold his peace.' The Preſident rejoined: *Nobody has been laugh'd at; but the extraordinary Anſwer of* Epiſcopius *could not be heard without indignation.* *Hales* adds, That *Rykwart* declared publickly at that time, as *Epiſcopius* had done before, *That the* Remonſtrants *would not treat according to the directions of the Synod, but only after their own way.* And that the Preſident ſaid thereupon, *that ſuch a declaration was intolerable.* ANNO DOM. 1618.

The Queſtion being put to *Carolus Niellius*, he replyd: 'That he had neither 'the courage, fitneſs, nor readineſs to anſwer every queſtion *extempore* in ſuch an 'Aſſembly, eſpecially if put to him in *Latin*. If we were cited hither, *ſaid he*, to 'the end that each of us ſhould defend his cauſe ſingly, I am ſure we ſhall make 'but a bad hand of it. And I believe that many of the Members of this Aſſembly, 'if they were to be interrogated in ſuch manner as we ſhould think fit, and required 'to anſwer immediately, would be put to their ſhifts as much as we. There is 'no cauſe in the world, tho' ever ſo good, ſo juſt, and ſo clear, but what may be 'perverted and obſcured, if it muſt be defended merely according to the pleaſure 'and preſcription of its Adverſaries. Thus will it be eaſy to triumph over the beſt 'cauſe in the world. It is betraying a good cauſe, and wronging truth, to allow 'ſuch a power to it's Enemies. Wherefore my conſcience will not ſuffer me to 'proceed in ſuch a method.' And when the Preſident ſaid to him: *You ought to attend to the Reſolutions of the Synod and the Lords Commiſſioners:* He reply'd: 'No man is bound immediately to obey every Reſolution of his Superiors. *Ter-* 'tullian rightly obſerves, that the law which will not admit of being duly conſi- 'dered, is unjuſt; and in caſe it commands obedience without a trial, it ought to 'be rejected; ſince it is not enough that the Legiſlator himſelf is conſcious of the 'juſtice of his own laws, unleſs thoſe by whom they are to be obeyed, are ſatisfied 'of the ſame.' He added: 'That it was an intolerable Law by which they en- 'deavoured to oblige them to follow the preſcriptions of their adverſaries in the 'defence of their cauſe, and to anſwer ſuch queſtions as the Synod ſhould think 'fit to put to them immediately. Such a Reſolution he declared he could not obey.' The Preſident told him, 'that he had no reaſon to plead inſufficiency. He ſhowed 'well enough that he wanted no preſence of mind, nor fluency of the *Latin* tongue. (and indeed he was a very eloquent man) 'There was no occaſion, *he ſaid*, for 'haranguing or diſputing, but only for anſwering a few queſtions. He added, 'that his calling the Synod again his adverſaries, was oppoſing the orders of the 'Lords Commiſſioners; beſides, that the Foreign Divines had proved the contrary.' To this *Niellius* reply'd: 'That the *Remonſtrants* could not be convinced by proofs 'of which they had no ſufficient knowledge. Copies of the opinions of thoſe Divines 'had been refuſed them, neither had they been permitted to weigh and anſwer their 'arguments.'

Matthiſius being aſked, ſaid, 'That he alſo adhered to the papers which had been 'preſented; and begged that they would not take it amiſs of him.' The Preſident aſked, 'whether they the *Remonſtrants* could not be ſatisfied with the permiſſion 'the Synod had given them to treat about *Reprobation*, as ſoon as they had finiſhed 'the doctrine of *Election*?' The other reply'd: 'It is true, you give us hopes of 'treating concerning the doctrine of *Reprobation*, but it is with this limitation; '*ſo far as the Synod* (our adverſaries) *ſhall judge conducive to the honour of God,* 'and for edification. And it is notorious by the Conference of the *Hague*, that the 'Contraremonſtrants then and there declared, that the edification of the people would 'not permit them to enter upon the diſpute or diſcuſſion of the doctrine of *Repro-* 'bation.' Upon this, *Feſtus Hommius* the Scribe endeavoured to ſhow, that this was a falſe charge againſt the *Contraremonſtrants*; and that the Government had never required them to treat about the doctrine of *Reprobation* at the Conference of the *Hague*. One of the States Commiſſioners, Scout *Hugo Muis van Holy*, ſided with *Feſtus*, and cry'd out to *Epiſcopius*, *What is the meaning of this? I was likewiſe at that Conference, and do averr, that the* Contraremonſtrants *were not ordered to do it.* *Epiſcopius*, on the contrary, urged certain expreſſions uſed by them at the Conference: 'if, ſaid he, they had not been commanded by the States 'to treat about *Reprobation* as well as *Election*, why did they petition the States 'not to look upon their refuſal as a token of undutifulneſs?' Then the Preſident proceeded in queſtioning the reſt of the cited perſons. *Goſuinus* adhered to the

ANNO DOM. 1618. reply of his Collegue *Matthiſius*. *Neranus* referred to the Paper that had been preſented, and preſſed them to anſwer the arguments contained in it. *Iſaacus Fredericus* ſaid for himſelf: 'That when he was thruſt out of the Synod, they 'ordered him to join with the cited perſons; but this he could not do, and at the 'ſame time anſwer for himſelf alone. If he had thought they would have inſiſted 'on ſuch a thing, he would have conſidered, whether it had not been better for 'him to have ſtaid in the Synod.' The Preſident *Bogerman* reply'd: 'That they 'might conſult with one another as much as they pleaſed out of the Synod; but 'in the Synod, whither they were cited perſonally and man by man, each was to 'anſwer for himſelf. And (ſaid he) there is a good reaſon for doing ſo, becauſe, 'it is believed, you are not agreed among yourſelves. It is therefore fit that each 'of you ſhould anſwer for himſelf, and declare what he means by this or that ex-'preſſion. Poſſibly you don't all of you carry the matters contained in your ſtate 'of the Controverſy equally far; as will hereafter appear. Poſſibly, *Epiſcopius* 'ſtretches ſome things much further than ſome of you ſee or obſerve; therefore it 'is fit that each of you ſpeak for himſelf, and declare his own meaning.' Then ſaid *Iſaac*: 'Since I find that matters are like to go otherwiſe than I could have wiſhed, I 'ſhall hold my peace, and patiently expect the event, chuſing rather to live a retired 'life deprived of my Miniſtry, than to be ſubject to the trouble of ſuch catechizings. 'He added, that he was ever averſe to *extempore* diſputations, and therefore did not 'intend to make any anſwer.' The Preſident and the Secretary *Heinſius* again declared, that the cited perſons did not compoſe a body or ſociety. *Epiſcopius*, on the other hand, anſwered: *That he had a great deal to ſay againſt that aſſertion, but was reſolved not to enter the liſts againſt his ſuperiors, but rather to be ſilent.* One of the Lay Commiſſioners anſwered: *It ſhall not be left to you to ſpeak, or to be ſilent, as you think fit.* Some of the *Remonſtrants* denied that the States had ever come to any ſuch Reſolution, as that they were to anſwer man by man. But the Lay Commiſſioners ſtood up, and cry'd, *That they themſelves had taken ſuch a reſolution.* Upon which, *Epiſcopius* gave them to underſtand, 'That *Heinſius, who ſpake in 'the name of the Lay Commiſſioners*, ſometimes made uſe of ſuch expreſſions as he 'took for the Words of *Heinſius*, and not for the Reſolutions of the Commiſſioners.' *Heinſius* reply'd: *That he never ſpake more than what he was directed to ſay.* After this, *Poppius* ſaid: 'That it did not become him either in reſpect of his age 'or office, to ſubmit to ſuch a childiſh way of catechizing. That the Counſellor '*Gregorius* had declared upon another occaſion, that their Lordſhips did not deſign 'the holding a *Scholaſtick Conference*, but this would be really a School Examina-'tion.' The Preſident *Bogerman* was heard to ſay: 'That each of them, being 'required by the Synod, was bound to give an account of his doctrine: that this was 'no unreaſonable thing; foraſmuch as they themſelves had declared under their hands, 'that they had learnt a great deal ſince the Conference of the *Hague*, and therefore 'were not willing to be judged by their former writings only: For this reaſon every 'one of them ought to anſwer ſingly, to the end that the Synod might be ſatisfied 'what was their opinion at the preſent.' At the ſame time he aſked them all in general, *Whether they adhered to their anſwer?* All of them cry'd out together, *Yea*, and, *that a common cauſe ought to be defended jointly by them all.* Then he ordered them to withdraw; and whilſt they were without, he pray'd the Synod, 'to conſider what courſe was to be taken, and how they ſhould proceed, declaring 'that, in his opinion, all juſt liberties had been allowed them.' Soon after, they were called in again, with the conſent of the Lay Commiſſioners, and told, 'that 'the Lords, out of their abundant goodneſs, had granted them till to morrow af-'ternoon at four of the clock to conſider what to do, and to return an anſwer.' And they were deſired, 'ſeriouſly to weigh the whole matter, and to diſpoſe them-'ſelves to obey the reſolutions of the Synod.' They anſwered, *That they had ſufficiently thought of it already, and were determined to abide by their former Anſwer.* Then they were commanded once more to withdraw; and being called in again, the Preſident of the Lay Commiſſioners ſaid to them: *Since you perſevere thus in your obſtinacy, the Lords have ordered, that none of you preſume to depart the Town without leave.* And the Eccleſiaſtical Preſident having deſired all the Members of the Synod to apply their thoughts towards extracting the doctrines of the *Remonſtrants* out of their books, diſmiſſed the Aſſembly.

The Preſident's Reaſon for ſeparate Examination.

A ſecond Reaſon alledg'd for ſeparate Examination.

The Remonſtrants *are forbidden to leave the Town.*

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The *Remonſtrants* were the leſs inclined to return anſwers to the queſtions of the Preſident, becauſe they were perſwaded, that the deſign was to inſnare, confound, and diſunite them, and likewiſe to prevent their ſaying what they intended to ſay. ANO DOM. 1618.

Reaſons of the Remonſtrants againſt ſubmitting to a ſeparate Examination.

In the afternoon (which made the XLIſt Seſſion) the Synod cauſed their doors to be ſhut, and all Strangers to be excluded; inſomuch that Mr. *Hales*, who was uſed to take Notes in the Synod-Room of all that paſſed, was forced to truſt to the accounts of others; which, in relation to what occurred in the ſaid Seſſion, were as follows: The Preſident *Bogerman* complained of the ſtraits in which he found himſelf, by reaſon of the obſtinacy, as he termed it, of the *Remonſtrants*. 'For, *ſaid he*, if we endeavour to keep them here, they will only prove a hindrance to us, as they have hitherto been. If we diſmiſs them, we ſhall hazard our credit and reputation with the people; ſince it would look as if we deſigned to carry matters arbitrarily, and according to our own humour. Whatever is tranſacted here preſently becomes the diſcourſe of the Town, by the means of ſome who take notes of all they hear, which is the cauſe that ſeveral odd reports are ſpread both of what we do with reſpect to them, and of other matters. For which reaſon the Synod may conſider, whether any expedient can be found for mollifying the *Remonſtrants*, and at the ſame time preſerving the honour of the Synod.'

Seſſion XLI. *An account of what paſſed at the ſecret Seſſion.*

In order to prepare the way, they read the Letter which they had refuſed to do in the morning. After the reading of it, the Members ſpoke their opinions: Some thought there had been too much favour ſhown already to the *Remonſtrants*; and that it was moſt adviſable not to ſtop them, if they had an inclination to leave the Synod, ſince they had hitherto obſtructed all peaceable and regular proceedings; and ſince it did not appear as yet, but that their deſign was to go on in the ſame courſe.

Others on the contrary were of opinion, 'That it might be beſt to gratify them in all they deſired. That that kind of examining and queſtioning which had been uſed, might as well be omited. That the Synod ought to permit them to ſpeak of *Reprobation* when, where, and how they pleaſed. For as this would deprive them of all evaſions and excuſes, ſo it could not hinder the Synod from pronouncing ſuch a judgment as they thought fit.'

Others again were for a middle way, and thought it might be beſt to qualify and ſoften the Reſolutions of the Synod, under pretence of explaining them: And of this opinion were the majority.

'Tis agreed to make a further Explanation of the Synodical Reſolution.

It was therefore agreed, that for further explanation of the Reſolution or Decree of the Synod made before noon, it ſhould by all means be ſignify'd what conceſſions they would be pleaſed to make the *Remonſtrants*, as to the matter in debate. Thus Mr. *Hales* relates it; but we find no mention made of conceſſions in the Synodical Acts; 'tis only ſaid, that there could not be any further liberty granted them; that nothing was required of them that could be burdenſom to their conſciences, and that the plea of conſcience was but a vain pretext for their obſtinacy. But that in order to convince, and diſarm them of all pretences, the Decree or Synodical Reſolution ſhould be enlarged by a further explanation, and the liberty which the Aſſembly had already granted them ſhould be expreſſed in clearer terms.

The Foreigners were deſired to offer ſome arguments by way of anſwer to the laſt Paper of the *Remonſtrants*, to ſee whether by ſuch methods they might not be rendered a little more flexible.

It was further reſolved at this ſecret Seſſion, by the Lay Commiſſioners, to diſpatch ſome of their Body, with one of the Aſſeſſors and Scribes, to the *Hague*, to give an account of things to the States-General, and to know their further pleaſure. But that the explanation of the laſt Synodical Decree ſhould firſt be communicated to the *Remonſtrants*, and they once again be exhorted to obedience.

In the *Hiſtorical Account* the *Remonſtrants* tell us, that for this purpoſe the former Reſolution, or the Explanation of it was often read, and as often amended, in order to give the better gloſs and colour to what it contained, and to make a ſhow at leaſt of allowing them ſufficient liberties.

Seſſion XLII.

At the XLIId Seſſion, and on the 29th of *December*, the prepared Explanation was read, and approved by all the Members. Then were the *Remonſtrants* called in, and the Explanation read to them by *Feſtus*, one of the *Scribes*, being as follows:

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A further Explanation of the Synodical Reſolution.

'The *Remonſtrants* having been deſired more clearly and fully to declare and explain 'their opinions upon certain Articles and Writings by them drawn up, and in the firſt 'place their Doctrine concerning the *Divine Election*, in plain and poſitive Anſwers 'to certain Queſtions put to them by the Synod, they have abſolutely refuſed to do 'it after ſuch a manner; and have inſiſted that they ſhould be left to the liberty of 'explaining themſelves, in ſuch a way as they ſhould judge neceſſary or convenient for 'their own purpoſe, and not as ſhould be moſt agreeable to the Synod. They fur-'ther declared, that the method preſcribed by the Synod ſeem'd unjuſt to them, de-'ſiring they might be permitted not only to treat upon all the Articles in general, 'and to refute the opinions of the *Contraremonſtrants*, and of thoſe which they 'hold to be orthodox, as they proceeded on every Point, but likewiſe upon the 'Doctrine of *Reprobation*; that being the Point which had given moſt offence. 'They pleaded further, That it was indecent and unbecoming, that they who had 'been ſo long in Holy Orders ſhould be examined anew, eſpecially ſingly, in a mat-'ter wherein they were all equally concerned; beſides that they were not all en-'dowed with an equal degree of aſſurance and fluency of ſpeech. That this was 'preſcribing rules to them when to ſpeak, and when to be ſilent, and depriving them 'of ſuch freedoms as were requiſite in a lawful Synod; neither was it reaſonable, 'nor would the State of their affairs admit, that their adverſaries, or thoſe who 'held different opinions, ſhould ſet them any bounds. They therefore declared, 'that they could not proceed in ſuch a method with a good conſcience, nor con-'tinue any longer in the Synod, if this burthen were laid upon them; but would 'rather reſign their Miniſtry, and even ſuffer all extremities, than ſubmit to it. 'The Synod, on the contrary, repreſented to them, that it did not become cited 'Perſons to preſcribe to their Judges how they ſhould act; but rather to fol-'low the rules which the Judges ſhould preſcribe; that in this matter there was no-'thing unjuſt, nor foreign to the Office of a Judge, nor any thing which could be 'burdenſom to their conſciences; that they had been allowed, and had freely en-'joyed the juſt and chriſtian liberty of ſtating their opinions, and afterwards of de-'fending them; but that it likewiſe became the Synod to take care, and prevent 'ſuch a liberty from degenerating into an inſolent licenciouſneſs of propoſing, diſ-'puting and cavilling at every thing without cauſe, and without edification; that 'the demand of the *Remonſtrants* was repugnant to all the rights and cuſtoms of a 'lawful Synod, which has always aſſumed to itſelf the privilege of preſcribing to 'cited Perſons the manner and order of treating, but would never receive Laws 'from them; that they ought not to have deſired of the Synod, nor ought the Sy-'nod to have granted them ſuch a liberty, which was to be limited by no Laws 'or Orders, either of the Lords Commiſſioners, or of the Synod itſelf, as was that 'which they inſiſted on; eſpecially ſince the Synod itſelf was bound by Laws; 'that they had been promiſed, and fully aſſured, not only that the Doctrine of '*Election* ſhould be diſcuſs'd, but that afterwards, as ſoon as that matter was 'explained and determined, the Synod would proceed to that of *Reprobation*, as 'far as it ſhould be thought convenient to treat of it, for the honour of God, for 'the ſatisfaction of the Synod, for the edification of the churches, and for the quiet 'of mens conſciences; that the very nature of the thing, the example of the Apo-'ſtles, and the practice of all Divines, required that the Doctrine of *Election* ſhould 'be treated of before that of *Reprobation*, as was done even by themſelves at the '*Conference* of the *Hague*; that ſince they had not taken care to expreſs their opi-'nions plainly and fully enough in many caſes, there ſeemed to be no better method 'of attaining to a thorough knowledge of them, than by their anſwers to the inter-'rogatories that ſhould be put to them. That nothing was more uſual than ſuch a 'method of proceeding in matters that came before a Civil Tribunal; that they had 'been frequently told by the Lords Commiſſioners of their High Mightineſſes the 'States-General, that they did not compoſe a Body or Society of Men, but that 'they were cited ſingly and apart; that indeed they were allowed to conſult among 'themſelves; but however, that every man was to account for his own opinions and 'doctrines, whenever the Synod ſhould think fit to require it. And if poſſibly 'there be ſome among them who have not ſufficient preſence of mind and facility 'of anſwering publickly, the Synod will uſe diſcretion in that matter, in putting

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'moſt queſtions to thoſe who are eſteemed to be moſt verſed in the buſineſs, and 'the others ſhall be allowed briefly to ſignify their minds by declaring their con- 'currence with their Brethren. AN° DOM. 1618.

'They were told, that in caſe they pretended to prove that ſome of the Clergy 'in theſe *United Provinces* had inſtilled into the people any opinions diſhonourable 'to God, or deſtructive of Piety, or that differed from the eſtabliſh'd Religion, and 'from the doctrine of the Church expreſſed in the Formularies of Unity, as they 'had of late frequently reproached us; they ſhould not only be permitted, but 'even required by the Synod, as ſoon as they ſhould have propoſed and defended 'their own opinions, to ſpeak of thoſe others with decency and temper, and to 'refute them, to the end that the Churches of this country might be delivered 'from ſo heavy a charge, and the accuſed perſons brought back from their errors, 'if convicted; or, in caſe their innocency ſhould appear, that then the injuſtice of 'their accuſers might be laid open to all the churches and to the whole world, to 'the honor of God, and peace of the Chriſtian commonwealth.

'Finally, they were told, that the Synod did not only ſuffer, but likewiſe de- 'ſire them to uſe all the freedom in the world in anſwering any queſtion. That 'they in vain pretended Conſcience in this caſe, ſince there had not hitherto been 'any thing impoſed upon them, or required from them, either by the Lords Com- 'miſſioners of their High Mightineſſes the States, or by the Synod, contrary to 'the Word of God, and ſince the queſtion in agitation did not at all relate to Con- 'ſcience, but only to the manner and order of proceeding. And, which is more, 'that if they really had ſuch a regard to Conſcience as they pretended, and as they 'ought to have, they were obliged to obey the moſt equitable commands of their 'Sovereigns, and to ſubmit to the orders and deciſions of this Synod.'

The Remonſtrants *deſire a Copy, and Time to conſider it.*

After the reading this Paper, the *Remonſtrants* deſired a copy, and time to conſider of it. It was agreed, that they might take the Paper with them into the anti-chamber, diſcourſe with each other upon it, and immediately acquaint the Synod with their reſolution. They deſired a longer time, but it was refuſed them. Then they took the Paper and withdrew. Being returned, the Preſident demanded it of them again immediately, and aſk'd them, if they would now declare their intentions concerning it. They replied, *The more we look into, and the cloſer we conſider of this affair, the more juſt and neceſſary we think it is that a longer time for conſulting ſhould be allowed us.* Upon this, the diſputes were revived, the ſubſtance of what was ſaid being, for the moſt part, of the ſame nature as before. *Epiſcopius* ſaid, *The Synod have now given us a further explanation of their mind, and we ought to conſider further of that explanation; for which cauſe we pray that we may have a copy of it, and time to weigh it.* The Preſident made anſwer: *It is the ſame reſolution, there is no addition, except that the Synod will uſe the diſcretion chiefly to examine thoſe who are beſt qualified to anſwer, and permit the reſt to ſhow their concurrence in few words.* But *Neranus* ſaid, there were more additions than that, and that among other things, there was this reſtriction as to the treating about the doctrine of *Reprobation, viz. ſo far only as ſhall be neceſſary for the information of the Synod.* The Preſident confeſſed, that this was a miſtake, and that in the Reſolution the words were, *To the honor of God, and for the information and edification of the churches.* But he thought however, that the ſenſe was the ſame. He ſubjoined, *You, Gentlemen, diſpute only about order, and are for treating firſt upon the buſineſs of* Reprobation. *Epiſcopius* denied it; whereupon the Preſident ſaid, *Yet one of your company gave it as his opinion, that we ought* firſt *to treat of Reprobation. Pynakker* replied, *It was I that ſaid ſo, but I immediately explained my meaning by adding, that the doctrine of* Reprobation *ought to be* chiefly *treated of.*

The *Remonſtrants* aſſerted, that in the further explanation of the reſolution, certain things were related, which ſome imputed to them, contrary to Truth; they therefore deſired a copy, and time to conſult with each other, in order to return an anſwer in writing. But inſtead of agreeing to that requeſt, the Preſident told them, 'That the written advices or opinions of the Foreign Divines, delivered on 'occaſion of the Synodical Reſolution and their Requeſt, ſhould be read to them, 'to the end that being informed of their opinion, they might acquieſce, and wave 'their requeſt.' They prayed that they might have thoſe advices put into their

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An° Dom. 1618. hands, in order to peruse them with more conveniency, and weigh the whole with better attention. The President refused it, saying, 'It is not fit to put those advices into your hands: you think you are to treat with the Synod as with your adversaries, and therefore you are presently calling for a copy of every Paper, in order to draw up an answer.' He then caused the Scribe *Damman* to read those Advices, which for the most part imported, that the doctrine of *Election* ought to be treated of first, and that of *Reprobation* with caution. They likewise agreed, that the *Remonstrants* ought to conform to the pleasure of the Synod, with respect to the method and order of treating. The *Remonstrants* say, concerning those Advices of the Foreigners, that some of them were very warm, and no less absurd, abounding with great mistakes, by reason of their not understanding and misrepresenting the case. But of this the Reader himself may best judge, upon perusing those Advices, which are to be found among the Acts of the Synod. The *Remonstrants* said, it was never their intention to fall directly upon the article of *Reprobation*, but that the President catching at a word which one of their number had dropp'd (tho' he immediately explained himself, and corrected his own expression) endeavoured to make the Foreigners believe it, which influenced them all to give their opinions in prejudice of the *Remonstrants*. However, they owned that some few of the Foreigners had delivered their thoughts in such a manner, that the *Remonstrants* would, probably, have been perswaded to comply with them, had not the Synodical Resolution, which gave their adversaries too great a power to interrupt their defence whenever they pleased, stood in their way.

Advices of the Foreign Divines with relation to the Liberty desired by the Remonstrants.

The Advice of the Divines of Great Britain.

The Deputies of *Great Britain* and those of *Bremen* were, as the *Remonstrants* thought, the most moderate in their advices. The former were of opinion, 'That 'a promise should have been made to the *Remonstrants*, that not only the doctrine 'of *Reprobation* should be treated of, but likewise all the other Articles which 'they proposed, and which they could prove to have been taught and maintained 'by the *Contraremonstrants* in these Provinces.'

Of those of Bremen.

They of *Bremen* asserted with several arguments, that the doctrine of *Election* ought to be first handled. But as to the scruple which the *Remonstrants* made at being examined after such a childish manner, they said, 'We have indeed resolved 'to confer respectfully and brotherly with you as men of learning, to the end 'that we may meet with an opportunity to explain our *Confession* to you, and to 'receive an explanation of yours, for the common good of the Flocks committed 'to our care. We represent to you our difficulties by way of question, and pro'mise to return our answers to yours, as well as we are able.'

To the objection, that some of the *Remonstrants* were not capable of speaking in publick, and giving *extempore* answers, they said, 'Let him who is best qualified 'speak in the name of all the rest. If there happen any difficulty, we will not 'deny you time to consider of things; it shall likewise be in your power, as well 'as in ours, to answer in writing. In the mean while, we hope the rest of you 'will not make any scruple to testify either their consent or dissent, whenever it 'shall be necessary.'

Of the Palatines.

But others spoke a different language. Those of the *Palatinate*, and of *Geneva* were the most violent. The former said in their advice, 'That the *Remonstrants* 'concerned themselves too much about the doctrine of *Reprobation*. —— That it 'was unreasonable they should disturb the consciences of the *Elect* on account of 'God's judgments against the *Reprobated*, and plead the cause of the latter, just 'as if they had been hired or bribed to take upon themselves the defence of those 'who had been rejected by the just Judgment of God. That their objections were, 'as they thought, void of all appearance of just argumentation. They were no'thing but varnish and disguise; for which reason the Synod neither could nor 'ought to grant the *Remonstrant* Brethren any further liberty, unless they designed 'to transgress the Resolution of the Government, prostitute their own authority, 'and expose the orthodox doctrine of *Predestination* to be openly ridiculed.'

Of those of Geneva.

They of *Geneva* said, 'That they were extremely troubled at such affected de'lays, whereby the whole Church, which sate there sighing for the decision of the 'controversies, and for the plain discovery of Truth, were forced to lose so much 'time, thro' the tricks and perverseness of some few.' Those Deputies further complained, 'That all the open-heartedness, good faith, patience, equity, and pa-

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'ternal kindneſs which the Synod had thus long uſed, without omitting any pro- 'per method for that purpoſe, had not been capable of leſſening the ſuſpicion of 'that obſtinate and deceitful Sect of the *Remonſtrants*, but ſeemed much rather to 'have embittered and enraged them. This, they thought, was unbecoming Bre- 'thren, and Members of the Church. They added, that they would teſtify to 'the whole world who thoſe men were, that had thus trifled with ſuch a venerable 'Aſſembly. It was, they ſaid, a very ſtrange thing, that people ſo inconſider- 'able both for their numbers and qualifications, ſhould arrogate to themſelves a 'Magiſterial authority over the minds, doctrines, and ſentiments of men who 'were above all contradiction; and that they ſhould ſo obſtinately and ſuperci- 'liouſly reject the opinions of all others, tho' lawfully appointed to judge of 'thoſe matters, if not entirely favourable and agreeable to their humours. They 'left it to the judgment of all wiſe men, whether ſuch a comportment were not 'like that of the *Falſe Apoſtles* deſcribed by St. *Paul*. It was the buſineſs of trick- 'ing Lawyers to find out evaſions and perplex a cauſe, but it became a good Judge 'to regulate the methods of proceeding. By appealing ſo often to their own con- 'ſciences, they affronted and injured the conſciences of all the Members, as if 'this Synod had been guilty of acting againſt conſcience. In all Synods, and 'other Tribunals, interrogations had been always uſed, and they were always an- 'ſwered too, even by the Apoſtles, Martyrs, and Confeſſors themſelves, when 'ſtanding before the moſt partial Courts. If the *Remonſtrants* would but ſpeak 'out plainly, they might avoid all theſe examinations. They extended the 'meaning of the Citation letters too far in their own favour. The nature of 'things required, that the doctrine of *Election* ſhould be firſt treated of. If the '*Remonſtrants* found ſome difficulties in the doctrine of *Reprobation*, the Church 'could diſcover abſurdities enough in their notion *of Faith foreſeen*.—— The do- 'ctrine of the entirely *abſolute Grace* of God was the very ſoul of the Church, re- 'ſtored, and reſuſcitated from Popery, which had ſuck'd in not only *Semi-pela- 'gianiſm*, but rank *Pelagianiſm* itſelf. This Doctrine ought in the very firſt place 'to be explained and illuſtrated. When the Fundamental Article of the *abſolute 'Grace* of God was once ſecured and freed from danger, then would the Synod 'be eaſily diſpoſed to enter into an explanation of certain rough and uncouth man- 'ners of ſpeaking, and Charity ſhould make as large conceſſions as Faith could 'admit.'

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The *Remonſtrants* having heard the Advices of the Foreigners, declared, 'That 'they were the more confirmed in their reſolution by thoſe Advices, and that 'they ought to be allowed time to conſider matters, and to return their anſwer in 'writing, and plainly to ſet forth their meaning, eſpecially ſince they obſerved 'how it had been either miſunderſtood or miſinterpreted.' *Epiſcopius* ſhowed, that it had never been their intention to treat about the doctrine of *Reprobation* in the very firſt place: that they did not pretend to cavil about order or method, provided they might have the liberty (not unlimited indeed, but ſuch as they ſhould judge neceſſary) for the defence of their cauſe, which was granted them by the letters of Citation. The Preſident replied, *That if ſuch liberty as they ſhould think neceſſary were allowed them, they would do nothing but procraſtinate matters.* The other ſaid, *They would haſten them as much as ever they could, without prejudice to their cauſe.*

The Remonſtrants *deſire Time to declare their meaning in Writing.*

After many words had been exchanged upon this topick, the Lay Commiſſioners ordered, that every one of the *Remonſtrants* ſhould be aſk'd ſingly, *Whether he would obey or no?* It was expected, they ſaid, 'That they ſhould anſwer plainly 'and categorically, with *yea* or *no*; it being reſolved that no further time for conſi- 'dering ſhould be allowed them; and they added, that ſince certain Gentlemen 'were appointed to repair to the *Hague*, to acquaint the Lords the States with 'their obſtinacy and diſobedience; they muſt therefore make ſhort with their bu- 'ſineſs, for the Gentlemen who were deputed thither, had no time to loſe.' This was repeated two or three times, in order, as was thought, to terrify the *Remonſtrants*. Their anſwer was in ſubſtance, *That they muſt take time to return an anſwer in writing to the Synodical reſolution and explanation.* Some of them deſired they might be allowed four hours at leaſt, together with copies of the aforeſaid Reſolution and Explanation. The Preſident *Bogerman* ſtrenuouſly inſiſted, on the

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other hand, That the *Remonſtrants* ſhould return a plain categorical anſwer, whether they would obey or not. But they adhering to their point, without returning any anſwer to what was aſked them, were ordered at length to withdraw. The *Remonſtrants* tell us, that the Preſident did his utmoſt to induce the Synod to reject their requeſt, and to grant them no further reſpite; but that the Lay Commiſſioners were for allowing them the copies and more time. This was ſo ungrateful to the Preſident, that he could not forbear ſaying: 'Since your Lordſhips think 'it fitting, I will be contented, and arm my ſelf with patience, but I fear your 'Lordſhips will only expoſe your authority to ſcorn and contempt.'

The Lay Commiſſioners agree to give the Remonſtrants *a Copy of the* Synodical Reſolution *and* Explanation; *at which the Preſident* Bogerman *is diſſatisfied.*

The *Remonſtrants* being thereupon called in again, were acquainted by the Preſident, that they were allowed till ſix o' clock (it was then about three, for ſo long this Seſſion had laſted) that they ſhould have the copies they deſired, and that they muſt ſet all their names, with a *yes* or *no*, under the ſaid Reſolution. Soon after, *Hermannus Faukelius*, one of the Aſſeſſors, brought the promis'd Copy to the lodgings of the *Remonſtrants*, together with a ſhort queſtion prepared by the Preſident, upon which, as he judged, the whole diſpute turned, telling them they might conſider it if they pleaſed, ſince he had no directions from the Synod to ſay any ſuch thing. The queſtion was as follows: 'Whether the *Remonſtrants* thought that 'they ought to be allowed ſuch a liberty in propoſing, explaining, and defending 'their opinions, and of attacking thoſe of others, which ſhould not be limited or 'circumſcribed by any laws or orders either of the Deputies of their High Mighteneſſes, or of the Synod; but only by what ſhould appear juſt and reaſonable 'to their own conſciences.' Whilſt this queſtion, which *Faukelius* would not truſt in the hands of the *Remonſtrants*, was copying out, *Pynakker* fell into diſcourſe with him, complaining of the ſeverity and unreaſonableneſs, as he thought, of the Synod, in urging them to return a peremptory *yea* or *no* upon a propoſal ſo diſagreeable as this, without allowing them a competent time for anſwering. *Faukelius* reply'd, that the *Remonſtrants* delayed this matter too much, and that the Commonwealth could not bear the charges which they put it to. The other anſwer'd: 'He that deſigns to build a houſe, ought to count the coſt beforehand; if the Land could 'not bear the neceſſary charges, it had been better the Synod had never been convocated. 'The Synod was bound to allow a juſt time for diſcuſſing ſo important and ſo perplexed 'a matter as was this Controverſy, and be eaſy under the expence of it.' *Faukelius* reply'd: 'The thing will not admit of delays.' *Pynakker:* 'Then you might 'have let the *Remonſtrants* ſtay at home.' *Faukelius:* 'They might indeed have 'been ſuffered to ſtay where they were, ſince the Synod would have been furniſhed 'with matter enough to condemn them out of their own books, but it was thought 'fit, for decency-ſake, and *ex abundanti*, to cite the *Remonſtrants* before them, leſt 'it ſhould ſeem as if they were condemned without being heard.' From which expreſſions *Pynakker* inferred, that the Synod only ſought to give a plauſible colour, and a form of juſtice to their proceedings. What *Poppius* ſays on this occaſion in his obſervations is remarkable, being to the following purpoſe: 'From that Reply 'it was eaſy to conclude, that the Synod would have been glad to have extricated 'themſelves from us, aiming at nothing elſe but the condemning us with more eaſe 'according to their own fancy out of our books; tho' we had often declared, that 'what had been printed and publiſhed did not concern us all; that we had more 'to ſay than what was to be found in our books; and that we were ready to enter 'into a conference with the Synod.'

Diſcourſe between Faukelius *and* Pynakker.

Seſſ. XLIII.

At ſix o' clock in the evening of the ſame day, it being the XLIIId Seſſion, the *Remonſtrants* appeared again before the Synod, praying, that they might be permitted to read the Anſwer which they had drawn up. The Preſident ordered them to deliver it to him, which they did immediately. At firſt he read it by himſelf, then he communicated it to his Aſſeſſors and Scribes, and at laſt to the Lay Commiſſioners. Then there was ſilence for the ſpace almoſt of half an hour. In the mean time, the Secretary *Heinſius* came to the Preſident *Bogerman*, and talked with him, and then returned to the Commiſſioners, carrying meſſages backwards and forwards ſeveral times. Then the Preſident ordered *Damman* the Scribe to read the Synodical Reſolution, and the Anſwer of the *Remonſtrants*. The Anſwer, as it is entered upon the books of the Synod, and ſigned by the Fifteen *Remonſtrants*, is as follows:

follows: 'In case the Synod will not allow us to subscribe this Resolution and Explanation, otherwise than with *yea* or *no*, then we answer simply, that we still adhere to what we gave under our hands in writing yesterday. But if we may be allowed to explain our meaning (which we cannot but look upon as our undoubted right) we answer briefly thus: **We will explain our doctrines fully and clearly upon every Article in writing, beginning with the Article of Election, and proceeding to that of Reprobation. We will defend our doctrines in the like manner, and refute the contrary opinions of the** Contraremonstrants, **and of those whom they hold to be orthodox, being plainly proposed in each Article. But in case it shall be thought that there is any defect in the explanation or defence, then will we likewise answer, by writing, to the questions which the worthy President shall propose to us; or, if the case will bear it, by word of mouth, by such among us whom we shall judge the best qualified for that purpose; and the rest shall immediately signify their opinions in few words. And to the end that the liberty we desire may not seem unlimited, we oblige ourselves to proceed upon such a foot as shall not relish in the least of an insolent licentiousness, in proposing, contesting, and cavilling at every thing, without cause and without edification. But to the end that the Treaty may not be spun out too far, the Lords Commissioners may determine the same. However, we hope, that agreeably to their justice, moderation, and prudence, they will be pleased to allow us a proper time to prepare our papers. We will likewise do our utmost that our method of treating may be grateful to the Synod.**

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The Answer of the Remonstrants *to that Part of the* Synodical Resolution *and* Explanation *which regarded the Liberty of treating.*

After the reading this paper, the President musing a little while with himself, stood up, and began to read it again with a show of great concern. The First Period, he said, was plain enough, but when he came to that clause in the Second Period, where it was said: *That they would likewise refute in every Article the opinions of those whom the* Contraremonstrants *held to be orthodox:* he stopt there, and with great warmth asked, as the *Remonstrants* relate it, *Pray whom do you mean by those Teachers that are esteemed* **orthodox** *by the* **Contraremonstrants?** *Episcopius* made answer, in the name of his Brethren, *That this was not a proper time to put such a question; but however, they would name those Teachers, when they came to enter upon the business it self.* This did not satisfy the President, he insisted upon the naming them immediately; but the more he prest for it, the more averse were the others to complying; for they thought they could discover, that he only endeavoured by urging them to name those Teachers, to animate and imbitter the Foreigners against them, as people that were minded to expose their greatest Doctors, to the end that there might be the less notice taken of their written answer. At last, observing that the *Remonstrants* would not be perswaded to name those Teachers, he burst out in a great passion with the following expressions: 'If you will not name them, I will. They are *Zwinglius*, *Bucer*, *Calvin*, *Beza*, *Marlorat*, *Martyr*, *Zanchy*, *Piscator*, *Perkins*, and *Whitacre*. Those venerable men; those brave Heroes; those noble Lights of the Church; those happy souls, whose memory is blessed both by God and Man. These are they whom you intend to expose.' The *Remonstrants* say, that the President thundered out this speech with so much earnestness, and in such a tone, that his countenance changed, his joints trembled, and his words had no coherence; insomuch that recovering himself, and finding that some of the Members were scandalized at it, he caused the *Remonstrants* to withdraw, and excusing himself to the Synod, laid the blame on them, and pray'd the Lay Commissioners and the Members to indulge him in his anger, since the remembrance of those good and holy men, whom the *Remonstrants* had so basely attacked with impure hands, had thus moved and disordered him. He further endeavoured to make the Synod sensible that the *Remonstrants* adhered to their resolutions out of obstinacy and perverseness; that they aimed at overthrowing and destroying the authority both of the States Deputies and of the Synod; that they were for changing the doctrine of the Church, and in short, for embroiling and procrastinating affairs. He likewise exhorted the Lay Commissioners to oppose the deceitful practices of those people, and oblige them to give a clear and categorical answer to the questions proposed. He was heard at the same time to say: 'That he did not question but the *Remonstrants* had a back, or some political support upon which they rely'd, and which had inspired them with so great boldness, but it would

A Question proposed by the President.

He falls into a Passion on their refusing to answer.

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The Advices of the Foreign Divines concerning the Behaviour of the Remonſtrants.

'ſoon appear what it was: *for it was impoſſible that God ſhould ſuffer the ardent* 'prayers of the Synod to paſs unheard.' He then aſked the Members round, what they thought of this Anſwer of the *Remonſtrants?* The *Engliſh* ſaid: They were quite weary of their proceedings; that their preſence was neither uſeful nor neceſſary to the Synod; and that ſince they would not own the Synod's authority, their doctrines might as well be judged by their books, in their abſence. The *Scottiſh* Divine *Balcanqual* ſaid: That he obſerved two parts in the Anſwer of the *Remonſtrants:* the firſt conſiſted of a Declaration of their adherence to their former refuſal, by which they ſhowed their obſtinacy; and of which indeed the Paſtors might complain, but none but the Government could remedy it. In the ſecond part he ſaid, there was ſomething which he approved, and ſomething that he condemned, and ſomething again of which he doubted, and knew not what to ſay concerning it. That which he approved, was, their readineſs to anſwer the Preſident's queſtions. What he diſliked was, their intention of cenſuring and refuting the doctrines of the *Contraremonſtrants* and others whom they eſteemed orthodox. And laſtly, what he doubted of, as not knowing what to make of it, was, that they did not decline receiving from the States Commiſſioners, the rules that related both to the time and manner of their treating with the Synod. However, that he agreed with his Brethren of *England*, that the abſence of the *Remonſtrants* needed not to obſtruct the deciſions of the Synod with reſpect to the Controverſies, ſince they had ſo many of their books in their hands.

Sculetus *declaims furiouſly againſt the* Remonſtrants.

Schultetus, who ſpoke in the name of the *Palatines*, declaimed furiouſly againſt the *Remonſtrants*, calling them obſtinate, inſolent, and impudent men. 'They were not worthy, *he ſaid*, that the Synod ſhould enter 'into any Treaty or Conference with them. They ought not to be deſired to aſſiſt 'in bringing the Synod to a Concluſion by their preſence, but rather to be caſt 'out of the Aſſembly as Mockers and Slanderers of thoſe holy ſouls that had done 'the Church ſuch great ſervice.' Nay, his paſſion tranſported him ſo far, that he burſt out in theſe expreſſions: 'We are, indeed, poor miſerable ſinners, who ſtand 'in need every hour, yea, every moment, of the help of the divine grace; but as 'for theſe people, I have not been able, ever ſince they came hither, to diſcover 'either in their actions, words, or countenance, the leaſt ſhow of piety. With 'what conſcience they act, appears plainly from hence, That notwithſtanding they 'have been ſo often called upon by the Preſident to name thoſe Divines, whom they 'ſo impudently cenſure, they would never do it. This is far from acting with a 'good conſcience. They ought therefore to be left to the judgment of God, and 'to the pleaſure of the higher powers, to the end they may deal with them as their 'inflexible temper deſerves.'

They of *Heſſe* and *Swiſſerland* were of opinion, that it was better to turn them out of the Synod, than to be troubled any longer with them; and the latter further adviſed, that they ſhould be treated as *Samuel Huberus* had been by thoſe of *Bern* above 30 years before, whom they expelled and baniſhed out of their Canton. But *Mayerus*, one of the Miniſters of *Baſel*, added, that they ought not to be ſuffered to depart of their own accord, but only by the order of thoſe by whom they were cited.

The Deputies of *Naſſaw* or *Wetteravia* thought it might not be amiſs once more to admoniſh them to anſwer peremptorily *yea* or *no*. *Deodatus* ſaid, in the name of thoſe of *Geneva:* 'That the doctrines of the *Remonſtrants* might be ſufficiently learned 'from the *Conference* at the *Hague*, and their books. Let them go then, *ſaid he*, as 'unworthy to appear any longer at the Synod. They were not, *he ſaid*, the firſt 'Inventors but the Defenders only of thoſe opinions, ſo that there was no difficulty 'in coming at the knowledge of their doctrines without them, and even againſt 'their will. But yet they ought not, *he ſaid*, to be immediately diſmiſſed, leſt 'upon their return to their friends, they ſhould load the Synod with freſh calumnies, and repreſent all their proceedings in the worſt ſenſe.

Matthias Martinius, who ſpoke on the part of thoſe of *Bremen*, was the only man that appeared inclinable to admit of the *Remonſtrants* anſwer, ſaying, 'That 'notwithſtanding that anſwer, which was ſo diſagreeable to many, the Synod 'might proceed to treat with them, provided thoſe meaſures were obſerved and 'practiſed which the *Remonſtrants* ſufficiently enough conſented to, in the ſecond 'part of their anſwer.'

Thoſe

Thoſe of *Embden* were of opinion, that they ought to diſmiſs the *Remonſtrants*, and to decide the Controverſy out of their books. AN° DOM° 1618.

Advices of the Inland Divines.

The Inland Divines, who were extreamly piqued at the *Remonſtrants* pretending to confute the doctrines of the *Contraremonſtrants*, ſhewed ſuch a prejudice and averſion to them, as much offended ſeveral of the Auditors, who declared, that they had never obſerved greater virulence and animoſity. They ſpoke of nothing but *caſting them out*, and thought that the Government was bound to puniſh them. *Eilardus Mehenius* Miniſter of *Harderwick*, ſaid, **That the** Remonſtrants **had no regard either to God, the Government, or the Church.** *Bouillet* the Miniſter of *Warnsfeld*, ſubjoined, *Theſe people formerly did all that lay in their power to hinder the calling of a Synod, and now they endeavour to bring the Synod to nothing.* *Jacobus Verheiden* Rector of the School at *Nimmegen*, and an Elder of the Church, did not ſcruple to ſay, **That the** Remonſtrants **were fenced with Boldneſs as with a Wall, and covered with Impudence as with a Shield.**

Thoſe who ſhall happen to read theſe things without partiality, may perhaps doubt whether Divines and Learned Men could be capable of falling into ſuch heats; and whether this account, which has been for the moſt part taken out of the writings of the *Remonſtrants*, can deſerve any credit. But the Reader will take notice of one thing, *viz.* that theſe and the like expreſſions were ſpoken in the hearing of all ſorts of people, both *Remonſtrants* and *Contraremonſtrants*; that indeed they were moſtly noted down by the former, as being the moſt concerned; but they were ſoon after printed and publiſhed; ſo that the latter had opportunities enough to have contradicted theſe accounts, in caſe they had contained any untruths; which, as far as I know, they never did.

We may even diſcover matters of the like nature, and divers footſteps of heats and partiality here and there, in the very Acts of the Synod; and particularly in the *Engliſh* Letters of *Hales* and *Balcanqual*, as has been partly ſhown in the preceding diſcourſe, and will yet more fully appear by the following, which will therefore add a further degree of credibility to what has been related.

The Remonſtrants *are ask'd, whether they will obey.*

Their Anſwers.

But to return: After two hours ſpent in collecting the votes of the Members, the *Remonſtrants* were called in again, and acquainted by the Preſident, that the Lords Commiſſioners had directed him to aſk them once more, whether they would purſue the method which the Synod had preſcribed for the approaching Treaty, and accordingly ſubmit to the Reſolution of the ſaid Commiſſioners and the Synod. And he required them to anſwer *yea* or *no*, without any further ſhuffling. *Epiſcopius* replied, 'That he could not obey that Reſolution any otherwiſe than in conformity to what he and the reſt had declared in their written anſwer the ſame day.' The Preſident earneſtly preſſed him to anſwer *yea* or *no*. But when he found that as often as he ſpoke, *Epiſcopius* ſtill returned the ſame anſwer, the Preſident of the Lay Commiſſioners cried out at laſt, *'Tis enough.* Then the Eccleſiaſtical Preſident put the ſame queſtion to each of the other *Remonſtrants*, and received the like anſwer from them all; to which *Niellius* added, 'One cannot anſwer all queſtions with a ſimple *yea* or *no*. If my Tutor *Rudolphus Goclenius* were here,' (that Gentleman was Profeſſor of Philoſophy at *Marpurg*, and deputed to the Synod as an Elder of the Church there, but happened to be out of the way at this time) 'he could acquaint you, how *Jacobus Andreas* maintaining that people might anſwer to every queſtion *yea* or *no*, found himſelf notably hampered by it at a certain time.'

A Deputation to the Hague, *to complain of their Diſobedience.*

The Remonſtrants *are again forbidden to leave the Town, and particularly to preach in any of the neighbouring Places.*

The Preſident of the States Commiſſioners obſerving that the *Remonſtrants* could not be brought any further, put an end to the debate by declaring at laſt, that ſome Gentlemen ſhould be diſpatched away to the *Hague*, to give the States an account of their diſobedience, and to ſee what their High Mightineſſes would be pleaſed to direct further, with reſpect to their perſons and affairs. Then he charged them for the third time, not to ſtir from *Dort* without leave, and forbad them particularly to preach in any of the neighbouring towns. Thus was this Seſſion concluded, which had laſted till ten at night.

The Deputation to the *Hague*, which was made the next day, conſiſted of the Heers *Henry van Eſſen*, *Hugo Muis van Holy*, and *John van Hemert*, (theſe were of the Lay Commiſſioners) to whom were added from among the Eccleſiaſticks,

An° Dom. 1618. the Aſſeſſor *Faukelius*, and *Damman* the Scribe; the former a Miniſter of *Middelburg*, the latter of *Zutphen*. This was very hard upon the *Remonſtrants*, that both Lay and Clergymen ſhould be ſent to the States-General from the Synod, to complain of their *Diſobedience*, (as it was then termed) and they at the ſame time forbidden to ſtir from the town, by which means they were hindered from deputing any of their own company, in order to juſtify themſelves to their Sovereigns.

Seſſ. XLIV.

The Profeſſor Polyander *makes an Oration in the Synod upon* Iſaiah lij. *v.* 7.

On the laſt day of this month and year, and the *forty fourth* Seſſion, the Profeſſor *Polyander* made a ſpeech or exhortation in *Latin* upon theſe words of the Prophet *Iſaiah*, *Chap.* lij. *v.* 7. *How beautiful upon the mountains are the feet of him that bringeth good tidings, that publiſheth peace.* For this ſpeech, which ſome thought to be very low and poor, the Profeſſor was highly thank'd by the Preſident in the name of the Synod; and at the ſame time he ſaid, *He did not doubt but the good Spirit of God reſted upon the Synod, particularly for this reaſon, becauſe there had been lately ſo many learned and pious ſermons made there.* He added further, **That he was amazed that the** Remonſtrants **had not been prevailed upon, by ſuch various manifeſtations of the Preſence of God in that Aſſembly, to expect ſome good and holy thing from the National Synod.** But the *Remonſtrants*, on the other hand, ſaid, *They were yet more amazed, that they had never been called nor invited by the Synod, to come and hear ſuch Speeches and Exhortations.*

The End of the Thirty fifth Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK XXXVI.

MATTERS being in this condition, the cited *Remonſtrants* writ to their truſty friends among the Clergy, particularly to *Uitenbogart*, then at *Antwerp*, and others, an account of all that had befallen them in the Synod. From *Uitenbogart* they received the following Anſwer, dated the 2d of *January*, 1619. which, on account of ſeveral remarkable obſervations contained in it, I have thought proper to inſert in this place. It runs thus: Anno Dom. 1619.

Grace and Peace through Jeſus Chriſt.

Reverend, Learned, Pious and Prudent Brethren in the Lord Jeſus Chriſt.

A Letter of Uitenbogart *to the* cited Remonſtrants.

'THE Letter of your Reverences has yielded me a particular pleaſure, not 'only on account of the great affection which I diſcover in it towards my 'own perſon, (whilſt I perceive that I, who am pining away in this place, and 'am in a manner dead to the world, ſtill live in your hearts) but chiefly on ac- 'count of the Chriſtian unanimity which I obſerve to reign amongſt you, for the 'defence of Chriſt's cauſe, together with your noble Courage and Conſtancy in 'the promoting it; inſomuch that I can hardly wiſh for more in this matter. For 'which cauſe I bend my knees to God the Father of our Lord Jeſus Chriſt, thank- 'ing him from the very bottom of my heart, and praying that he would confirm 'you more and more by his Holy Spirit, and endue you with ſufficient ſtrength 'from above, for the perfecting ſo holy, pious, and neceſſary a work. That which 'we formerly conſidered and diſcourſed of ſo often among ourſelves, you now 'actually experience, touching (as it were with your fingers what we ſaw afar off 'as if it had been near; I mean, the miſerable ſtate of *Chriſtianity*, even among '*Proteſtants* themſelves, together with the little hopes which appeared, that their 'misfortunes would be remedied in ſuch an Aſſembly as that of *Dort*, (tho' it has 'met with no obſtruction from us, as has been falſely reported) by reaſon of the 'little love for Truth which ſhows itſelf everywhere; men's paſſions being riſen 'to ſo high a pitch, that there remains no room, not only for Chriſtian com- 'paſſion, but even for Juſtice and Equity, tho' great pretences are made to both, 'and falſe colours borrowed, to the end that the dim-ſighted may be amuſed by

'things

AN° DOM. 1619.

'things which thoſe who ſee clearly, will eaſily detect. Who have cauſed the 'words *Sancta & Venerabilis Synodus*, to ring in mens ears ſo much as thoſe who 'have trampled moſt on the neck of Truth? They ſwear indeed to treat of 'all matters conformably to the Word of God, when at the ſame time they 'come fully inſtructed with the orders of their principals, which they are ob-'liged to follow, and bring that interpretation of God's Word in their pockets, 'to which they are reſolved to oblige all others to ſubmit, but neglect to bring 'with them that impartial temper of mind, ſo neceſſary for hearing the opi-'nions of others, and for judging and conſidering whether the latter may not ap-'proach yet nearer to Scripture than their own; that temper of mind, which in 'caſe there happen to be equal difficulties, or equal probabilities on each ſide, will 'incline men to leave the matter *in medio*, till God ſhall think fit in his due time to 'reveal it; and in the mean while, to go on hand in hand, in ſuch other matters 'wherein they agree, and ſincerely to maintain fraternal love and peace. Theſe 'things will not go down with nominal Chriſtians, the conſequences whereof are, '*Firſt*, Their ſplitting into furious Sects and Parties, who reciprocally fall to con-'demning one another, which uſually ends in Bloody Perſecutions. *Secondly*, Their 'falling into no leſs than Atheiſtical Impiety. *Thirdly*, Into Shame and Contempt, 'even thoſe who thro' the light of the Truth, which ſhines in the midſt of them, 'might otherwiſe draw the whole world to them, and ſubdue it to the Scepter of 'Chriſt alone. Many indeed are not aware of this, but God has not only ſhown it 'to us, but has likewiſe granted us the grace and will to manifeſt it, where and 'however it becomes us, according to the duty of our office, and in diſcharge 'of our conſciences, and to try whether men will know the day of their viſitati-'on, and mind the things that tend to the peace of *Jeruſalem*. This have we done, 'in and to our Country, wherever any degree of liberty ſeemed to remain; we 'have declared it to them, who on account of their offices, were obliged to take 'notice of it; we have done it, yet without condemning that which we well 'knew to be contrary to the Word of God, leſt by a premature Condemnation 'we ſhould have fallen into the ſame evil, againſt which we were ſeeking a reme-'dy. And what is there that we have not been forced to hear and to ſuffer on this 'account? I myſelf know it but too well, and ſo do each of you in your ſeveral 'capacities. What was the event? *Babylon* would not be healed, chooſing rather 'to trample on, and confound all Laws and Rights, ſacred, civil, and natural, 'than once to lend a kind and willing ear to thoſe who earneſtly ſought the wel-'fare of *Sion*; treating them as Hereticks that ought to be excommunicated, and 'as faithleſs Citizens, who deſerved to be ſent into a miſerable baniſhment, counting 'it a favour to let them live. The ſame ſpirit therefore, which at *Rome* tyrannizes 'under one ſort of maſk, and in other places under another, would fain be domi-'neering here under this diſguiſe, and be ſole maſter, to the end that *Iſrael may 'dwell alone*, as they expreſs it in their Church's complaints. **If you were to ſit 'here**, ſaid the Preſident, **we ſhould be obliged to quit the pit.** But *Deo aliter viſum*: **God hath been pleaſed to order it quite otherwiſe.** Is not this a fine Speech? 'And why? Becauſe they have the power on their ſide, and are the ſtrongeſt. '*Had I ſuch an advantage*, ſaid the Count of *Solms* one time to me, *I ſhould wiſh 'for no more to become the Monarch of the Univerſe*; *for* (continued he) *where 'God gives the power, he alſo gives the right.* **Sic Jus in Armis.** If this muſt 'be a rule in politicks, I ſhall acquieſce, for the world will go its own way. 'Tis almoſt the ſame thing to me, whether I have one or more Sovereigns; and among 'the many, whether this or that man governs: If I live under them, I will obey 'them as a Burgher, without being much concerned, whether they came in at the 'door, or at the top of the houſe. *Mihi hic facile legitimum quod aliquam juris habet ſpeciem: In ſuch matters I am eaſily perſwaded to think that juſt, which has 'any appearance of juſtice.* But in the Church of God, *quæ columna & firmamentum veritatis eſt*; *which is the pillar and ground of Truth*; to ſee the like is 'ſo monſtrous, that when I obſerve it, I dare not ſtay an hour in any ſuch Society, 'but rather imitate the Fool, who when he ſaw his Maſter kiſſing the Pope's Foot, 'ran out of the room as faſt as he could, for fear they ſhould oblige him to kiſs 'ſomething that was more unſeemly. The *Scout* needs not aſk whether you will 'have Souldiers quartered on you; for he knows well enough in his own heart

'(as was rightly reply'd to him) that you have neither the will nor the power to prevent it; but 'tis likely his Worſhip imitated the practice of thoſe, with whom being ſhipp'd, he was bound to finiſh his voyage. We will not contend about this buſineſs; **Let them freely ingroſs all the World, if they will but leave Heaven to us.** But that they ſhould pretend to ſhut the door againſt Truth, by hindering a free inquiry into it, and forcing every man to ſubmit his underſtanding to their's, is intolerable. And altho' I could agree with them in *Specialibus*, or particular matters; yet I ſhould think, that if thoſe *Specialia* depended, or were founded upon that *Generale Intentum*, or General View and Deſign, there would be the Kingdom of *Antichriſt*. It is much more eaſy to bear with a groſs error in any one who brings with him a mind diſpoſed to hearken to the Meaning of God, than with the plaineſt truths of another, who aims at impoſing his own ſenſe upon his neighbour. For he that poſſeſſes the Truth after this manner, has obtained her by meer chance or accident, not by a lawful and rightful poſſeſſion, reſulting from the Divine Gift, by means of a regular inveſtigation; ſuch a man poſſeſſes her, but not as ſtanding on her own foundation, but on a ſtrange and borrowed one, which is ſo contrary to her genius, that ſhe will never continue where ſhe is thus impriſoned, but extricating her ſelf from thence, will betake herſelf to ſome free country; where, as in a fair field, ſhe can be at liberty to make uſe of her own weapons. An° Dom. 1619.

'God has inſpired you, my Brethren, with ſuch noble ſentiments as theſe; and truth reigns now among you in full force and vigour; your adverſaries enjoying no more than a ſhadow of it. Do not ſuffer yourſelves to be robbed of her, but hold her faſt; contend ſtoutly for her, as you have done, and in ſuch a manner, that they may be made ſenſible you do not fear with their fear. Put it freely upon the foot of breaking with them; for it muſt come to that at laſt. But firſt ſet the light of Truth before their face and eyes, how unwilling ſoever they may be to ſee it, tho' it were only for a witneſs againſt them; the Lord has called you for that purpoſe. They have extorted from you your full explanation of all matters, doubtleſs thro' the viſible direction of God, to their own confuſion. If I conjecture right, they have now all before them: the State of the *Five Articles*; the Obſervations upon the *Confeſſion* and *Catechiſm*, and the Explanation of the *Articles* of *Delft*, cannot be unknown to them. If you could have avoided proceeding thus far before ſuch Judges, poſſibly that had been beſt; but ſince you have been dragg'd thither, as by the hair of the head, make them ſenſible that your Sword of the Spirit cuts deep, and is mighty. (*Heb.* iv.) *Son of man, I have ſent thee to a rebellious houſe; therefore whether they will hear, or whether they will forbear*, &c. Look not at the event, but conſider your own duty: the latter is what you are to do; the former you muſt recommend to God. It will tend to the honour of you, not only with all good men here (I ſpeak to you all, and particularly to you; Doctor *Epiſcopius*, who are our *Aaron*; every body is amazed at your behaviour; you have acquired great praiſe with numberleſs People, and even from your adverſaries themſelves at *Dort* and elſewhere, as I am fully ſatisfy'd) but eſpecially with God at the day of our Lord *Jeſus Chriſt*. The eyes of all the world are upon you, my Brethren; and eſpecially *Chriſt* and his Holy Angels look down upon you; behave manfully in the Lord, even as you do; and particularly preſerve unanimity among yourſelves, without forſaking each other, being aſſured that you are to expect nothing from thoſe People (if contrary to your conſciences you ſhould ſubmit to them) but contempt on their part, and afterwards, on your own, a too late repentance and remorſe.

'Tho' the ſcruples of every one among you may not be juſt the ſame, nor extend to equal lengths, yet all of you agree in this one point: **That this Sectarian Magiſterialneſs and domineering in the Houſe of the Lord, conſiſting in a peremptory Deciſion of all Controverſies, and Condemnation of contrary Doctrines, is blame-worthy, and ought to be withſtood.** It ought likewiſe to be a rule to us all, *viz. That we who hold the Foundation*, Jeſus Chriſt, *in the Doctrine of Truth, which is according to godlineſs, ſhould alſo ſuffer others to enjoy the ſame liberty which we deſire for ourſelves with moderation, and for edification.* Having done your duty ſufficiently, ſhake off the duſt from your feet, and depart out of *Babylon*, that ye may not be involved in her plagues, which are at

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'hand. Pardon me, my Brethren, for writing thus freely to you, juſt as if I took 'upon me to teach thoſe by whom I ought rather to be taught, and from whom 'I have yet many leſſons to learn; but this is not my deſign; my heart is moved 'by your ſufferings, which makes me give vent to theſe undigeſted things. The 'rage and fury of the world, which, for cauſes not unknown to you, has been ex-'cited againſt me; and which, as I am informed, rages yet more fiercely every 'day, together with the good counſel which your Reverences have given me, hinder 'me, to my grief, from appearing among you; not that I think ſo well of myſelf, 'as to imagine I ſhould be capable of giving you any aſſiſtance (the will indeed is 'good, but the power is wanting) but becauſe I ſhould receive a particular pleaſure 'in obſerving how noble a defence you make. This is certain; you ſting many 'hearts there, you touch many conſciences, you captivate the minds of many. The 'centurion, who aſſiſted at our Saviour's Crucifixion, was forced to ſtrike upon his 'breaſt, and to own that he was the Son of God. Thus many of thoſe who are 'now your adverſaries, when they return home, will carry that with them, which 'they will be glad to hide, but ſhall not be able. What you ſow will ſpring up; 'go on then, in the name of God, and let the good end crown the good work. I 'ſee that the Lord is with you. *The Myſtery of Iniquity* muſt be revealed. You 'are his mouth in ſome ſenſe, by which it muſt be brought about. Praiſe God 'for the honour he does you, in making uſe of you upon ſo famous a Theatre, 'for Heralds and Promulgators of his Divine Truth. The firſt attack is the ſharpeſt. 'You are now accuſtom'd to mens faces. Their actions ſhow that they are diveſted of 'arguments. Your Preſident's ſweet expreſſions about the *comfortable Doctrine of 'Election*, and his maintaining that we might leave the matter there, without ſpeak-'ing much about *Reprobation*, betray a diſtruſt of his cauſe. Fall upon that to-'pick, and compel them to come in, or to call in force to their aid; you will get 'the better of them either way. Take no care for the conſequence; if you be caſt 'out, God will extricate you out of your difficulties. Do your duty, and diſ-'charge your conſciences with prudence, preſerving always the reſpect and deference 'which is due to thoſe whom God has ſet over you, *uſque ad Aras*, but *non ultra*. 'To continue in their Society as we have done, would be intolerable. We have 'often ſaid it, and now we muſt ſhow it in effect.

'But it is time for me to break off. You go on ſo well, that you want no ſpur 'from me. Excuſe this however, for 'tis a pleaſure to converſe with you. If 'what I ſay be trifling or unneceſſary, let it paſs for nothing; but do not therefore 'ceaſe to do well. My mouth is open, my heart is much enlarged towards you. I 'am comforted with your comfort, and I ſhare in the bearing of your oppreſſion. 'I thank you, dear Brethren, from the bottom of my heart, for having been ſo 'kind amidſt the hurry of ſuch preſſing affairs, as to take the trouble of writing to 'me. The Lord reward you for it. It fills my very Soul with joy, and is no little 'eaſe to the weight of my Croſs, eſpecially ſince I thereby learn your good reſolu-'tion and courage in adhering to the good cauſe. I dare not preſs your Reverences 'to write any more to me, it would be importuning you too much. However, 'five or ſix lines would be a very grateful alms to me, if it might ſtand with your 'convenience. Matters come to a Criſis, and they will be forced either to proceed 'to a conference, or elſe to a ſentence. Let them chuſe which they will, truth will 'at length prevail, thro' your acceptable Miniſtry in *Chriſt Jeſus*. Contend man-'fully; I am upon the mountain, nor ſhall my hands be heavy whilſt the weakneſs 'of my arm is ſupported by the ſpirit of prayer. If your Reverences deſire any 'thing further from me, I am devoted to the ſervice of you all, according to my 'poor abilities. I ſalute you all moſt heartily, you Dr. *Epiſcopius*, *Poppius*, *Corvinus*, '*Barlæus*, *Leo*, *Goſuinus*, *Matthiſius*, *Dwinglo*, *Sapma*, *Pynakker*, *Iſaacus*, *Nera-'nus*, *Niellius*, *Hollingerus*, *Theophilus*, *Cupus*, *Veſekius*, and whatever other faith-'ful aſſiſtant is among you; beſeeching God to enable you more and more to per-'form his holy Will, to the overcoming of the world, and the Prince of it, in cer-'tain expectation of the exceeding glorious recompence at the revelation of *Jeſus 'Chriſt*. In the mean time, be mindful in your Prayers, and upon other occaſions of

Your ancient Fellow-Servant in the Lord, now very weak in Body, tho', as far as he can obſerve, not unto Death.

From *Antwerp*, *Jan.* 2d, 1619. JOANNES UITENBOGART.

In

At the XLVth Seſſion, which was the ſecond day of the new year, the Preſident briefly related what had been tranſacted ſome days before with the *Remonſtrants*, and what had been the effect of the deputation to the States at the *Hague*, adding, that the Acts could not be read the laſt week, becauſe one of the Scribes, who attended the Deputies, had taken a great part of them with him, in order to inform their High Mightineſſes of all that had paſs'd. After which he exhorted the Members of the Synod to prepare their ſcruples or objections upon the head of doctrine; to extract from the books of the *Remonſtrants* whatever went beyond the *Five Articles*, and for the ſame purpoſe carefully to obſerve the *Theſes* or Diſputations of the Profeſſor *Epiſcopius*, which were lately printed. *Feſtus Hommius*, who had publiſhed thoſe *Theſes* from a certain copy which he had procured, ſaid, that now no body in the Synod needed to queſtion, whether this was the Profeſſor's own work, and that they might freely rely upon it: Yet *Epiſcopius* had dared to ſay, but a few days before in publick print, that he had been wrong'd by the publiſhing of that piece, whether it was by negligence, or purpoſely. And tho' *Feſtus* boaſted that he had acted *bona fide*, yet the *Remonſtrants* ſay, he could not be ignorant, that the copy which he had made uſe of, ſwarmed with faults; that there were whole ſentences in it, of which no proper ſenſe could be made, or in which there were things diametrically oppoſite to the opinion of the Author, and which contained what was falſe, or at leaſt what was capable of miſconſtruction. The Preſident likewiſe exhorted the *South-Holland* Brethren to write an account of the controverſy, and of the cauſes of the ſeparation. There was alſo ſome diſcourſe about reforming the Univerſities and the Colleges of Divinity; upon which occaſion, certain Articles that had been drawn up in the laſt Synod of *Delft* (and which we ſhall mention hereafter) were read. All the Members were intreated ſeriouſly to attend to this weighty matter, to the end that the Synod might in due time lay their advices before the States, and that ſuch order might be taken as ſhould prevent any new difficulties. Then would both Church and State reap good fruit from thoſe Seminaries.

AN° DOM. 1619. Seſſion XLV.

A Propoſal of the Preſident relating to the Points of Doctrine, beſides the Five Points.

At this Seſſion there was a Letter read from the Magiſtrates of the Town of *Bommel*, in which they deſired that their Miniſter *Henricus Leo* might return home againſt the approaching *Chriſtmas*, O. S. in order to preach and celebrate the Lord's Supper at that time, foraſmuch as they had no other Miniſter, and were not well ſatisfy'd with thoſe of the Claſſis. This their deſire was rejected, and *Leo* was ordered together with the reſt of the *Remonſtrants*, not to ſtir from *Dort*. At the end of this Seſſion the Preſident declared, that in the afternoon there would only be a particular Meeting or Committee, in order to copy out the *Remonſtrants* Objections and Remarks upon the *Confeſſion* and *Catechiſm*, to the end that the Members might conſider them; and that in caſe the Deputies did not return in the mean time from the *Hague*, then they would continue writing the following day till noon. The *Remonſtrants* made uſe of the ſame to draw up a certain writing; the deſign of which was to prove, that the buſineſs in diſpute between them and the Synod was a matter of conſcience, and that it was not in their power to comply in that particular. And the next day, when they heard the Lay Commiſſioners were returned from the *Hague*, they waited on them with it, who read it before they went to the Synod. The Anſwer which they gave to the *Remonſtrants* was, *That this Paper had nothing new in it, and that they ought not to continue inſiſting ſo obſtinately upon their liberty, The States*, they ſaid, *had come to a reſolution upon their Petition; according to which they muſt regulate their conduct.*

A Committee ſits in order to copy out the Remarks or Objections of the Remonſtrants.

The Remonſtrants *preſent a Paper to the* Lay Commiſſioners, *concerning the importance of their Diſpute with the Synod.*

On the ſame day, which was the 3d of *January*, and the XLVIth Seſſion, the cited Perſons were called in again. The Preſident obſerving that two of them were wanting, aſked whether they were all there? The anſwer was, that *Iſaacus Fredericus* was gone to *Utrecht* on account of his ſick Child, by leave from the Heer *Muis* the Scout of *Dort*; and that *Leo* had received no notice from the Meſſenger of the Synod, neither did they know where he was, he having changed his lodging. Then they ſent to inquire after him, but having waited for him a while, *Martinius Gregorius*, one of the Lay Commiſſioners opened the Seſſion, and gave an account of the occaſion of the above-mentioned Reſolution of the States. Then he read it firſt in *Dutch*, and afterwards, for the ſake of the Foreigners, in the *Latin* Tongue. The Contents of it were:

Seſſ. XLVI.

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A Resolution of the States-General *relating to the Transactions of the Synod with the* cited Remonstrants.

'That the Lords the States having heard the report of the Civil and Ecclesiastical Deputies, did approve of all the Decrees that had been hitherto made and published, as well by the Civil as Ecclesiastical Members of the National Synod concerning the business of the Remonstrants; and they the said Lords the States declared, that the Remonstrants were bound to submit to the said Decrees, as they were also required to do to the like Decrees for the future. To this they were to be exhorted in the most effectual manner; for otherwise if they persevered in their disobedience, not only the censures of the Church, but also those of the State or Civil Government should be inflicted on them, in the same manner as it was usual to proceed against such as were violators of the publick authority. But in case the cited Remonstrants should proceed in the same disobedience, then it was the pleasure of the States that their opinions, as delivered in their Explanations, whether by word of mouth or writing, as well in this National, as in Provincial Synods formerly held, should be inquired into, weighed, judged and determined, according to the Word of God; and in all cases the said cited Remonstrants were required to remain in the Town, and not to stir from thence without express leave in writing from the Lay Commissioners. 'And in the mean time they should, as often as required, answer sincerely, clearly, and 'without evasions, and declare their meaning plainly and categorically in their Re-'plies to such Questions as the Synod should ask them, agreeably to the orders 'of the Lay Commissioners, whether by word of mouth, or in writing.

This resolution, which was taken by the States at the *Hague*, the 1st of *January*, in the presence, and by the advice of the Prince of *Orange*, and Count *William Lewis* of *Nassaw*, Stadtholder of *Freesland*, having been read to the *Remonstrants* by the President of the Lay Commissioners, *Bogerman* the Ecclesiastical President began anew to propose his Questions to every one of them, man by man, saying, 'We have not yet been able to come to the point; but now I hope we shall make 'a beginning. I lately put a question to you in vain, which you will be pleased 'to answer at this time. I ask you therefore, whether you acknowledge the *Five* '*Articles* that were defended at the *conference* at the *Hague*, for your own, and 'particularly the *First Article*?' And thereupon he ordered the *First Article* to be read. *Episcopius* reply'd, *Possibly that may not be necessary; let me only put in a word.* The President insisted however upon reading the Article; and when it was done, he asked what answer *Episcopius* gave to his question? The Professor having begun to reply, the Lay President ordered, that he should pronounce it so leasurely, as that somebody might be able to write it after him. He did it accordingly in the terms following: *After having considered the whole matter in the fear of the Lord, and poured out my fervent prayers to God, I cannot prevail upon my conscience to engage in any other manner of treating, than such as we declared in our last answer.* When he had spoken, *Corvinus*, *Dwinglo*, *Niellius*, *Pynakker*, *Matthisius*, *Gosuinus*, *Rykwart*, *Sapma*, and *Vesekius* declared themselves of the same opinion as *Episcopius*. *Hollingerus* caused the following words to be writ down: 'I say, that I cannot de-'part from the answer which all of us delivered last *Saturday*; neither can I sub-'mit to this order, nor proceed in this method, which I foresee will most certainly 'tend to the oppressing and overturning the good cause, and the truth that we con-'fess; I say, I cannot comply without grievously wounding my own conscience, 'provoking God to anger, and giving such offence to the Church of *Christ*, and to 'great numbers of his pious servants as I can never atone for: I shall therefore fol-'low the example of my Saviour, I will hold my peace, and recommend the 'whole event to him, who will come one day *to judge both the quick and the dead.*' The Counsellor *Martinius* asked him, whether he did not say this out of the violence of passion? He made answer, *I speak it calmly and deliberately, having considered and premeditated it some time before; I cannot say that the words were just the same, but my meaning was.*

The President Bogerman *begins again to examine the* Remonstrants.

The Answers of Episcopius *and some others of the* Remonstrants.

Poppius caused the following answer to be taken from his mouth: 'With all due 'respect to the higher Powers I reply, That having fervently and frequently invocated 'the most holy Name of God, and seriously weighed the whole matter in my mind, 'I find that I cannot depart from our last answer, with relation to which we have 'this day represented our reasons to the Lords Commissioners, which reasons have 'satisfy'd my conscience; and I am perswaded, that what I do is well-pleasing to 'God, and my Saviour Christ.'

Neranus

Neranus referred himſelf to the Anſwer made the laſt *Saturday*, and the reaſons which he and the reſt of his Brethren had given in the morning to the Lords Commiſſioners. AN° DOM. 1619.

The Preſident *Bogerman* ſeeing he could get nothing more from the *Remonſtrants* this way, took another method, and ſaid, 'Since you decline anſwering, I myſelf 'will declare your Doctrines: You hold the *Five Articles*; you have already 'owned it in your letter to the Foreigners, as likewiſe in the ſecond Paper which 'you preſented to the Synod. I therefore aſk you in the next place,

The Preſident's ſecond Queſtion.

'Whether you maintain, that the Decree of ſaving thoſe who perſevere in Faith 'is the whole Decree of Predeſtination to Salvation, **and that no other kind of Pre-'deſtination is revealed in the Goſpel, and that this is the foundation of Salva-'tion, and of the aſſurance thereof?'**

Epiſcopius replied, *I adhere to my anſwer:* ſo ſaid moſt of the others. *Poppius* added, 'Since the Synod has no regard to my Conſcience, I can't expect to be bet-'ter inſtructed by them in the Truth. Therefore I don't think it proper to return 'an anſwer to this queſtion.' Then the Preſident cauſed the Scribe *Damman* to read three or four paſſages out of the *Conference* of the *Hague*, and out of *Corvinus* his book againſt *Tilenus*, and from thence concluded, that the *Remonſtrants* maintained no other Decree of *Election* beſides that which was mentioned juſt before.

The Anſwers of Epiſcopius *and* Poppius.

Then he put a third queſtion, *viz.* **'Whether or no they held, that in the Decree 'of Predeſtination there was barely contained the Election of the qualifications of 'thoſe that were to be ſaved, or the ordaining of Faith as a condition upon which 'Salvation was to be beſtowed; or that it was only an ordaining of the Qualifica-'tions with which they who ſhould be ſaved, ought to be endowed?'** He further aſk'd, 'Whether what the *Remonſtrants* aſſerted concerning God's electing men on 'account of Faith foreſeen, did not much rather import an Election of Faith than 'of Perſons; ſince the Perſons were elected purely on account of that qualification? *Epiſcopius* adhered to his former anſwer. *Poppius* added, 'Since I am not allowed 'to diſcharge my Conſcience by defending Truth, and refuting Error, I had better 'hold my peace, than by ſpeaking prejudice the Truth and our good Cauſe.' *Corvinus*, *Dwinglo*, *Niellius*, *Goſvinus*, *Pynakker*, *Rykwart*, and *Veſekius*, adhered likewiſe to their former anſwers. *Matthiſius* and *Sapma* referred to the anſwer of *Poppius*. *Hollingerus* ſaid, 'I declare that by this way of proceeding, force and 'violence is offered to our Conſciences and to Truth, as appears by the Paper which 'we preſented this day to the Lords Commiſſioners.' *Neranus* anſwered, 'In caſe 'we may be allowed to treat about the doctrine of *Reprobation*, and the opinions 'of the *Contraremonſtrants* relating to it, as far as our own Conſciences and the 'edification of our Churches ſhall require, and may be aſſured beforehand of ſuch 'liberty, I ſhall freely anſwer to theſe Queſtions; but if this be not granted, I 'chuſe rather to be ſilent.' Then the Counſellor *Martinus Gregorius*, who happened to be the Preſident of the Lay Commiſſioners at that time, interpoſed, and ſaid, 'Since the *Remonſtrants* have ſo often referred to a certain Paper which they 'preſented to us this morning, and lay ſo great a ſtreſs upon it, we will have it 'read to the Synod, that they may know what ſort of a thing it is.' And at the ſame time he ordered the Secretary *Heinſius* to read it. The *Remonſtrants* tell us, that the Secretary ran it over ſo faſt, and mumbled it in ſuch a manner, as if he had a mind it ſhould not be heard or underſtood, and that there was no more notice taken of it by the Synod, than if it had never been read.

The Preſident's third Queſtion.

The Anſwers of Epiſcopius *and other* Remonſtrants.

In this Paper they maintained, firſt, from the Law of Nature, that the thing they inſiſted upon in oppoſition to the Synod, with reſpect to the liberty they deſired, was a matter of Conſcience. Then they endeavoured to ſhow from many Texts of Scripture, how unreaſonable it was that the Synod, moſt part of whom they look'd upon as their adverſaries, ſhould preſcribe rules and bounds to them by which they were to defend the Truth, and to refute the contrary Errors. 'For by this means, *they ſaid*, it would be eaſy for the *Contraremonſtrants* to get 'the better, if they took upon them to preſcribe to the *Remonſtrants* how far they 'ſhould oppoſe the *Contraremonſtrant* opinions. It was, *they ſaid*, inconſiſtent 'with the office of a good Miniſter, to receive ſuch Laws to the prejudice of Truth. 'The Prophets, the Lord Chriſt, and the Apoſtles, would never ſuffer themſelves

Contents of the Paper deſigned to prove that the Diſpute of the Remonſtrants *with the Synod was very important, or a matter of Conſcience.*

'to

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'to be so shackled, as to proceed no further in refuting Error than what their adversaries allowed to be proper.' *They further maintained*, 'That even the States 'themselves had no right to prescribe such Laws to them as should burden their 'Consciences. They were therefore resolved rather to suffer the greatest extremities, than to ruin their cause by such a way of proceeding.'

After this had been read, the Lay Commissioners gave the Synod an account of what answer they had returned the *Remonstrants* thereupon, how they had contradicted their reasons, and referred them to the resolution of the States-General, exhorting them once more to comply with it.

The President's fourth Question.

Then *Bogerman* addressed himself again to the *Remonstrants* with a fourth Question, which he thus proposed, '**Since they had asserted in the Articles which they 'presented, that it never was the purpose of God to elect any one to life eternal 'without respect to a previous obedience, and had from thence concluded, that God 'had elected men to life eternal with a view to previous obedience**; he therefore 'ask'd them, **what they meant by** Obedience?'

The Answers.

Episcopius answered as before, *That he saw no reason for receding from his former answer; and therefore that he adhered to it.* Upon which *Bogerman* burst out into these expressions, 'Look to it, look to it, Brethren, how you may answer it 'to that God who will not be mock'd. You have been charg'd, you have been 'requir'd and commanded to declare your opinions, but you have refus'd. Consider that God sees this, and will judge it.' *Episcopius* answered, 'Had I not God 'before my eyes, I should not act as I do.' Then the President ask'd the rest in like manner. *Corvinus* adhered to his first answer, and begg'd that they would not call in question the sincerity of himself and his associates. *Poppius* said, 'I find 'no where in Scripture that the Pastors of the Church, whether singly or collectively, had ever any such Authority given to them over their Brethren, as the 'Synod assumes to itself over us. We have declared that what has been required 'of us is a case of conscience; and the reasons we gave, have been read. Let them 'be answered, and us convinced, otherwise 'tis better we should hold our peace.'

Discourse between the President and Poppius.

To him the President replied, 'Have you never read it? Does not the Word of 'God ascribe such an Authority to the Church? All Christendom knows that in 'the holy Scriptures a power is given to Ministers to inquire into the Doctrines of 'their Fellow-Ministers, and that there must be Overseers in the Church of God, 'to judge of the Doctrine and Manners of the Clergy. Will you then destroy all 'Church discipline, tho' instituted by Christ and his Apostles, and banish it out of 'the Church?' *Poppius* answered, 'No, by no means; but this I maintain, that 'if any thing be imposed upon a man, and he appeals to his Conscience against it, 'he ought to be no further pressed, at least not till he be better instructed, and his 'scruples removed. Bare Authority and rigid Commands can never satisfy a man's 'Conscience. Wherefore I pity this Synod, and am grieved upon their account, 'because they treat us in so unjustifiable a manner. I say this in the sincerity of 'my heart, and beg that you would not treat us thus.' *The President:* 'Answer 'the Question.' *Poppius:* 'We have answered already, and delivered the reasons 'of our refusal. Let the Higher Powers judge of it; let the whole world judge, 'yea, let God himself be Judge between us!' The President said, this was a magisterial way of talking, and savoured of Pride and Insolence: but *Poppius* protested, that it proceeded from a humble spirit. Then the President began again to say, that the Clergy had Authority over their Fellow-Ministers, in order to examine and inquire into Truth: *But not*, said the other, *to lord it over their Consciences.* The President returned: 'You *Remonstrants* make as bold as you please 'with the Resolutions of the States, and of the Synod, but will not suffer the same 'freedom to be used with you, or your proceedings. Your Consciences ought to 'have been satisfied long since. The Resolution of the Synod allows you liberty 'enough. Nay, you are permitted not only to defend your own Doctrines, but 'likewise to combat those of your Antagonists, yet with just limitations and restrictions. The Synod itself is bound by its laws. It is by no means just that 'you should refuse to follow the orders of the Higher Powers, for the sake of your 'own humours and fancies. Nothing unreasonable has been hitherto exacted of 'you. It would better become you to suspend these your complaints, till some'thing of that nature were offered you. Can't you wait till we give you cause to

'complain? If what you now preſs for, is only by way of precaution, what do 'you leſs, than charge the Synod with an intention of preſcribing unjuſt terms and 'conditions?' *Poppius* made anſwer: 'I have offered reaſons, of which I am con-'tent that Poſterity ſhould judge.' The Preſident ſaid further in this diſpute between him and *Poppius*, 'How often have you been aſſured, that the Synod intends 'you no harm, and that you ought to entertain better thoughts, and to expect 'every thing that is juſt and good from ſo venerable a Body? But if you will not 'wait for it, or if you do not expect any information from the Synod in the buſi-'neſs of Truth, what do you here any longer? What induces you to come before 'us?' *Poppius* ſaid, 'We did not come of our own accord, but were cited hither; 'and it is well known that we are not at liberty to depart when we think fit; there-'fore we muſt have patience.' An° Dom° 1619.

The Preſident putting the ſame queſtion afterwards to *Dwinglo*, he adhered to his former anſwer, and ſo did *Niellius*, who further ſaid, 'That the *Remon-'ſtrants* ought not to be told that they had forfeited their liberty in this 'controverſy; neither ought they to be aſked, why they did not ſtay till a juſt 'cauſe of complaint had been given them. (*This was ſaid before to* Poppius.) 'For the Preſident knew well enough that the difficulty did not proceed firſt from 'the *Remonſtrants*, but from himſelf; that he had preſſed them to declare, whe-'ther they would ſubmit to the Reſolution of the Synod in relation to the method 'and order of proceeding.' *Bogerman* maintained, on the other hand, that the *Remonſtrants* had firſt moved the diſpute in their Papers, by aſſerting that the letters of Citation allowed them an unlimited freedom. *Niellius* likewiſe added, 'If 'it be not lawful to name the Authors of certain books, I don't ſee to what purpoſe 'we ſhould proceed any further.' To which *Bogerman* replied, 'The Decree of 'the Synod grants you the liberty of oppoſing the opinions which you judge to 'be wrong, but ſuch liberty ought not to be unbounded, ſo as that you ſhould 'expoſe the Doctrines of the moſt famous Teachers among the *Reformed* at your 'own pleaſure, dig up their graves, as I may ſay, with impure hands, diſturb 'and trouble their pious ſouls, and as it were winnow them with deſign to render 'their memories odious. If you will proceed with temper and good manners, the 'Synod will not be againſt it. But ſtill they muſt be Judges when it is time to 'have done with any matter.' *Niellius* replied, 'Our anſwer delivered in writing 'to the Synod on the 29th of the laſt month, ſhows plainly enough, that we never 'aimed at any boundleſs liberties. Neither do we endeavour to dig up the graves 'of the firſt Reformers, but only to defend the Truth, and to refute ſome miſtakes 'and errors, eſpecially with reference to the doctrine of *Reprobation*, as far as we 'ſhall think it neceſſary.' *The Preſident:* 'You will not only be allowed, but re-'quired to treat about *Reprobation*. You will be commanded to prove thoſe things 'with which you have ſo often charged the *Contraremonſtrants*; ſo that you need 'not be in pain for ſuch a privilege.' *Niellius:* 'I know well enough what you 'mean by that, and therefore I cannot anſwer your queſtion. We deſire nothing 'more than to enter upon buſineſs; you ſhall always find us ready, if we may be 'at liberty.' Here the Counſellor *Martinus Gregorius* interpoſed and ſaid, 'You *Remonſtrants* have appealed to us in this Controverſy, and intreated us to be 'Mediators and Arbitrators. And now that you know our opinion and reſolution, 'leave off cavilling, and diſpoſe yourſelves to obey.' *Diſcourſe between him and* Niellius.

After that, *Bogerman* called upon the reſt of the *Remonſtrants* to anſwer the propoſed queſtion. *Pynakker* ſaid, *I adhere to the anſwer of laſt* Saturday, *till I ſhall hear the reaſons contained in it refuted.* *Matthiſius*, *Goſvinus*, *Rykwart*, *Sapma*, and *Veſekius* likewiſe adhered to their former anſwer. *Hollingerus* ſaid, 'Allow us to diſcuſs the points in diſpute as much, and as far as we ſhall judge ne-'ceſſary for the diſcovery and defence of the Truth; and for this purpoſe remove 'thoſe unſeaſonable limitations and reſtrictions wherewith you endeavour to in-'ſnare us; then will we readily proceed to treat with you, and we promiſe to do 'whatever is juſt and reaſonable.'

Neranus ſaid, 'Since the Synod is of opinion, that this diſpute about the man-'ner of proceeding does not affect Conſcience, and ſince we are of the contrary 'opinion, the Synod, as the ſtrongeſt, ought to bear with the *Remonſtrants*, as the 'weakeſt. For my part, I look upon our reaſons to be cogent and nervous. *Diſcourſe between the Preſident and* Neranus.

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'But ſuppoſing them to be the reverſe, good people often ſuffer themſelves to be 'moved with reaſons that have not much weight in them, and yet we are obliged 'to bear with them. If you do not think there is any weight in our argu-'ments, why don't you refute them, to the end that we, being convinced of their 'weakneſs, may give them up?' *The Preſident replied*, 'That the *Remonſtrants* 'ought to lay aſide all ſuſpicions, and proceed to buſineſs. Poſſibly they might, 'in the courſe of the debate, ſee reaſon to approve of ſome things which they 'now diſliked, and then they would of their own accord recede from what they 'ſo much inſiſted on, and which could not be granted them by the Synod with a 'ſafe conſcience. And that as they deſired on the one hand, that the Synod ſhould 'not limit or reſtrain them too much, ſo on the other, it ought to be the care of 'the Synod to make no ſuch conceſſions, which might hereafter tend to the preju-'dice of their cauſe, and diminution of their power.' *Neranus replied*, 'That 'the Synod ought likewiſe to have a better opinion of the *Remonſtrants*, and be-'lieve at leaſt that they acted *bona fide*, and therefore ſhould yield as far as they 'could.' *Bogerman returned*, 'The Synod believes you do not ſo much inſiſt up-'on conſcience, as ſeek evaſions, to the end that you may not be obliged to diſco-'ver your tenets.' *Neranus anſwered*, 'We do not ſeek evaſions, for we deſire 'nothing more than to proceed to buſineſs forthwith, in order to expoſe and con-'fute thoſe abominable and monſtrous opinions, ſo contrary to the honour of God, 'and ſo pernicious to the ſalvation of men.'

Then *Epiſcopius* prayed, that to the end it might appear that the *Remonſtrants* did not ſeek evaſions, their anſwer of the 29th of *December* might only be look'd into; wiſhing that it might be made known to all *Chriſtendom*, and that it might be plainly ſignified to them, what was deficient in it, and what was further expected from them. To this the Counſellor *Gregorius* replied, 'That the States had 'ſeen their anſwer already, but were by no means ſatisfied with it, and had there-'upon come to the reſolution which had been propoſed to them, and by which 'they were allowed full liberty not only of maintaining their own opinions, but 'of refuting thoſe of their adverſaries.' But when the Profeſſor ſaid, *Will you let us do ſo, as far as we ſhall judge neceſſary?* The Counſellor replied, *No, no, but only as far as the Synod ſhall think fitting.* And this queſtion of the Profeſſor was ridiculed by the greateſt part of the Aſſembly. Then the Preſident *Bogerman* applied himſelf to the *Remonſtrants* in the following words, 'You ſo often object 'to us, that monſtrous, abominable, and deteſtable doctrines are maintained among 'us; but I would beg you to conſider, how ſuch talk is conſiſtent with the For-'bearance and Toleration you have ſo much preſſed for, and which you have 'offered the Preachers and Teachers of ſuch Doctrines. For at the time you urged 'a *Toleration*, you declared that the points in diſpute were of very ſmall impor-'tance, and that they did not at all affect the Fundamentals of ſalvation; and yet 'now they weigh ſo heavy, that you cannot with a ſafe conſcience paſs them over 'in ſilence. Now we hear nothing at every turn but that they are ſo *abominable*, 'that you are bound to refute and extirpate them. How is this conſiſtent? You 'ſeem to be time-ſervers, and to vary in your opinion of Doctrines according to 'the variety of circumſtances. Formerly you quoted the examples of *Calvin* and '*Melanchon* in the buſineſs of *Toleration*, and yet you yourſelves would ſcarce 'tolerate *Calvin*, if he were now alive. Thus you change together with the ſeaſons.'

Epiſcopius *ridiculed.*

A Propoſal of the Preſident, and ſome Diſcourſe which it occaſioned.

To this *Niellius* returned the following anſwer: 'The *Contraremonſtrants* at that 'time refuſed to own thoſe Doctrines, and made a ſhow of rejecting them, com-'plaining they were wrong'd by the imputation. So that if there has been any 'change in thoſe matters, it muſt be placed to the account of the *Contraremon-'ſtrants*, who now ſtrongly maintain the opinions which they would formerly 'ſeem to diſclaim. Had they then owned theſe blaſphemous Doctrines, we ſhould 'not have offered them a *Toleration*.' The Preſident *Bogerman* objected to the *Remonſtrants*, that they had nevertheleſs both approved and defended the Reſolution of the States concerning the affair of a *Toleration*. *But*, ſaid one of the *Remonſtrants*, *that Reſolution forbad the teaching thoſe offenſive Doctrines. However*, replied the Preſident, *that Reſolution allowed thoſe Points to be taught in the Schools*; and he aſked, whether it was therefore lawful to inſtil them into the minds of the youth? To which *Poppius* anſwered, *It is the States Reſolution, and we are not obliged*

obliged to defend. They are able to juſtify their own orders. But, ſaid the Preſi- AN° DOM. 1619.
dent, *you are bound to defend your own opinions and actions, as having approved and maintained that Reſolution.* Then *Epiſcopius* anſwered him to the following purpoſe: 'It is true, indeed, that by this Reſolution the controverted Points are al-
'lowed to be handled among the learned in the Univerſities, but not to be preſſed
'with ſuch violence upon others on pain of Excommunication. But as for the a-
'bominable notions of *Piſcator*, and ſuch as he, if you comprize thoſe among your
'own, and approve of them, we ſhall by no means extend our *Toleration* ſo far
'as that. In ſuch caſe I ſhall plainly ſay, *My ſoul, come not into their Aſſembly.*'
Then *Bogerman* cry'd out, 'This is bold enough, it is high time you ſhould be gone,
'for you have tired me and yourſelves too, and you are enough to tire out the
'whole world with your contradictions.'

Then the *Remonſtrants* were ordered to withdraw; but *Epiſcopius* pray'd before, that they might have a copy of the Reſolution of the States-General, which had been read to them. The Preſident of the Lay Commiſſioners refuſed it, and ſaid, 'If you did not fully comprehend it, it ſhall be read to you again as often as you
'deſire.' The *Remonſtrants* thereupon withdrew and ſaid no more. When they
'were gone, the Preſident exclaimed againſt them with great violence in his Prayer, *A paſſionate Prayer for the Preſident* Bo-
which was uſually made in their abſence, inveighing againſt their obſtinacy, ſay- *german,*
ing, they did not act from principles of conſcience, but relied upon humane power and worldly conſiderations, praying, that God would diſcover this, and bring them to ſhame.

At the next Seſſion, which was the XLVIIth, and the 4th day of *January*, Seſſ. XLVII.
Henricus Leo, who had not been preſent the day before, was ſummoned alone before the Synod, and diſcourſed with a long while, the doors being ſhut, and no witneſs, as had been uſual. In the firſt place, the above-mentioned Reſolution of the States was read to him, and he aſked, whether he would receive and obey it. He reply'd, that he had drawn up his mind in writing, which he preſented, and deſir'd it might be read. The Preſident *Bogerman* received the Paper, but put the ſame *Diſcourſe between the Preſident and* Leo.
queſtion to him which he had propoſed the day before to the reſt; to wit, *Whether he owned the* Five Points *of the* Conference *at the* Hague *for his?* Exhorting him to return a plain and poſitive anſwer. He ſaid: 'If I had known I ſhould
'have been treated after ſuch a manner, I would never have entered into the Synod-
'chamber. I was not preſent at the *Conference* of the *Hague*, but I look upon
'thoſe *Points* to be ſo far mine, as I have ſince agreed to them. If we may
'obtain the deſired liberty, I ſhall do every thing that becomes a faithful Paſtor. I
'deſire no unlimited, but only a neceſſary liberty. And ſince you intend to come
'to a determination, and to pronounce a judgment upon the matters in diſpute,
'one ought to be careful how one anſwers your queſtions. I cannot ſubmit my
'caſe to any perſon who has already pre-judged it. I do not mean all that are here
'preſent, but as for the Divines of theſe Provinces, they are for the moſt part our
'adverſaries. I cannot own thoſe men for Judges who were the Authors of the
'ſeparation. For theſe reaſons I muſt be excuſed from anſwering the propoſed
'Queſtion, unleſs you grant us the liberty that has been deſired.

Upon this, they fell into the diſputes of the paſt day, and ſince much the ſame arguments were again made uſe of, we do not think them neceſſary to be repeated. But the Preſident ſaid, among other things, 'That he diſcovered more
'equity in him than in the reſt, and thank'd him for owning ſo freely and plainly
'what was the true cauſe of his refuſal, whereas his Brethren had concealed it at the
'laſt Conference, to wit, *That he looked upon the Synod as a Party.*' And then he endeavoured to ſhow, that the *Remonſtrants* were obliged to own the Synod for Judges of this Controverſy, urging thoſe arguments which have frequently been mentioned *Leo* was then aſked, what ſort of Judges he required? His reply was: 'According to the opinion of the *Remonſtrants*, the Civil Magiſtrate is the ſole Judge
'of Eccleſiaſtical Differences. Yet my private opinion is, that this matter comes
'much more naturally under the determination of the Church. But then ſhe
'ought to give us Judges more equitable, and leſs ſuſpected than thoſe I have men-
'tioned. *He adds further*, That there were ſome in the Synod who could not be
'owned for lawful Judges, and that he even doubted whether they were all law-
'fully deputed thither. —— That he did not think there were any ſuch Canons

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Leo *delivers a Paper, which is read.*

At laſt *Leo* prevailed ſo far by his importunities, that his Paper was read before the Synod; the Contents of which were: ‘ That he had reſolved with himſelf not ‘ to appear before the Synod, being conſcious of his meanneſs, and having be- ‘ ſides declared ſeveral times at the Synod of *Gelderland*, That he intended to ſub- ‘ mit to the Reſolutions of the National Synod, as far as was conſiſtent with his ‘ faith and a good conſcience, whether it were that he yielded either to their argu- ‘ ments or to their commands, for the ſake of the common peace and tranquillity ‘ of the Church and Nation, which he valued more than his own life. But the ‘ Synod had been pleaſed to cite him, together with others, before them, to the ‘ end that, according to the tenor of the Letters of citation, *they ſhould freely pro- ‘ poſe, explain, and defend their opinions, as far as they ſhould think neceſſary*, ‘ that ſo the State might be preſerved, the Church reſtored to its former tranquil- ‘ lity, and the minds of Men mutually quieted and calmed, as they had been mu- ‘ tually exaſperated. This deſign he could not but praiſe, wiſhing that God would ‘ be pleaſed to bleſs it, and to give ſtrength to the cited perſons, together with a ‘ holy diligence; and to the Members of the Synod, beſides that acute judgment ‘ wherewith they were already endowed, a mind entirely free from partiality; ſo ‘ that Peace being reſtored, and Truth brought to light, the common Confeſſion of ‘ Faith might be ſubſcribed by all good men. He doubted not but God would ‘ have bleſt their proceedings, if their holy labours had not been obſtructed by ſome ‘ ſuſpicions pre-conceived againſt the *Remonſtrants*, and by the terms impoſed upon them ‘ on that account; which were ſuch as they had not expected from the Synod, being, ‘ as they thought, not very conſiſtent with equity or charity, and ſuch as they ‘ could not agree to if they would preſerve a good conſcience. But as to the bring- ‘ ing him upon the Theatre as one of the chief ſupporters of this cauſe, they were ‘ extremely miſtaken, and what they had done in relation to him, tended only to ‘ make him ſuſpected by the raging Mob, by whom the name only of a *Remon- ‘ ſtrant* had of late been accounted a crime, as was formerly the name of *Chriſtian*. ‘ As for him, he had never put himſelf at the head of theſe diſputes. He never ‘ entered into any publick debates, but when called thereto by thoſe in authority. ‘ He never publiſhed any thing, nor gave conſent that others ſhould. He never trou- ‘ bled any man in or out of his Church with theſe Controverſies, nor gave offence ‘ to any about ſuch matters. He appeal'd to the conſciences of his very Enemies, ‘ if any were preſent, as to the truth of what he ſaid. He had uſed his utmoſt endea- ‘ vours to guard againſt the ſnares of the *Papiſts*, the Dreams of the *Manichees*, ‘ the Errors of the *Pelagians*, and the abominable Abſurdities which the *Geldrian* ‘ Synod had rejected as well as he. With what faithfulneſs and temper he had ‘ walked in the houſe of the Lord; what pains and charges he had been at to re- ‘ eſtabliſh the churches, which had been deprived of the Miniſtry above thirty years; ‘ what dangers, he had undergone was not unknown to the Gentlemen who were ‘ deputed to the Synod from that part of the Province of *Gelderland*. He did not ‘ ſay this as if he were aſhamed of the opinions of the *Remonſtrants*, being reſolved ‘ to ſtand by them to the laſt breath of life; nor in hopes of any worldly honour

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'or favour of men; but only to prevail with the Aſſembly, that laying aſide all 'thoſe ſuſpicions which perhaps had been entertained againſt him, they would be 'perſwaded that he loved his country, and had hitherto ſincerely intended the pub-'lick tranquillity. As for what concerned the preſent affair, he wiſhed there might 'have been ſet on foot a free and friendly Conference between ſome of the moſt 'learned of both parties, in order to put an end to the diſſentions, and to revive 'brotherly love. He was grieved that ſuch a thing could not be brought to bear, 'at leaſt not after ſuch a manner as the *Remonſtrants* deſired. If that had been 'granted, he did not queſtion but the Foreign Brethren would have been ſoon ſa-'tisfied how innocent the *Remonſtrants* were of the errors whereof they were falſely 'accuſed, and how eaſily the miſchief that had been done in ſome churches, might 'be repaired, by rejecting the doctrine of a rigid *Reprobation*, or by ſo qualifying 'it, that both ſides might receive ſatisfaction; for as to other differences, that ſingle 'point excepted, people were of the ſame mind, as he thought, if a judgment might 'be formed from their words. —— But a hidden meaning, *he ſaid*, was ſometimes 'cloak'd under words, and it was worthy the conſideration of thoſe, who making 'uſe of the authority of this Synod, were already become judges in their own 'cauſe, whether it tended to edification to inculcate ſuch a ſenſe with ſo much noiſe 'upon the people. As for the reſt, there was little or no diſpute; they had all one 'God, one Chriſt, one Hope, one Baptiſm. But Peace and the right of Brother-'hood were wounded, and the beſt men daily harraſſed and abuſed. Men were 'even grown to ſuch a degree of madneſs or extravagance, that they did not ſcruple, 'like the *Papiſts*, to confine truth within certain bounds; whether it had happened 'by length of time, or by the patronage of ſome eminent Miniſters, or the pecu-'liar circumſtances of ſome Countries, he did not pretend to determine.

'Thus they became a jeſt to thoſe of the *Popiſh* religion, againſt whom they had 'always aſſerted, '**That Hereſy was not ſo much to be refuted by the proof of its 'novelty, as by the force and power of Truth**: That the antiquated Gloſſes often 'ſprung from ignorance; that gathering ſtrength in proceſs of time by cuſtom, they 'were at laſt turned againſt the Truth; and that all thoſe who ſuffered themſelves 'to be carried away by prejudice, were apt to take that for new, which in reality 'was old. *He ſaid*, That the heats of the Clergy againſt the *Remonſtrants* were 'ſo great, that they made no ſcruple to compare them, even in the pulpit, to *Ham*, 'as diſcoverers of their Fathers nakedneſs. On the contrary, he thought thoſe Clergy-'men were as *Shem* and *Japhet*, who took pains to cover it, but it was indeed back-'wards and awkwardly, *viz.* by ſuch methods as were not very honourable or ſer-'viceable to the finding out of Truth. He left it to themſelves to conſider whether 'their deſign was as pious as that of thoſe two Brothers. It was enough to make the '*Remonſtrants* paſs for criminal, if they ſaid but the leaſt word againſt the received 'diſcipline, or againſt the old cuſtoms. And though there was no infallible rule 'of Religion, of Faith, or of Practice, except in the Holy Scriptures; yet it 'was taken ill by ſome, to talk of reforming or amending the works of any of the 'Antients. If this ſhould be the way of proceeding in the Church for the time to 'come, it were much better for him to reſign his miniſtry, than to paſs his life un-'der the ſevere cenſures and impoſitions of ſuch men. —— The Lords Commiſ-'ſioners and the Fathers and Brethren of the Synod, did indeed bear the glorious 'title of Patrons and Protectors of juſtice, Friends of learning, Ambaſſadors of peace, 'and the like; but it became them to ſhow themſelves ſuch by their future conduct. 'As for him, he deſired no favour in his cauſe. It was their buſineſs to make a 'diſcovery of all the vile Tricks, Hereſies, Treaſons, and Conſpiracies, and what-'ever elſe they charged upon the *Remonſtrants*. If he were found guilty, he would 'bear his puniſhment: but if none could accuſe or convict him, it would be the 'higheſt injuſtice to cauſe him to ſuffer, being innocent, eſpecially having already 'ſuffered ſo much by the malicious tongues of the people. The *Remonſtrants* 'had fully declared their opinions, and in caſe they could not be allowed to ex-'plain and defend them in ſuch manner as they ſhould think proper, he was con-'tent the Synod ſhould judge of them by their writings, by the *Conference* of the '*Hague*, and by their Anſwer to the Letter of the Brethren of *Walcheren*. He 'would patiently expect and weigh their judgment in the fear of the Lord; if he 'found it ſcriptural, he would paſs over to them; if otherwiſe, he would, as he had

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'said before, submit to their commands, as supported by the authority of the States, 'quit his ministerial function, and leave his flock (which he had hitherto fed in 'peace) to the protection of God, of the Government, and to the care of those 'whom it might concern; his conscience in the mean time bearing him witness, 'that he had faithfully discharged what he owed to his Country and to the Church. 'But he left it to all *Christendom* to judge, whether the *Remonstrants* ought to be 'deprived of their livings, for no other reason but only because they refused, out 'of conscience, to embrace the opinions of those who took upon them to be judges 'in their own cause. In the mean while he besought the Synod for *Christ*'s sake, 'whatever they did with him, to support the just cause, and to restore peace as 'far as possible, together with that piety which was so much abated. He exhorted 'them to do their utmost for uniting to them those who were not yet deprived of 'the Ministry, to the end that those who, with respect to *Christ*, were called by 'the same name, might be joined together in the work of the Lord. If disputes 'and opprobrious language had in some measure divided them, the Synod might use 'its endeavours to cement the divisions for the future, by enjoining the faithful 'observation of the commands of God, and the practice of those vertues to which 'they were obliged by their holy profession. He at the same time wished their 'High Mightinesses the States-General long life, an easy Government, faithful 'Counsellors, vertuous Subjects, and Peace with all the World. He prayed, that 'the Lord *Jesus* might be an Instructor and Teacher of truth to the Prelates and 'Brethren of the Synod, a Guide to them in their journey home, and that he would 'vouchsafe to bestow upon all that were there present, a happy life on earth, and 'a glorious immortality in heaven.'

After the reading of this Paper, the President asked *Leo* again, whether he would answer to the question that had been proposed? He replyd, *That he was summoned to explain and defend his opinion as far as he should judge it necessary: upon such terms he was willing to answer; otherwise he could do nothing more than abide the sentence of the Synod.* Then they dismist him, after the Lay Commissioners had forbidden him to retire from *Dort* without leave. After this, there was a private Meeting holden the same evening, not as a Session, but by way of a Committee, and some of the most considerable of the Members were invited to it. The design of it was, to consult how to proceed in the ensuing Disputations. It was here agreed, that the *Remonstrants* should be present at the Synodical Assemblies; that they should be questioned as before; that the Synod might go on with their business, tho' the *Remonstrants* should refuse to make any answer; and that in such case, their opinions should be extracted from their writings.

A private Meeting of some of the Members of the Synod.

It is recorded in the Acts of the Synod, That the President proposed whether it were not adviseable that Questions should be extracted out of their books, (adding, that he had partly prepared some such already) and Articles afterwards formed from thence, in which their Doctrines might be plainly, faithfully, and briefly represented? Which way of proceeding was approved by the Synod.

But this action of the President was very much suspected, when it came to the knowledge of the *Remonstrants*. They thought, that by his thus hammering out of Articles which he pretended to contain their Doctrines, he endeavoured to divert the Synod from those which were really theirs, to those which he would fain perswade the world to be so; in order to confound and perplex the true state of the Difference.

The same day *Balthaser Lydius* Minister of the Church at *Dort*, acquainted the Synod, that the Holy Sacrament was to be administred there, and how agreeable it would be to the Church of that place, if the venerable Synod would be pleased to celebrate the Supper of the Lord with them; since it would not only tend to the confirmation of their faith, but serve likewise for a testimony of their agreement in the same; and he added, that in order to prevent any inconveniencies, the Consistory had thought it proper, that all those who designed to receive, should first notify the same to one of the Ministers. This was likewise signified by the Minister *Jeremiah de Pours* to the Synod, on the part of the *Walloon* Church. The same day, being the 4th of *January*, Monsieur *du Plessis* sent to the Heer *Marbaut* a certain paper for the use of the Synod of *Dort*, containing his advice with respect to the method

which he thought moſt fit to be purſued in treating of the Differences, and preparing the Canons and Decrees of that Aſſembly. Tho' I know not whether it ever was imparted to the Synod, yet I ſhall here inſert it, to the end that my Readers may obſerve how far his advice was complied with, or ought to have been ſo. It runs thus, as tranſlated from the *French*: A N° DOM. 1619.

A Paper of Advice from Monſ. du Pleſſis to the Synod.

'THIS being the firſt Synod that has been aſſembled ſince the *Reformation* out of moſt of the churches that are to be found in *Europe*, of our Con-
'feſſion, it will be neceſſary in celebrating it, nicely to obſerve all the formalities
'of Law, to the end that thoſe who are to be judged, may have no reaſon to com-
'plain that juſtice was not done them.

'There ought therefore to appear throughout the whole tranſaction an entire
'diſpoſition of doing all that is right and equitable, as well in the diſcharging as
'charging of any perſons, with no leſs regard to moderation than to ſtrictneſs of
'juſtice; to the end that it may be acknowledged, that the greateſt right is on the
'ſide of the Orthodox; yet ſo as that care may be taken not to depart in the leaſt
'degree from the divine Truth, and the plain expoſition of it. And thoſe who have
'the honour to ſit in this famous Aſſembly, ought always to conſider, that their
'proceedings will ſome time or other ſerve for a pattern or precedent to others.

'When the Synod enters into the Controverſy, the firſt thing they ſhould do, in
'my opinion, is to ſettle with the *Remonſtrants* a plain and clear manner of ex-
'preſſing themſelves, with reſpect to ſuch points as have not yet been brought into
'diſpute, and even with reſpect to ſuch parts of the controverted Points in which
'both ſides agree, that it may be known how far they aſſent to any Article, and
'where the diſpute properly begins. By ſo doing, it will be eaſy to bring the
'Adverſaries, in the courſe of the debate, to ſtumble againſt thoſe points and max-
'ims already granted by them, and that according to the importance of the agree-
'ment; which is to be reputed to hold true in all its parts: in which caſe it will
'appear, that the heterodox opinion will be founded and refuted by their own con-
'feſſion.

'From hence this advantage will reſult, that the Adverſaries who are ſuſpected
'(as St. *Jerom* has obſerved in relation to *Pelagius*) to diſcover only the tips of
'their claws to the people, will be forced to declare themſelves plainly to this Af-
'ſembly, or elſe to engage themſelves farther to their damage. From the one it
'will follow, that the Abſurdities, pernicious Conſequences, Blaſphemies, and Im-
'pieties, which flow from their doctrines, being laid open, they will be rendered
'odious to their own followers, who will find how far they have been miſled, partly
'into Profaneneſs, and partly into Popery. And from the other it will follow,
'that by endeavouring to prevent a diſcovery of the foundation and ſecret lurking
'holes of their opinions, they will be forced to retain part of the ſound and orthodox
'Doctrine; ſo that there will remain enough of it to cauſe them to fall into confu-
'ſion by means of their own Conceſſion, and the conſequences which ſhall be drawn
'from the Poſitions common to both parties.

'As for the deciſion of the controverted Points, it ought to be made, as far as
'poſſible, in the very words and expreſſions of the Holy Scripture, by chooſing
'for that purpoſe the moſt clear, plain and uſual ones, within which people ought
'afterwards to contain themſelves. Thus it may appear to all men, that God him-
'ſelf preſided over the Synod by his Holy Spirit, being heard there, as ſpeaking by
'his pure Word.

'Nevertheleſs, care is to be taken, in drawing up the Canons and Articles, that
'the adverſaries may be convinced, that you do not ſo much contend for victory as
'for truth; ſince it has often happened, that the Primitive Fathers, and Councils
'too, neglecting this caution, have fallen into one extream, whilſt they avoided the
'other; and inſtead of getting into the Saddle, have thrown themſelves quite over
'the Horſe.

'To this methinks the greater heed ought to be given, becauſe we are not out of
'all hopes of ſeeing a General Council of all the *Proteſtant* churches of *Europe*,
'and becauſe diſputes may then happen about matters that have ſome affinity with
'thoſe which are now upon the ſtage. This Synod ought therefore to ſeek the
'means of preparing the way towards this ſo deſirable and neceſſary a union, and

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'so far as it may be without prejudice to truth, to avoid all manners of speaking, 'that may tend to excite new troubles, or to exasperate the old ones.

'This will come to pass, in case we content ourselves with being wise to moderation, adhering to what God has been pleased to reveal to us, not only as to the 'thing itself, but likewise as to the manner of expressing it. Let us, for instance, 'inculcate upon the minds of the People as much as possible, those comfortable Doctrines of *Election*, gracious Adoption, and the powerful Assistance of God's Holy 'Spirit in Believers, for perfecting their salvation in *Christ*. But as for the opposite 'Doctrine of *Reprobation*, let us lay our hands on our mouths, let us adore his 'Judgments, and standing upon the brink of that Precipice, cry out with St. *Paul*, 'O the Depth, *&c.* And whereas the Canons which are drawn up in Synods and 'Councils, are usually short, obscure, perplexed, and neither sufficient to obviate ill 'consequences, nor to prevent objections, it will be necessary above all, that you 'study strength of reason, and not subtilty; simplicity, and not nicety of wit; the 'natural and common way of speech, and not the figurative; the measure of faith, 'and not curiosity; divine revelation, and not humane observations: For which 'reasons all manners of speaking, which are obscure or ambiguous, typical or figurative, forced or extravagant, are to be avoided; as likewise all subtilties and novelties, that tend rather to excite disputes, than to remove them: For in matters of 'such importance, we ought to take care not only, *Nequid novi dicatur, sed nequid 'novè*; that is, not only, *Not to say any new thing, but likewise to avoid saying 'any thing after a new manner.*

'I desire these my advices may be taken in good part, as proceeding from one who 'heartily wishes the peace of the Church, who would be glad to heal her wounds 'at the price of his blood; and who has so tender a feeling of her old wounds, 'that he cannot help trembling at the thoughts of new ones.'

Thus spake the famous *Du Plessis Mornay*, whom many of the most moderate would gladly have seen at the Synod, in order to temper and qualify the violent passions of some men, by his wisdom and peaceable temper.

Sess. XLVIII. At the *Forty-eighth* Session, being the fifth day of *January*, there was little done, only the President laid before the Synod some of his questions, which, as he thought, would serve more fully to explain the opinions of the *Remonstrants* relating to the *First Article.* The Foreign Divines were likewise desired to send their Clerks that afternoon to copy out the state of the controversy, as drawn up at the Synod of *Gelderland*, which had been turned into *Latin* for their sakes.

Sess. XLIX. On the 7th day of the month, and at the *Forty-ninth* Session, the President *Bogerman* acquainted the Members that *Isaac Welsing*, Minister of *Horn*, who was suspended, had appealed to the National Synod, and brought along with him Letters of recommendation from the Prince of *Orange*; as also, that *Johannes Rodingenus*, Minister and Rector of the *Latin* School in the same Town, having been likewise suspended from his office, had by letter appealed to the Synod. The former declared, that he agreed in some points with the *Remonstrants*, and in others with the *Contraremonstrants*; the latter, that he held with *Melancthon.* The answer returned them was, that they should be heard when the Synod proceeded to take cognizance of personal matters; thus it stands in the books of the Synod: but it appears by the *Historical Account of the Remonstrants*, that the President had put them off with this excuse, before ever he made any mention of it to the Assembly. After this he read some questions relating to the first Article of the *Remonstrants*, taken out of the books of *Episcopius*, *Corvinus* and *Grevinkhovius*, giving the Members time to write them after him, to which he added three others by way of *Appendix*, and so concluded the meeting.

Session L. In the afternoon, or rather the evening of the *Fiftieth* Session, the Acts of some of the foregoing Sessions were read and considered. The *Remonstrants* relate, that the Members were surprized at this, it being expected they should have been employ'd in copying some of the President's Questions concerning *Reprobation*; and that they therefore complained, that for want of notice they had omitted bringing lately their notes with them, in order to collate them with the Acts of the Synod. *Johannes Narsius*, lately one of the Ministers of the *Romonstrant* Perswasion, was at that time among the crowd of spectators, but they caused him to be called out

out by one of the Chamber-keepers, as if ſomebody wanted to ſpeak with him; and when he was out, to be told *that he muſt not ſtay there.* And *Johannes Grevius*, who was formerly Miniſter of *Heuſden*, endeavouring to get in, was turned back by another Officer, and told, *That they were ordered not to admit any* Remonſtrants. AN DOM. 1619.

Upon the occaſion of reading the Acts, the Deputies of the ſeveral Synods of *Gelderland*, *South* and *North-Holland*, of the Biſhoprick of *Utrecht*, and of *Over-Yſſel*, were deſired to draw up a true and ſhort Hiſtorical account of all that had happened in their reſpective Provinces, with relation to the *Remonſtrants*, and to preſent it as ſoon as poſſible to the Synod. It was alſo then propoſed, whether it might not be adviſeable to require of the *Remonſtrants*, beſides the remarks they had already given in, their objections againſt the Formularies of *Baptiſm* and the *Lord's Supper*, placed at the end of the *Catechiſm*; as likewiſe againſt thoſe others of *Marriage*, of *Excommunication* and *Re-admiſſion* into the Church, together with thoſe relating to *Eccleſiaſtical order* and *diſcipline*; ſince it could not be doubted, but that they had their ſcruples about all thoſe matters? But this motion was adjourned, and afterwards quite forgot.

The *Remonſtrants* in the mean while knowing they had been accuſed to the Government of obſtinacy and diſobedience, and having been hindered from either going or deputing any body to the *Hague*, in order to repreſent their innocence, thought it now proper to write to the States-General in their juſtification. In their Letter, which bore date the 7th of *January*, they briefly acquainted the States *Contents of a Letter ſent by the* cited Remonſtrants *to the* States-General.

'with all 'that had paſſed between the Synod and them, and what had been done, as they 'thought, to hinder them from making a free defence, by putting queſtions to each 'of them ſingly, in order to reſtrain the explanation and juſtification of their Do-'ctrines within the bounds of ſuch queſtions, and ſo to divert them from whatever 'might be of uſe in illuſtrating and confirming the truth; complaining that the Sy-'nod preſſed theſe methods on them by Reſolutions and Orders of their High Migh-'tineſſes Commiſſioners. They likewiſe gave the States an account of what they 'had offered to the Synod, by way of accommodation, and ſubjoined copies of ſome 'of their Memorials. They endeavoured to ſhow the importance of this their dif-'ference with the Synod. They ſaid, they would gladly have obeyed the Reſolu-'tions of their High Mightineſſes, if their conſciences would have permitted it. 'Till now, they ſaid, we have always been diſtinguiſhed by the reverence and duti-'fulneſs we have ſhown to the Government, which cauſes us the more uneaſineſs 'at the Synod's endeavouring, as we think, to engage us in conteſting the commands 'of our Sovereigns, thereby to render our cauſe odious, and to exaſperate the higher 'powers againſt us. They begg'd the States that they would not miſconſtrue their 'actions, as if they proceeded from perverſeneſs, or from a contempt of their 'Lordſhips Orders; for they would gladly have obeyed the Synod, if they could 'have done it without prejudice to truth and their cauſe. They therefore pray'd 'their High Mightineſſes to take upon them the protection of their ſervants, who 'were oppreſſed by the too great rigour and ſeverity of their fellow ſubjects. They 'called God, the ſearcher of all hearts, to witneſs, that what they did proceeded 'from pure motives of conſcience, and that they had no other ſupport (tho' they 'had been often reproached with it) beſides the juſtice of their cauſe. That they 'honoured their High Mightineſſes as became faithful ſubjects, and eſpecially Mini-'ſters of the Lord *Jeſus*. They deſired the welfare of their country from the bottom 'of their hearts. They were grieved for the miſerable ſtate of the Church. They 'pray'd their High Mightineſſes to have pity on them, and their fellow labourers, 'who were almoſt every where deprived and ejected, to the diſperſion of their 'flocks, and the diſturbance of many flouriſhing churches. Finally, they piti-'tioned that their High Mightineſſes would look upon them who had been cited to 'the Synod, with favourable eyes, and not ſuffer any Civil cenſures or puniſhments 'to be inflicted on them, ſince they were come thither to defend their cauſe before 'an Eccleſiaſtical Tribunal, and refuſed no obedience to the commands of their ſu-'periors, ſo far as was conſiſtent with the Commands of God, of Chriſt and his A-'poſtles. They concluded with wiſhing the States, the Prince of *Orange*, and the 'reſt of the Princes of the Houſe of *Naſſaw*, all health and happineſs, for the good 'of the Church and the Commonwealth.'

Together

ANNO DOM. 1619. Together with this Letter they ſent copies of the papers they had preſented on the 28th of *December*, and the 3d of *January*. Afterwards the *Remonſtrants*, who could never get any anſwer to their Letter, were informed that it was delivered and opened in the Aſſembly of their High Mightineſſes on the 9th of the ſame month, but that it, together with the incloſed copies, was not admitted to be read without great difficulty, when it was known from whom it came. The States however agreed to write to their Commiſſioners at *Dort* about it, and to aſk their advice.

On the 7th day of *January*, the *Remonſtrants* writ a Letter to *Uitenbogart*, ſerving partly to anſwer his of the 2d of that month, and partly to make known to him the ſtate of their affairs; in which they expreſſed themſelves as follows.

Reverend, Learned, Pious, and dearly beloved Brother, or rather Father in the Lord Jeſus Chriſt.

A Letter from the cited Remonſtrants *to* Uitenbogart.

'THE remembrance of your Reverence (which is always as it ought to be, 'freſh in our minds) revives us daily, yet not without a mixture of ſorrow, 'on account of our being deprived of the pleaſure of ſeeing you. Wherefore, as 'often as we receive news of you, it cauſes us no ſmall ſatisfaction, as yielding us a 'kind of ſhadow of your preſence; but whenever any of your Letters are brought 'and read by us, we are filled with joy, becauſe we then both ſee and hear you ſpeak 'to us. Your Pen lets us into the moſt ſecret receſſes of your heart, and imparts 'to us your good Thoughts, wiſe Counſels, and deſirable Advices. Such are all 'your Reverences Letters, and ſo are they eſteemed by us, and eſpecially this laſt, 'bearing date the 2d inſtant, abounding with Chriſtian Inſtructions, Paternal Exhortations and Conſolations, no leſs well grounded than neceſſary to us; beſides 'that in every line in this Letter, we diſcover clear indications of the greateſt patience and meekneſs, wherewith you bear the Croſs which the Lord *Jeſus Chriſt* 'has ſuffered to be laid upon your ſhoulders; and at the ſame time we are made 'ſenſible of your unwearied zeal in promoting the good Cauſe which we have engaged in for the ſervice of *Chriſt* theſe many years; all which tends powerfully 'to excite us always to ſet ſuch an example before our eyes, and to tread in your 'footſteps: And ſo will we do, by the help of God; truſting that he who hath 'enabled us to believe in his Son *Chriſt Jeſus*, will likewiſe give us the grace, if it 'be neceſſary, to ſuffer for his name-ſake. The Bow is already bent againſt us, 'and the Sword is drawn, yet we faint not; but putting on the armour of God, 'we hope to fight the good fight, and by reſiſting in the evil day, to obtain the 'victory. And indeed how ſhould we be faint-hearted in this matter? Or how can 'we doubt of good ſucceſs, if we do not the work of the Lord ſlothfully? Truth 'is the foundation of our work, the honour of God and of Chriſt is the mark we 'aim at; the defence of that truth, which is according to godlineſs, is the work 'itſelf; the inſtruments we uſe are fervent prayers to God, and our manner of 'acting is, with ſincerity of heart, courage in ourſelves, and unity with each other. 'We truſt we ſhall not want a guide, even the Holy Ghoſt, who will direct our 'ſteps, diſcover to us the ſtratagems of our adverſaries, daily communicate to us 'new ſtrength, and cauſe us to perſevere to the end. 'Tis true, there are *many 'who are gathered together againſt us*; they bear a great name, and make a fine 'appearance; they are inveſted with authority, and with the title of *Synodus Venerandа*; the greateſt part of them are prejudiced againſt us with all the partiality and 'bitterneſs of profeſs'd enemies; and the Foreigners (a very few only excepted) are 'of the ſame temper with our own countrymen: Your Reverence would be both 'amazed and troubled, if we ſhould but recite to you ſome of their imprudent advices. But as we know they are all *men*, *whoſe breath is in their noſtrils*; and 'ſince we have learned that *it is a ſmall thing to be judged by man's judgment*, we 'do not fear their fear, but uſing boldneſs, we are not aſhamed of Chriſt and his 'Goſpel. We confeſs the truth which we have been taught, and offer to explain 'and defend it, as the caſe ſhall require. We reproach them with maintaining *abominable and monſtrous doctrines, derogatory to the honour of God, and hurtful to 'good morality*, and declare that we are ready to produce full proofs of our aſſertion, 'and to refute their opinions by dint of argument. We do not yield to them even a

'hair's

'hair's breadth. What they ought to demand of us we offer to them, but are re- ANNO DOM. 1619
'jected; they who ought to provoke us to the combat, are challenged by us, but 'skulk like cowards; they who by vertue of their offices should instruct us, refuse 'to do it, tho' desired. We endeavoured to enter into a conference with them; but 'that is so disagreeable to them, they will hardly bear the name of it. We engage 'freely to lay our doctrines before them, and to discover to them their own mi-'stakes, but they will not suffer us to do it. We would open our hearts, and pour 'out our grievances into their bosoms, but they refuse to hear us, and press us to an 'unseasonable examination. We prove to them the equity of our proceedings by 'solid arguments, they oppose power and authority against us. Synodical Decrees 'and Resolutions, approved and confirmed by the Government, are their Sword and 'Buckler. But the bearer of this having seen and heard those things, and being 'capable of satisfying your curiosity, as well by word of mouth as by the papers 'he carries with him, it will not be necessary for us to enlarge any further at pre-'sent; tho' we shall be ready to send you copies of all our Letters and Memorials, 'which as yet we have not been able to do.

'*Dear and honoured Brother*; In case we had followed your advice some years 'ago, and prevailed upon the Civil Powers to grant us a Synod, what service had 'we done to Truth! And how should we have confounded its enemies! We should 'then have stood at least upon the same foot as those who now prescribe unreason-'able laws to us. We should have seen their High Mightinesses the States-General 'represented by another sort of Moderators and Presidents. We should have 'found among the Foreign Devines such persons as would have supported the Truth 'with wisdom and courage; nay, had these very persons appeared, we should per-'haps have heard them sing another song. We should then have had you our *Aaron*, 'and other brave men with us, to assist us in the cause of *Christ*. But, good God! 'What a Synod have these times produced? The same persons are Parties, Wit-'nesses and Judges. They have neither Truth, Piety, Peace, nor Liberty at heart. 'Christ's cause is oppressed; humane inventions are spared; no regard is had to the 'consciences of those who either seek, or would give instructions from the Word of 'God. That which stands them in stead, upon most occasions, is the saying of the 'Poet: *Sic volo, sic jubeo, stat pro Ratione voluntas: So I will have it, and 'my Will is my Reason.* To what are they fallen! How low are they sunk, who 'assume to themselves the name of the Church of Christ! Is this the Synod which 'has occasioned so much talk, and been so long expected? Is this the way of ac-'commodating our deplorable Differences? God grant that the fire of discord, 'which is already kindled, may not by their means be caused to burn and blaze 'more furiously! But we will cease our complaints, which can do no good, and 'turning ourselves towards our supreme Lord *Christ Jesus*, lift up our hearts and 'hands to heaven, and pray for the assistance of his holy Spirit, thro' whose strength 'we shall be enabled to despise every thing that opposes the Kingdom of *Christ*, and 'by fighting manfully to maintain Truth, discover the mystery of iniquity, and 'possess our souls in patience. O Christ, thou Captain of our salvation, strive for 'us by thy fervent prayers with the great God, to the end that he may sanctify us 'poor worms of the earth still more and more for his service, and bless this our 'labour, or rather his own work!

'May the same great God and Father of all Mercies comfort your Reverence 'in all your sorrows, preserve you from all evil, and grant you a foretaste of hea-'venly happiness; to the end that you may not faint, but that flying to your God 'upon the wings of Faith, you may find support under all your sufferings. May 'your generous soul rejoice in the Lord, and may the testimony of a good con-'science become a strong bulwark against all calumnies; and then all the troubles 'which men bring upon you will soon pass away, and procure to you an exceed-'ing and eternal weight of glory. As your Reverence makes mention of your old 'Age, let this be to you an occasion of rejoicing, for thereby you know that the 'time of your exile draws to an end. Be not dejected on account of bodily weak-'ness: 'tis the necessary concomitant of Age. Besides, such fatherly chastisement 'is attended with no small advantage, since it produces in us a greater attention to 'the commands of God, and causes us to look well to our ways, and to prepare 'ourselves to appear before the Judgment-seat of Christ. The time draws near

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‘ pect an habitation of a different form, and we therefore long to be releaſed
‘ from theſe bodies, that we may for ever be with the Lord; in the mean while
‘ doing our utmoſt endeavour to pleaſe him. But knowing your Chriſtian con-
‘ ſtancy, and that we ſtand more in need of being comforted by you, than of giv-
‘ ing you comfort, Reverend, Learned, and Pious Brother, or rather, Father in
‘ Chriſt, we conclude our letter, recommending you to the care of the Almighty,
‘ and unanimouſly ſaluting you from our hearts, expecting from you ſome ſpiritual
‘ aſſiſtance upon all occaſions.

Dort, Jan. 7. 1619.

Your Reverence's

Moſt affectionate Brethren in Chriſt Jeſus,

And in the names of all of us,

SIMON EPISCOPIUS.
EDVARDUS POPPIUS.
BERNARDUS DWINGLO.

Seſſion LI. On the 8th of *January*, and at the *fifty firſt* Seſſion, the Preſident *Bogerman* communicated to the Synod the Articles which he had extracted out of the Books and Papers of the *Remonſtrants*, in order to expoſe their doctrines concerning the *Divine Predeſtination*, and earneſtly exhorted the Members to obſerve whether the ſenſe of thoſe people were rightly repreſented, or whether any thing ought to be added, omitted, or altered; deſiring them to prepare themſelves to ſpeak their minds againſt the next Seſſion, and at the ſame time to ſubjoin their advices after what manner the Synod ſhould proceed further in this affair. The next day being the 9th, the Synod did not meet, but the Seſſion was adjourned to the 10th, at the requeſt of the Profeſſors, and in order to allow time to the Deputies to conſider of the Points which were drawn up, and which were to be debated. The Chaplain *Hales* ſays in his Letters to the *Engliſh* Ambaſſador, that the Divines of his Country went to the Preſident in the evening, to conſult with him about the beſt manner of proceeding; but what advice they gave him, he could not tell; yet this he could perceive, that the courſe which the Preſident took, was not entirely approved by them.

Seſſion LII. On the 10th of *January* the Synod held their *fifty ſecond* Seſſion, but in private, and with the doors lock'd, no ſtrangers being admitted. Here the Preſident propoſed four things to be conſidered: The *firſt* was, Whether the Articles drawn up by him fully comprehended the opinions of the *Remonſtrants* or not? The *ſecond*, Whether Election were of one or more kinds, to the end that he might thereby exclude that diſtinction which the *Remonſtrants* made of a *revokable* and *irrevokable*, of a *perfect* and an *imperfect Election*. *Thirdly*, Whether *Election* ſprung *from Faith* and *Obedience*, or whether it was *to Faith* and *Obedience*: for this was a principal point of the difference; foraſmuch as the *Remonſtrants* taught, *That God only foreknew who ſhould believe, and that thoſe only were ordained and elected to Glory.* But the doctrine of the *Contraremonſtrants* was, **That God ordained who ſhould believe, and that he predeſtinated thoſe both to Faith and Salvation.** The *fourth* thing which the Preſident propoſed, related to the means whereby true Believers were aſſured of their ſalvation.

A Propoſal of the Preſident.

After this, the Synod were deſired to declare their opinion as to the way and method of propoſing and examining the abovementioned Theſes or Poſitions. The majority of the Members judged that the Doctrines of the *Remonſtrants* had been fairly and impartially repreſented by the Preſident, thank'd him for the pains he had taken, and approved of the method he propoſed. But many thought it would be more adviſeable to reduce thoſe Articles to a ſmaller number, and eſpecially to retain and diſtinguiſh ſuch as were fundamental and neceſſary, from thoſe which were derived from them by deductions or conſequences. The *Engliſh*, the Deputies of *South Holland*, and the Scribe *Feſtus Hommius* drew up for the ſaid purpoſe, but each of them ſeverally, certain Theſes or Poſitions, which they read to the Synod,

and

and then gave them in, to be considered of. But some had not yet prepared their advices with respect to the manner of proceeding, so that no resolution could be taken. ANNO DOM. 1619.

The same day, or, as Mr. *Hales* says, at night, the Synod had another private Session. In this Session, which made the *fifty third*, the Members went on with their advices about the manner of proceeding. Some of those advices were read and considered, and it was agreed by a plurality of voices, that the Doctrine of the *Remonstrants* should be represented, and formed into certain Articles, after the same manner as had been observed with respect to the first Article, before the Synod proceeded to the examination and decision of the first Article. The President had likewise invented some new Questions, which he laid before the Synod in order to learn their opinions, asking, whether it might not be adviseable to propose these Questions to the *Remonstrants*, and oblige them to declare what they thought concerning them? But it was much doubted whether this method ought to be pursued or no, because it was not likely that the *Remonstrants* would act otherwise in this matter, than they had hitherto done with respect to other Questions. But at last it was agreed, that the *Remonstrants* should be called in at the next Session, and required to answer those Questions, for the further explanation of their opinions. *Hales* writes, that he then observed there was some disagreement among the Members about the manner of proceeding. The President *Bogerman* desired that the method which he had projected should be observed; but the *English* and others were for following a plainer and shorter. The President, however, prevailed by the majority of voices. Sess. LIII.

On the 11th of *January* the *Remonstrants*, who had not been at the Synod in eight days before, were again ordered to appear. They came early, but were obliged to wait a good while, because the President *Bogerman* was in private conference with the Lay Commissioners. They had received Letters from the States-General at the *Hague*, which were first to be read and considered, so that it was near eleven before the Session, which was the *fifty fourth*, was opened, and the *Remonstrants* admitted. *Isaac Frederitus* one of the Ministers of *Utrecht*, who was absent the 3d instant, had now rejoined the rest of his Brethren. Upon which the Resolution of the States of the 1st of *January* (which had been proposed to the other *Remonstrants* in his absence) was read to him. He had been allowed to go to *Utrecht*, as was above related, where he preached in the *Christmas* holidays. But the Lords Commissioners had recalled him to *Dort*, upon some complaints they had received of his causing commotions among the people; but before their orders reach'd him he was come away, and then no further mention was made of that matter. After the reading of the aforesaid Resolution, the President *Bogerman* addressed himself to the *Remonstrants* in the following manner: Sess. LIV.

A Speech of the President to the Remonstrants.

'You know very well, 'that not only this Synod, which is the Representative of the *Reformed* Church, but 'likewise the Civil Powers have required, that in the first place, and above all 'things, the *Five Points* in dispute should be examined and discussed. In order 'to do this with the utmost sincerity, all the Members of this Assembly have 'engaged themselves by a solemn oath, to have nothing else in view in 'this whole affair, but the honor of God, the preservation of Truth, and the 'edification of the Church, and in their decisions to make no use of any 'humane writings, but of God's Word only, as the sure and infallible Rule 'of Faith. In this matter you might have been serviceable to the Synod, if each 'of you had fairly and sincerely explained himself. You have indeed presented 'to us some sort of explanation of your doctrines about the *Five Points*, but the 'Assembly has thought fit you should declare yourselves yet more at large. To 'this end there have been certain questions proposed to you several times. But 'hitherto you have refused to answer them, insisting that we should first grant 'you the liberty of explaining your own opinions, and refuting those of your ad-'versaries, as far as you should judge necessary. From hence proceeded the dis-'pute between the Synod and you, and it has been repeated to you, even to nau-'seousness, that a just and entire Liberty, both of defending yourselves, and refuting 'others, was granted you, on condition that the Synod might likewise be at liberty 'to take care that you did not abuse such a privilege. Several things passed be-'tween us on this occasion both by word of mouth and in writing, till at last the

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'Lords the States-General interpoſed their Authority, but you refuſed to ſubmit 'to their Reſolution, and have not yet made any anſwer to the queſtions of the 'Synod. You have been left to yourſelves for ſome time, to the end you might 'fully conſider of it. You are ſummoned hither once again, to ſee whether you 'will at laſt be perſwaded to anſwer. You are therefore earneſtly exhorted and 'intreated to anſwer plainly and fully to the following queſtions:' *Having ſaid this, he produced a long ſcroll of queſtions, and aſked, firſt,* 'Whether they ſtill 'adhered to the explanation and juſtification of their doctrines as contained in the '*Conference* of the *Hague?* *He added,* That it was eaſy to be perceived why 'that queſtion was put to them; foraſmuch as they themſelves had declared, *That* '*they had learned a great deal ſince then, and were not willing their opinions ſhould* '*be judged of by thoſe firſt writings, ſince one day taught another.*'

His Queſtions.

The firſt whom the Preſident aſk'd was *Epiſcopius*, who read his anſwer out of a Paper that had been approved before by the reſt of the cited perſons, and which imported, 'That the *Remonſtrants* had hoped that the Synod would have ſatisfied 'their Conſciences, and returned an anſwer to their Arguments. But that had 'not been once attempted. That they did not pretend to give Laws to the Synod, 'neither could they receive them from the Synod in all caſes. That they demand-'ed no other Liberty but what the Laws both of God and Man allowed to all 'impleaded perſons, nor any other than what they conceived to be already granted 'by the Letters of Citation. That they did not ſeek evaſions, for there was no-'thing in their Tenets which they were aſhamed to own. Every thing there was 'clear and plain. They knew of no Doublings, no Equivocations, or mental Re-'ſervations, which they themſelves did not wiſh to be diſcovered and ſet in a full 'light. They did not in the leaſt apprehend, that any Poſitions could be deduced 'from their opinions which incroached upon the honour of God, upon Piety, or 'the Chriſtian Religion, ſuch as they could prove in the doctrines of the *Contra-*'*remonſtrants*, of whom therefore it might be more juſtly ſaid, *that they ſought* '*Evaſions.* If the Synod would ſuffer them to explain and defend their ſenti-'ments as far as they ſhould judge neceſſary, and to refute the contrary opinions, 'then were they ready of their own accord to anſwer, not only the queſtions 'which had been hitherto propoſed, but even five hundred or a thouſand more, 'if the caſe could bear it, whether in writing or by the mouths of thoſe whom 'they ſhould judge to be beſt qualified. They, the *Remonſtrants*, were the more 'urgent to obtain this liberty, becauſe they intended to produce many other mat-'ters in the courſe of their defence and refutation, which were not contained in 'the Queſtions, and yet might tend to give great light into that whole affair, and 'without the knowledge of which, the preſent controverſy could not properly be 'terminated. If therefore they could not obtain this liberty, they ſaw no reaſon 'to change their mind, nor to anſwer the queſtions propoſed.'

The Anſwer of Epiſcopius.

After this Paper had been read, the *Remonſtrants* were required to ſign and preſent it. They anſwered, that all of them had ſubſcribed it before, and immediately delivered it to the Synod. Then the Preſident ſpoke to the following purpoſe: 'There was no occaſion, he ſaid, to return any anſwer to the new reflecti-'ons of thoſe people. It was well enough known, that nothing unjuſt or unreaſon-'able had been exacted of them. That the Synod was ready to grant them as much 'freedom as was due to impleaded perſons, on condition they would not abuſe it; 'only let them anſwer the queſtions.' As *Epiſcopius* was going to reply, the Preſident would not permit him. He interrupted him, as the *Remonſtrants* ſay, at every turn, crying out, that all the liberty which was due to cited perſons had been granted them. Whereupon the Profeſſor aſked him at laſt, 'What liberty it was 'that had been allowed them? Are we allowed a ſufficient freedom of explaining 'and defending our own opinions in the firſt place, and then of refuting the do-'ctrines of the *Contraremonſtrants*, and of thoſe whom they count orthodox, in every 'Article? If this be granted us, we are ready to enter upon buſineſs.' Then ſome of the Spectators thought the Preſident would have conſented to their requeſt, but he avoided it with ſaying, 'This is the old ſong again. Your Anſwer of the 29th 'of *December*, long ſince conſidered by us, has given no ſatisfaction. I have often 'told you, that you inſiſt upon a boundleſs liberty, not only of defending your 'own opinions, but alſo of expoſing thoſe of others at pleaſure.' Then the *Re-*

monſtrants anſwered, almoſt all of them together, 'That they by no means in- 'tended to render the doctrines of any Miniſters odious by expoſing them, 'but only to refute Error by the ſtrength of Scripture and Reaſon; neither 'had they ever uſed the word *expoſe*.' And when ſome of the Members teſtify'd, that the *Remonſtrants* had uſed that word, they reply'd, 'Suppoſe any one 'of us may have ſaid ſo, the ſaying of one perſon ought not thus raſhly to be 'imputed to all, nor all of us thus to be reproached on that account.' *Epiſcopius* added, *That he had never uſed that word.* But in the Acts of the Synod we read, *That many of the Members declared they had heard it.* Moreover, the Preſident gave the *Remonſtrants* the following reprimand, telling them, 'That they 'were very unmannerly, that they knew not how to behave themſelves before ſuch 'a Synod, but ſpoke all of them together in an irregular and diſorderly manner. *He 'added:* We will allow you to refute the opinions of others, and eſpecially thoſe 'doctrines which you pretend to be contrary to the honour of God.' To which the Profeſſor made anſwer: 'If you promiſe us this, *bonâ fide*, what occaſion is there 'then for all theſe queſtions? You ſeek by this means to reſtrain us, and to oblige 'us to ſay, not what is neceſſary to our defence, but only what they who aſk 'ſhall think fit, and they will be ſo wiſe, to be ſure, as not to put any queſtion 'contrary to their own intereſt, or that would make for us.' *The Preſident ſaid:* 'You refuſe to anſwer, becauſe you will not acknowledge the Synod for lawful 'Judges. We preſs for your Anſwer, that we may induce you to recede from your 'former Proteſtation, whereby you declared, that you looked upon the Synod for 'your Adverſaries: for in receiving theſe laws from the Synod, you will actually 'own them to be your Judges.' Then *Epiſcopius* ſaid frankly: 'We are forbidden 'to ſay that the Synod are our Adverſaries, but we cannot help judging and believing 'ſo in our hearts.'

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The Preſident purſuing his deſign, admoniſhed the *Remonſtrants* to obey, and repeated his former queſtions; to which the Profeſſor reply'd, *That he could not anſwer before the liberty they had deſired, was granted them.* Being further aſked, *whether he acknowledged the doctrine contained in the Anſwer to the Letter of thoſe of* Walcheren *to be his own?* He reply'd, *That he could not ſay any thing further till the Synod ſhould think fit to give an Anſwer to the Reaſons which he and his Brethren had preſented in writing.* To which *Poppius* ſubjoined: *If you allow us the liberty we deſire, as you pretend to do, it is ſtrange you ſhould be for entering on the treaty with Queſtions, and not ſuffer us freely to explain our meaning.*

The Preſident begins again to propoſe his Queſtions.

Epiſcopius *replies.*

The Heer *Rochus van den Honart*, one of the Members of the ſupreme Council of *Holland*, who was then preſent in the Synod, and Speaker of the Lay Commiſſioners (though it does not appear how that diſpute among them about precedency, as mentioned above, was accommodated) ſpake now with a great appearance of temper and moderation, ſaying, 'This matter has been long enough debated, you muſt 'not put it off any longer. Truth can neither be inquired into nor defended by a 'continual ſilence. You ſhall be denied no proper nor neceſſary freedom. The 'Preſident *Bogerman* has aſſured you of it, and you may rely upon it. Every 'thing is well intended. Wherefore we intreat you Gentlemen of the *Remonſtrant* 'perſwaſion to proceed to the buſineſs in hand.' The Heer *Muis van Holy*, Scout of *Dort*, cry'd out, *What do you intreat them for? ſay, you command them.* Upon which the Heer *Honart* uſed the word *command*, and earneſtly inſiſted, that they would but proceed to buſineſs, and they ſhould be allowed liberty enough. *Epiſcopius* reply'd, 'That the *Remonſtrants* wiſhed for nothing more than to come to a 'fair Debate, but the Synod would not hear of it, and conſequently debarred them 'of their neceſſary freedom. For a Proof of this, he read the Anſwer and Petition 'of the 29th of *December*, and aſked, whether they would allow them ſuch liber- 'ty?' The aforeſaid Counſellor *van den Honart* ſaid, he was of opinion, that the 'Synod would not fail of doing it, and that the *Remonſtrants* needed only to take 'that liberty and uſe it without aſking.' But the *Remonſtrants* thought it not adviſeable for them, as long as the Reſolution of the States was in force, in which was contained the following expreſſion, to wit: *That the Orders of the Synod muſt be obeyed.*' They therefore pray'd, that ſufficient aſſurances might be given them, with reſpect to the premiſſes. The Heer *Honart* thought this requeſt not improper, as being previouſly neceſſary ro the treating. Some are of opinion, that this Gentleman

A Speech of the Preſident of the Lay Commiſſioners.

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The Eccleſiaſtical Preſident proceeds again to queſtioning.

After many words had paſt about this matter, without either ſide's ſaying much more than had been ſaid before, the Preſident began again to propoſe his old queſtions. And *Epiſcopius* and the reſt of them, being aſked one by one, adhered to their former anſwer and denial. *Dwinglo* added: 'That if the Lords Commiſſioners in-
The Anſwer of Dwinglo. 'tended to grant the *Remonſtrants* that liberty which they had deſired by their Pe-
'tition of the 29 of *December*, he was prepared to anſwer in writing to the pro-
'poſed Queſtions.' Upon which, the Preſident gave him a reprimand, ſaying, *You are always anſwering with your* ifs *and* ands, *ſo that we can never know your utmoſt intentions. As for the Synod, they ſpeak out plainly and poſitively, and ſo do the States Commiſſioners, but you can never ſpeak without an* If. *Epiſcopius* begg'd, that the Preſident would only ſhew him what there was amiſs or defective in their Anſwer of the 29th of *December*? He reply'd, 'This only is wanting,
'that the *Remonſtrants* will not receive laws from the Synod, but would fain act
'in a parity and equality with them, though the ſuperiority plainly belongs to the
'Synod. It is a thing which was never yet heard of, that perſons cited before any
'Tribunal ſhould take upon them to preſcribe laws to their Judges.' *Poppius* ſaid,
Other Anſwers. 'Do but grant us the deſired liberty, and we will either do all that the Lords
'Commiſſioners require of us, or patiently undergo all they ſhall inflict upon us.'
Niellius returned the following Anſwer: 'It is a Queſtion of great importance
'which is propoſed to us, ſo that one cannot anſwer it immediately and with the
'ſame breath; for that which you require of us is, to declare our opinion and judg-
'ment of whole books and conferences, and this is even expected from ſome who
'were never at thoſe Conferences, and who never writ any ſuch books; tho' it is
'true indeed, that their doctrines are defended in thoſe books. Your words indeed
'ſeem to allow us great liberty, but by the facts which lately happened, we find
'how little we are to expect. When we gave but a hint in our Anſwer of the
'29th of *December*, that we ſhould diſcover and refute ſome errors in *Piſcator*,
'*Perkins*, and others, even in reſpect to the *Five Points*, this liberty was immedi-
'ately denied us. The Preſident inveighed furiouſly againſt us, as if ſome great
'crime had been committed by us, even by making mention of their names only.'
The Preſident thereupon: *Is this anſwering our queſtions?* To whom *Niellius*: *No, but it is giving a reaſon why I do not think fit to anſwer.* In the Acts of the Synod it is recorded, that *Niellius* was told, *that he did not ſay what was true, but uſed reviling language*; and that being again aſked, *whether he would anſwer?* he reply'd, *I cannot anſwer, till my Reaſons or Arguments are refuted.* The other *Remonſtrants* maintained in like manner, that the Synod endeavoured to confine them within too narrow bounds. *Iſaacus Fredericus* ſaid, among other things, 'That
'they ought firſt to give them leave to explain their own opinions, and that then
'in caſe any thing was deficient, they ſhould be ready to anſwer the queſtions.'
Neranus approving the ſame anſwer, ſubjoined; 'It would be ſome ſmall favour
'to ſuffer us to explain our opinions, in order to retrench a great many unneceſſary
'queſtions. We are likewiſe apprehenſive, that theſe queſtions are contrived to
'hinder our neceſſary explanations. For ſome things cannot be fully explained, if
'confined within the bounds of any queſtions.' To him the Preſident returned the
Diſcourſe between the Preſident and Neranus. following Anſwer: 'That he thought it was the ſame thing whether they firſt an-
'ſwered the queſtions which ſhould be propoſed, or gave in a written explanation
'of their opinions; and that ſince it was the pleaſure of the Synod that they ſhould
'anſwer firſt, they ought not ſo obſtinately to cavil about the order or time of do-
'ing it. That they ſhould not be ſo reſtrained within the limits of thoſe queſtions
'as they imagined; for they ſhould be afterwards allowed to add whatever they
'judged to be wanting in the explanation of their doctrines.' To this *Neranus* re-
ply'd, 'That ſuch a method was uncertain, and the inconveniences double; that
'they themſelves could explain their own opinions more appoſitely and regularly, and
'afterwards anſwer to whatever ſhould be thought deficient; and that otherwiſe it

would

'would ſeem as if they only deſigned to enſnare them with queſtions.' The Preſi- AN° DOM. dent reply'd, 'That then the whole diſpute turned only upon what was to be done 1619.
'firſt: The *Remonſtrants* were for firſt explaining their opinions; but the Synod, for
'their anſwering.' *Neranus* rejoined, 'Is that the only difference? Then ought you
'to keep to the method preſcribed in the Letters of Citation, which require that we
'ſhould firſt explain our doctrines: And poſſibly by ſuch an explanation we might
'prevent your Queſtions.' Then the Profeſſor *Epiſcopius* took the word, and ſaid:
'We will not wrangle about forms; but if you will declare, that you agree to the *Epiſcopius offers to anſwer the Queſtions.*
'liberty we would ſtipulate, give us your Queſtions as ſoon as you pleaſe, and we
'will anſwer them; and the rather, becauſe the Preſident now promiſes us more
'than was ever offered before, *viz. That we may go beyond the propoſed Queſtions*;
'*that we ſhall not be tied ſo ſtrictly to them, but that we may freely ſubjoin what-*
'*ever we ſhall think is deficient.* If that be the Senſe of the Synod, we are ready
'to receive your Queſtions immediately, in order to return our Anſwers in writing.
'We will incorporate our Anſwers into our Explanations, or annex them as the Sy-
'nod pleaſes, and preſent them as ſoon as poſſible; together with the explanation
'upon the *firſt Article*, which is already done.'

Having ſaid thus, he extended his hand towards the Preſident. The whole Aſſembly attended to the event; many of the Members thought the proper expedient was now found; ſome of them, eſpecially the Foreign Divines, ſtood up, ſhewing, by ſtretching out their hands, and other ſigns which they made to the Preſident, that the Queſtions ought to be delivered to them. The writer of the *Succinct Account* in *Latin*, who was then preſent among the ſpectators, ſays, He did not make the leaſt doubt, but that *Bogerman* would have delivered them the Queſtions; and that if he had done ſo, there would have been an end of that troubleſome conteſt. But the *Remonſtrants* think he deſigned nothing leſs than to enter into a Treaty with them: For inſtead of handing over the Queſtions to *Epiſcopius*, he aſked him, *Whether it was the way to deliver Queſtions in writing to cited Perſons?* *The Preſident rejects the Offer.*
The Profeſſor reply'd, 'Whether that be the way or no, I do not pretend to deter-
'mine; but I do affirm, that it is highly juſt and reaſonable, in our caſe eſpecially,
'which concerns religion and conſcience. It has already coſt the Synod ſo many
'days to draw up and adjuſt theſe Queſtions, and will you oblige us to precipitate
'our Anſwers in ſuch a manner, as to declare our ſentiments *extempore* upon whole
'Books, Treaties, and Conferences, relating to diſputes of ſo great moment? This
'is contrary both to right and reaſon.' And ſome of thoſe that ſate near him, cry'd out, *That it was very uſual to deliver copies of queſtions to cited Perſons.*

But the Preſident rejecting all thoſe motions, ſaid, *It is neither neceſſary, nor uſual in any tryals, to give copies of queſtions to the perſons who are cited.* The *Remonſtrants* tell us, that he ſometimes made as if he did not hear what was propoſed, and ſo turned the diſcourſe another way. The Counſellor *Martinus Gregorius* ſaid, *The writing your anſwers would furniſh you a pretence of gaining time, and protracting matters.* The Profeſſor reply'd, *Appoint us then a certain time.* The Preſident was afterwards heard to ſay, 'You are for ſtipulating every thing too preciſely before-
'hand; Charity, which hopes all things, ſuſpects no evil. You might have hoped for
'all reaſonable advantages from the Members of this honourable Aſſembly. If the
'Lords Commiſſioners, or ſome of the Eccleſiaſtical Deputies formerly ſpoke a little
'too obſcurely, or ſeemed at firſt to confine you a little too cloſely, they now ſpeak
'more clearly, and give you more liberty. You know the intention of the Synod,
'and you ought to be ſatisfied.' *Epiſcopius* turned his argument upon him thus:
'What charity requires of us, ſhe equally requires of your Reverence, and the
'Synod. You ought not to ſuſpect any evil from us, but to believe and hope for all
'that is good: However, charity ought not to be ſo ſimple, as to forget the ſub-
'tilty of the ſerpent. Good and wiſe ſtipulations prevent many diſputes. Folly
'being once committed, repentance comes too late.' Then the Preſident, without *The Preſident proceeds again to queſtioning.*
returning him any anſwer, went on with his queſtions, whereupon *Pynakker* ſaid,
'If the diſpute be only about order, give us the Queſtions and we will anſwer them,
'provided you will but allow us the liberty we deſire: but we cannot return an An-
'ſwer upon the ſpot, and it is juſt you ſhould allow us ſome time.' Yet *Bogerman* could not be perſwaded to deliver the Queſtions, but ſaid, *There was no difficulty in them; ſo that the* Remonſtrants *might anſwer them extempore, if they had the leaſt*

inclination

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inclination to do it. It is likewiſe recorded in the Acts of the Synod, that the Profeſſor *Epiſcopius* ſaid, We are *ready to propoſe and explain all that we ſhall judge to be ſufficient to your, or our own ſalvation.* To which the Preſident reply'd: *This is what we deſire of you; nay, what we require, and yet you ſtill complain, and ſeek evaſions.* However the *Remonſtrants* were of opinion, that the Synod would not permit them to do this, any further than they thought fit and proper, which was not ſufficient for them.

Matthiſius being likewiſe aſked, ſhewed himſelf diſpoſed to anſwer the aforeſaid Queſtions, but pray'd they might have them in their hands, and be allowed the deſired liberty. *Goſuinus* adhered to his former anſwer. *Sapma* being aſked, anſwered, 'That the *Remonſtrants* could not receive laws, in the defence of their cauſe, 'from thoſe men whom they look'd upon for the moſt part as their adverſaries. 'And that he could not therefore depart from the former anſwer which had been de-'livered in writing.' The Preſident commended this plain reply, and ſaid, 'This 'is what troubles the *Remonſtrants*: They look upon the Synod as their enemies. 'It is for this reaſon they decline anſwering to the Queſtions, leſt in ſo doing they 'ſhould acknowledge the Synod for Judges.' At the ſame time he ordered them to withdraw, ſince they would not advance any further; and when they were gone,

A Speech of the Preſident in the Abſence, and to the prejudice of the Remonſtrants.

he ſpake thus: 'It appears every day more and more, that we cannot proceed any 'further, unleſs we are freed from the preſence of theſe People; for it is viſible 'enough, that they erect themſelves into a little Synod, in order to oppoſe one Aſ-'ſembly againſt another. And I make no doubt, *ſaid he*, but that they have their 'Preſident, Aſſeſſors, and Scribes too, and do their utmoſt to traverſe the deſigns 'of our Synod. You ſee now again their endleſs cavilling and great obſtinacy. 'What ſhall we do further for the fulfilling the Commands of the States, and the 'expectation of the churches? Eſpecially ſince the *Remonſtrants* have declared, they 'will not be judged only by their former writings, but likewiſe by the opinions 'they now maintain, and which they are reſolved to explain according to their own 'humour, but not by anſwering the Queſtions of the Synod. Is it not therefore 'high time that, without regard to the private notions of this or the other man 'among them, we ſhould at length proceed to conſider what they generally own, 'and have publiſhed in their writings; ſince thoſe very writings have been the occa-'ſion of all the diſturbances in the Churches of theſe Provinces?' The *Remon-*

Obſervation of the Remonſtrants *on the Preſident's Propoſal.*

ſtrants hearing afterwards of this propoſal, were of opinion that the Preſident ſpoke now a very different Language from what he had formerly done, when he firſt propoſed the Queſtions above-mentioned. Then his pretext was, that the putting theſe Queſtions was the way to learn the opinion of each of the cited Perſons: they were no Body nor Society of men, *he ſaid*, but cited perſonally and ſingly, and therefore ought not to adviſe, or take counſel together, nor to defend their cauſe under one common denomination. But now the tables were quite turn'd again, and their common doctrines were now to be inquired into, in order to be *freed from their preſence.* This was the judgment which the *Remonſtrants* paſs'd upon the conduct of the Preſident, who in order to bring about his deſign, pray'd the Lay Commiſſioners, that they would declare their minds. This met with ſome difficulty, inſomuch that the Commiſſioners, after about half an hour's conſultation, adjourned the further conſideration of it till five o' clock in the evening; at which time the *Remonſtrants* were ordered to appear, and the Members of the Synod were likewiſe intreated, if poſſible, to bring in their opinions joyntly, and in writing. But the Foreign Divines did not ſeem much inclined to this laſt propoſal.

This ſame evening the Lay Commiſſioners were a long time aſſembled by themſelves, inſomuch that they made it about ſeven o' Clock before they came to the Synod-Chamber. This was the LVth Seſſion. Being come, the Preſident briefly related how things ſtood before noon, and then aſked the Commiſſioners, how they thought the Synod ſhould deal with the *Remonſtrants* for the time to come? Theſe deſired they might be firſt informed of the opinion of the Synod, and ſaid they would then declare their own. Many of the Foreign Divines thought, 'That the '*Remonſtrants* ſeem'd to come a little nearer to the intentions of the Commiſſioners, 'and of the Synod; and were therefore of opinion, that the further explanation 'upon the *firſt Article*, which they had offered, ſhould be demanded of them, and 'copies of the Queſtions delivered to them, in order to be anſwered as ſoon as poſ-'ſible.

Seſſion LV.

A Motion of the Preſident.

Advice of the Foreigners in favour of the Remonſtrants.

'ſible. This would be the means, as they thought, to render an inquiry into 'the differences much more eaſy, to gain a great deal of time, and to free the 'Synod, in a great degree, from Cenſures. Whereas, if this method were rejected, 'it would furniſh the *Remonſtrants* with but too ſpecious a pretence in the 'ſight of the people for abandoning the treaty, to the great diſhonour of the Sy-'nod.' AN° DOM. 1619.

But the Profeſſor, and almoſt all the inland Divines were of opinion, 'That tho' 'the anſwer of the *Remonſtrants* ſeemed to come a little nearer, yet in reality it was 'the ſame as they had always given: that they did not in any reſpect conform 'themſelves to the Reſolutions of the Government: that they had a mind to carry 'every thing in the Synod after their own way; and that therefore it would be 'neceſſary to proceed in making an inquiry into their opinions as contained in their 'writings, and in judging of them from the ſame; and the rather, becauſe the 'States-General had authorized the Synod ſo to proceed by their Reſolution; and 'laſtly, that this was the moſt quiet, convenient, and uſeful manner of proceeding. '*They added*, That they were not ſent to judge of all the notions which each of 'the *Remonſtrants* might dream of every night, but of the *Five* well known *Points*, 'which had occaſioned ſo much diſturbance both to the Church and State. And 'theſe might be learnt from their Books, from their Declarations to the Provincial 'Synods, and from their Memorials preſented to this National Synod. Otherwiſe 'every *Remonſtrant* muſt be perſonally cited, and every new-fangled Doctrine exa-'mined into, which would be an endleſs buſineſs. They ought not, they ſaid, to be 'ſuffered any longer to mock that venerable Aſſembly, but rather to be puniſhed for 'their contumacy, and to be made, ſome of them, an example to the reſt.' *Many were of opinion*, 'That the Synod ought to receive of them ſuch Papers as they had pro-'miſed, and were ready to deliver.' But others again thought, 'That if the Sy-'nod ſhould do ſo, it would only occaſion more trouble and hinderance, and that 'one explanation would produce another, and ſo on; that the *Remonſtrants* 'always endeavoured to involve the cauſe in equivocations and ambiguities; to 'ſpin matters out into endleſs delays; to weary out the Synod, and hinder 'them from coming to a determination of the points in controverſy as long as poſ-'ſible.' *Advice of the Inland Divines.*

It was thereupon reſolved by the majority of votes, no longer to examine the *Remonſtrants* upon this head, but to proceed in the inquiry into the matter from their own writings. But altho' the greateſt part of the inland Divines were of this opinion, yet ſome of them ſided with the Foreigners. Among the reſt, there was a Clergyman of *Groninghen*, one of thoſe that were deputed from thence and the *Ommelands*, who ſaid publickly, *That he was not of the mind of his Collegues in this buſineſs, but agreed with the foreign Divines.* After all the opinions had been delivered in writing, and read, the Lay Commiſſioners were again requeſted to declare their opinion and approbation. Then they cauſed the *Remonſtrants* to be called in, (it was about nine a clock at night) commanding the Secretary *Heinſius* to read to them the following Reſolution, which before the *Remonſtrants* came into the Synod, had been drawn up, and agreed upon, with the conſent of the Preſident *Bogerman*:

'Foraſmuch as the honourable the Lords Commiſſioners have obſerved hither-'to with great concern, that the Remonſtrants who were cited before this Synod 'by order of the States-General, have perſiſted, and ſtill perſiſt, even after the read-'ing of their High Mightineſſes Reſolution, in their former obſtinacy and diſobe-'dience: they, the ſaid Commiſſioners, have agreed to adhere to the ſaid Reſolu-'tion of the States, and to put in execution the penalties thereby appointed. And 'they do hereby order, that the publick writings of the Remonſtrants be examined 'and inquired into, and that, as far as poſſible, an entire body of their Doctrines 'and Opinions be extracted from thence. Moreover, they command the ſaid Re-'monſtrants, by vertue of their Authority, and conformably to the explanation of the 'Reſolution which has with ſo much pains and trouble been ſo frequently, and even 'this very day, repeated by the Commiſſioners, and by the Preſident of this 'venerable Synod: that in caſe they can produce any thing further by way of ex-'planation *Reſolution of the States Deputies.*

An° Dom. 1619.

'planation or juſtification of the things which they have publiſhed, they now proceed 'to preſent the ſame; yet ſo as that liberty is granted them to conſider of declaring 'next Monday **before noon, whether they will obey the Reſolutions of the Synod 'lately publiſhed.**

Given at *Dort*, *January* 11. 1619.

The *Scottiſh* Miniſter *Balcanqual*, one of the Members of the Synod, deſcribing the tranſactions of this day, in one of his Letters to the *Engliſh* Ambaſſador at the *Hague*, ſays, 'That when it appeared that the *Remonſtrants* began to comply, the 'Foreign Divines who had a mind to keep them in the Synod, could not be heard, 'and that the trick which upon that occaſion was put upon the Foreigners, was 'groſs and palpable: for, *ſays he*, the States Commiſſioners had drawn up their 'Reſolution in writing before they came to the Synod, and then they aſk'd the 'opinions of the Foreigners, in hopes they would readily come into their mea-'ſures. But when they perceived it was otherwiſe, they publiſhed the abovemen-'tioned Reſolution, which they had brought along with them ready drawn up, 'without ſo much as laying their heads together, or ſeeming to conſult about 'it.'

After reading the aforeſaid Reſolution, in the preſence of a multitude of women, who came thither in great numbers as to a ſtage-play, *Epiſcopius* deſired, in the name of the *Remonſtrants*, that they might have a copy of it. This was denied them; but at the ſame time they were told, the reading might be repeated. They therefore deſired another reading, which was granted them. Then the Lay Commiſſioners ordered, that the *Remonſtrants* ſhould deliver their paper of explanations on the firſt Article, which *Epiſcopius* had declared to be ready, forthwith, or the next day at fartheſt. The Profeſſor anſwered, 'That the Reſo-'lution of the Lay Commiſſioners gave them time till *Monday* the 14th, and that 'the matter ought not to be thus precipitated. Neither was their Paper in ſuch 'forwardneſs, as that they could preſent it ſooner.' The Preſident inſiſted, that *Epiſcopius* had ſaid it was ready, and admoniſhed him not to deny it; ſince none of the Members underſtood him otherwiſe; adding, that he, the Profeſſor, had the very Paper in his hand when he ſtretch'd it out, ſaying, *It was ready*. But *Epiſcopius* replied, 'My words were miſunderſtood. How could I have it in my hand, 'ſince it was not yet fully prepared? That which I held in my hand, was the 'copy of the Paper preſented before noon. The other writing which is now de-'manded, is indeed drawn up, but not yet reviſed, nor agreed upon, much leſs is 'it writ out fair.' The *Remonſtrants* ſay, that this anſwer was laugh'd at by ſome of the Members of the Synod; and they think that the Preſident made ſuch a ſtir about ſo ſmall a matter, that he might take an occaſion afterwards, at the end of the treaty, to charge the Profeſſor with another lye, in ſaying before noon that the Paper was ready, and denying it again in the evening. At laſt, the *Remonſtrants* undertook, that the deſired Paper, and whatever elſe could be got ready, ſhould be brought to the Synod the following *Monday*; upon which the Aſſembly broke up about ten in the evening.

The Preſident endeavours to convict Epiſcopius *of an Untruth.*

Epiſcopius's *Defence.*

Seſſion LVI.

Letters from the Magiſtrates and Conſiſtory of Kampen.

The next day, being the 12th of *January*, and the *fifty ſixth* Seſſion, there were read two Letters from the Magiſtrates of *Kampen*. The firſt was an anſwer to the Letter from the Synod, wherein they promiſed to take care that the church of that town, which was addicted to the doctrine of the *Contraremonſtrants*, ſhould not be wronged, or ill treated by their adverſaries; they having admoniſhed the *Remonſtrant* Miniſters not to ſtir up the people againſt them. In their ſecond Letter they prayed, that ſince their two Miniſters, *Foſkule* and *Schotlerus*, were cited before the Synod, and the people there could not ſpare all their Paſtors at the ſame time, the Articles of accuſation might be tranſmitted to thoſe two Miniſters, to the end they might defend themſelves againſt them in writing, and in the mean while remain with their people; or in caſe the Synod inſiſted upon their appearing, that then they would ſuffer the two other Miniſters, *Goſvinus* and *Matthiſius*, who were attending the Synod among the reſt of the cited perſons, to return to their Church in order to ſerve in the mean while, to the end that ſo numerous a people might not be deprived of all their Miniſters at once. There was alſo a Letter from

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the Conſiſtory to the ſame purpoſe; and another from the *Contraremonſtrants*, excuſing their not ſending any body at the time appointed, foraſmuch as their adverſaries not coming, their attendance would be in vain. Upon the reading of theſe Letters, it was agreed by the majority of voices, that the requeſt of the Magiſtrates and Conſiſtory ſhould be rejected, and thoſe two Miniſters abovenamed, be ſummoned the ſecond time, and that the time of their appearing ſhould be left to the diſcretion of the Preſident and Aſſeſſors. The *Remonſtrants* think, the deſign of the Synod was by this means to force them to quit the Pulpit of *Kampen*, being apprehenſive that if this affair were any longer delayed, the *Contraremonſtrants* would be without any hearers, and obliged to preach to the bare walls, before the Synod was at an end. They therefore eſteemed it as a token of notorious partiality, that having adjourned the cauſe of *Rodingenus* and *Welſing*, who were *Remonſtrants*, to the end of the treaty, becauſe it was a perſonal matter, they ſhould nevertheleſs be for entering upon that of *Foſkule* and *Scholterus*, which was likewiſe perſonal, at the requeſt of, and to gratify the *Contraremonſtrants* of *Kampen*.

AN° DOM. 1619.

Their Petition rejected.

In the afternoon, the *Remonſtrants* were ſummoned before the Lay Commiſſioners, who then met by themſelves. The Counſellor *van den Honart* repreſented to them in the name of the reſt, 'What inſtructions they had received from the 'Lords the States-General, and what a Reſolution they had been obliged to pub- 'liſh the day before: adding, that they, the *Remonſtrants*, might now well ima- 'gine that it would not ſtick there. For which reaſon they had ſent for them, 'whilſt they had yet time to conſider, in order to exhort them to look to them- 'ſelves. That the whole diſpute did in a manner turn upon form. That this was 'no matter of Conſcience. That ſuch a pretence would never ſucceed. That 'they would do well to conſider what they had to do. That it was their intereſt 'to give way, and to comply with the Reſolution of the States, and the Forms of 'the Synod.' The *Remonſtrants* having heard this propoſal, craved leave to withdraw a little, in order to conſult with each other, which was granted them. After which being called in again, *Epiſcopius* returned thanks to thoſe Gentlemen in their names, for their kind advice; and then he ſhowed at large, that they did not ſtick at Order or Forms only: that their cauſe was at ſtake: that they could not proceed according to the method of the Synod without ſacrificing the neceſſary liberty of treating, without which it was impoſſible to defend their intereſts; and at the ſame time he declared how ready they had always been to give all poſſible demonſtrations of their ſubmiſſion, and ſignified the good diſpoſition they were ſtill in of doing whatever might be conſiſtent with a good Conſcience; or elſe of ſuffering whatever ſhould be inflicted on them, in caſe their Conſciences would not permit them to do what they were commanded. He further prayed in their names, that the Government and Synod would not burthen their Conſciences, but rather inſtruct, or cauſe them to be inſtructed in the right way; and above all, that they would inform them of what was wanting in their anſwer of the 11th of *January*, and of the 29th of *December*, and why they were not allowed to proceed on that foot in the diſcuſſion of their differences. Some of the Commiſſioners, who were, nevertheleſs, as the *Remonſtrants* ſay, continually at the Synod, knew nothing of that Anſwer. It was therefore ſought after, found, and read. But the Commiſſioners ſaid, it had been communicated to the States, who were not pleaſed with it, tho' they did not ſay what was amiſs in it. The Commiſſioners gave them very good words at firſt, and promiſed them great privileges; but the *Remonſtrants* preſſing earneſtly that the conditions ſtipulated might be yielded them, and the Commiſſioners not inclining to grant their requeſt, and in vain exhorting them to reſt ſatisfied, and to rely on their goodneſs, and believe that no hurt was intended them, there happened very high words. The *Geldrian* Counſellors *Martinus Gregorius*, and *van Eſſen*, as likewiſe the Heers *van Brederode*, and the Scout *Muis*, reproached the *Remonſtrants*, 'That they had put the whole Country in an uproar; 'that they had introduced new Doctrines into the Church; that they had occa- 'ſioned Schiſms among the People; that they would not yield to anybody, nor 'even obey the commands of the higher Powers.' The cited *Remonſtrants* defended themſelves with great freedom, and ſolemnly proteſted, 'That ſuch a charge

A Propoſal of the Lay Commiſſioners to the Remonſtrants.

Their Anſwer.

High Words between the Lay Commiſſioners and the Remonſtrants.

ANNO DOM. 1619.

'was very injurious to them; that they were diſpoſed to obey the will of their 'Sovereigns in all things not contrary to their Conſciences; and that in caſe any 'thing ſhould be commanded them, which they could not ſubmit to with a ſafe 'Conſcience, they were no leſs diſpoſed to ſuffer whatever ſhould be inflicted.' The Commiſſioners were offended at the word *ſuffer*, and aſk'd, *Whether the* Remonſtrants *took them for Tyrants?* They replied, 'One of theſe two things muſt 'come to paſs: either we muſt obey the Government in all things, or if we can't 'obey, we muſt be content to ſuffer ſuch Puniſhment as they ſhall think fit to in-'flict. We are prepared for both, as becomes good Chriſtians.' The Commiſſioners were of opinion, 'That they ought abſolutely to obey, and that they had 'put themſelves under the power of the Civil Magiſtrate for that purpoſe.' *Nielius* anſwered, 'That does not hold abſolutely, but only with reſpect to matters 'which are not contrary to a good Conſcience. But as for ſuch as are againſt 'that, I will not ſubmit to their High Mightineſſes, no, nor even to the Emperor 'himſelf. For which reaſon we cannot pay obedience to the Government in all 'things without reſerve. Neither ought our Sovereigns to exact it of us. Theſe 'obligations muſt always give place to what we owe to God, and be explained ac-'cording to his Will and Word.' This occaſioned a warm debate, which laſted a whole hour at the leaſt. The *Remonſtrants* relate, that the Lay Commiſſioners urging them continually to ſuch an obedience, upbraided them at every turn with their rebellious temper, exclaiming againſt them all at once with ſuch an irregular warmth, that they knew not whom to anſwer; inſomuch that the Heer *van den Honart* was not able, either by ſpeaking, or ſtriking upon the table, to pacify them; ſo that he remained almoſt an hour without ſaying a word, aſhamed and troubled at ſuch diſorderly proceedings, till the *Remonſtrants* themſelves, ſeeing no end of this, deſired they might have leave to withdraw once again, to diſcourſe a little with each other, in order to ſatisfy their Lordſhips that they did not really ſtumble at Forms only. This was at laſt granted, and they were ordered to give in a ſhort and plain anſwer in writing. Retiring therefore into another chamber, they drew up the following Inſtrument, which being ſigned by all of them, was preſented to the Commiſſioners:

Moſt Noble and Potent Lords,

An Offer of the Remonſtrants *made to the Lay Commiſſioners.*

'TO our former anſwer and propoſal which we made and preſented in writing 'to the Synod on the 29th of *December*, and the 11th of *January*, we 'ſubjoin, that we are ready to anſwer fully and clearly in writing, to the que-'ſtions which the Reverend Preſident has propoſed to us, or ſhall hereafter propoſe 'upon each of the *Five Points*, and within a certain reaſonable time to lay before 'the Synod our anſwers, together with our explanation on each Article, as al-'ready propoſed and preſented by us.'

Dated the 12*th of this inſtant* January, 1619.

After the reading this Inſtrument, the Commiſſioners cauſed the *Remonſtrants* to go out again, and made them ſtay at leaſt two hours. In the mean time the Secretary *Heinſius* ran backwards and forwards, to conſult, as it appeared, with the Preſident *Bogerman* and his people, and the cited perſons ſuppoſed, that he brought their advice in writing. Being afterwards called in again, the Heer *van Brederode* told them, that in order more clearly to comprehend their meaning, the Lords themſelves had drawn up an Inſtrument, which their Secretary *Heinſius* ſhould put into their hands. And in caſe they found it conformable to their mind, they had nothing to do but ſubſcribe it. Then they went out again with the ſaid Inſtrument, which they found to be as follows:

The Commiſſioners propoſe to them an Inſtrument to ſign.

Moſt Noble and Potent Lords,

'WE the underwritten do hereby declare, that we are ready to anſwer clear-'ly and fully, either verbally or in writing, as occaſion ſhall require, to 'the queſtions which either have been propoſed to us by the Reverend Preſident, 'or that may yet be propoſed touching the known *Five Articles*, and the doubts

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'and ſcruples ariſen from thence; and that we will preſent our anſwers, together with our explanation, with all convenient ſpeed to the Synod.' AN° DOM. 1619.

Done and ſigned this 12*th of* January, 1619.

The *Remonſtrants* having conferred with each other about this Inſtrument, ſcrupled to ſign it ſimply or abſolutely. It ſeemed to them as if there was a deſign to divert them from their anſwer of the 29th of *December*, and to deprive them of the neceſſary liberty which they ſtipulated therein, and to limit the defence of their Doctrine, and the refutation of the contrary opinion according to the pleaſure and diſcretion of their adverſaries. Purſuant to which deſign, they counted, that the Preſident would oblige them to anſwer by word of mouth, and perſonally or ſingly, chuſing out of them ſuch as he thought he could beſt deal with; and laſtly, that he would put ſuch queſtions to them as he thought fit, under the pretence that they were ſcruples ariſing from the *Five Points*. They likewiſe thought they had juſt cauſe of ſuſpecting that this inſtrument was drawn up by the Preſident *Boger-man* and his Cabal, in order to inſnare them, or to find out new matter againſt them. At length, after much conſideration, they writ under the ſaid inſtrument the following condition, and preſented it to the Commiſſioners, acquainting them that they were willing to ſubſcribe upon that foot, to wit: 'To the end it may appear that 'we do not contend about order or forms, we will ſign this inſtrument, provided 'that the reſt of the terms ſtipulated by us in our written Anſwer preſented the '29th of *December* be not refuſed us.'

A Condition propoſed by the Remon-ſtrants.

Then they withdrew, but being ſoon called in again, the Counſellor *Vanden Ho-nart* ſpoke to them thus: 'The Commiſſioners hoped you would have accepted 'of this inſtrument, but finding you will not do it any otherwiſe than condition-'ally, they unanimouſly declare, *that they are not ſatisfied.* They allow you, 'however, till *Monday* next to conſider of it; and require you then to anſwer in 'writing. But take care what you do, leaſt you repent it too late.' The *Remon-ſtrants* ſaid, *We are ſorry that your Lordſhips are not ſatisfied.* The Commiſſioners ſaid, they thought it was ſufficiently in their power to give ſatisfaction; but they denied it, declaring, *That their conſciences would not permit them to proceed in that manner.*

On *Monday* the 14th of *January*, before noon, and at the LVIIth Seſſion, the Lay Commiſſioners gave the Synod a large account of what they had done with the *Remonſtrants* the laſt *Saturday*. They had ſpent, they ſaid, a whole afternoon in vain, in order to bring them to obedience and reaſonable terms; they had offered them ſufficient liberty to defend their own opinions, and refute thoſe of others, provided they would leave the Synod a power of reſtraining them in caſe they abuſed it. Beſides, they had engaged, that in caſe the Synod ſhould do any thing improper againſt them, they would oppoſe it, and remove all occaſions of complaint. They added, that the *Remonſtrants* had ſignified their intentions by a ſhort Act or Inſtrument, in which having made ſome little alterations, they returned it them to ſign, in order to their entering upon buſineſs; but they could not perſwade them to it, they adhering to their Anſwer of the 29th of *December*, which had been ſo often rejected by them the ſaid Commiſſioners, and now lately by the States themſelves. Then the Lords Commiſſioners cauſed the two Inſtruments and the ſtipulation which was added by the *Remonſtrants*, to be publickly read, and deſired the Synod to judge concerning them, and at the ſame time to declare whether the *Remonſtrants* had not reaſon to be fully ſatisfied, and if they thought they had, whether they ought not to be called in once more, in order to their being exhorted for the laſt time to obedience, and whether in caſe of their perſiſting in their obſtinacy, the Synod ſhould not proceed to make a diſcovery of their opinions from their writings purſuant to the Reſolution of the States. The two Aſſeſſors, together with the Scribes, and next the Foreign Divines being accordingly aſked their opinions by the Preſident, immediately declared againſt the *Remonſtrants*. They ſaid, 'they found 'the *Remonſtrants* perſiſted in their former obſtinacy, inſolence, and diſobedience 'That they had been too long ſuffered to abuſe the patience of the Commiſſioners, 'and of the Synod. That it ſufficiently appeared that their perverſeneſs could not 'be conquered by any means. They might, if they pleaſed, obey the Reſolutions 'of the States, of their Commiſſioners or Deputies, and of the Synod, with a ſafe 'con-

Seſſion LVII.

The Lay Commiſſioners make a Report to the Synod of their Tranſactions with the Remonſtrants.

The Foreign Divines declare againſt the Remonſtrants.

ANNO DOM. 1619.

'conſcience. Sufficient offers had been made them, and they ought to have been 'ſatisfied. They made indeed as if they had a mind to comply with the Synod a 'few days ago. Their fair appearance and large offers had at that time encouraged 'ſome of the Foreigners to expect better things of them, who were therefore of 'opinion they ſhould be ſo far indulged as to have copies of the queſtions that were 'to be propoſed to them, in order to their anſwering them; but now they found 'by this their laſt anſwer, that they had been impoſed upon by their ambiguous 'promiſes.'

Among thoſe who uſed this language, *Schultetus*, a Divine of the *Palatinate*, was one of the moſt forward. Some of the *Remonſtrants* eſteemed him the moſt violent of all the Foreigners. He was then heard to give a ſhort Hiſtory, or rather Diary, of the whole management of the cited perſons, from the very firſt Seſſion to this time. He ſaid of them, 'That through their whole proceedings they had 'made uſe of nothing but lies, tricks, evaſions, and contradictions; that they had 'deſpiſed the reſolutions and orders of their lawful Sovereigns and of the Synod; 'that it would be to no purpoſe for the Synod to make any further conceſſions to 'them; that they ought therefore to be called in and aſked, whether they were 'diſpoſed to obey the laſt orders of the Lay Commiſſioners and Synod, and if they 'declined anſwering plainly, they ſhould be diſmiſſed and ſuffered to go their ways. 'Others cry'd, They began with a lie, and end with the ſame. *Another ſaid*, 'They are maſters of all the arts of equivocation, and can practiſe them as well as if 'they had ſtudied in the Schools of the *Jeſuits*.'

It is recorded in particular of *Paul Steinius*, a Profeſſor of *Caſſel* in *Heſſen*, that he paſt a ſevere ſentence upon them. After all the Foreigners had ſpoken their minds, the Commiſſioners gave directions for putting a ſtop to the further queſtions, and for calling in the *Remonſtrants*. They were accordingly admitted, and aſked by the Preſident *Bogerman*, 'Whether they were now willing to obey the orders of 'the States and the Synod without any ſtipulation, and to enter upon the buſineſs 'without further evaſion?' The Profeſſor *Epiſcopius* reply'd, in all their names, *We have here drawn up an Anſwer in writing, and pray that it may be read, and then delivered to the Synod.* The Preſident ſaid, *Anſwer peremptorily with* yea *or* no. The Profeſſor reply'd: *Such an Anſwer is compriſed in this Paper, which all of us have ſubſcribed.* Nevertheleſs, both the Lay Commiſſioners and the Preſident *Bogerman* urged them vehemently to anſwer *yea* or *no*, each man for himſelf; and the Preſident of the States Commiſſioners was heard to ſay, That it was a thing of conſequence to the publick. *Epiſcopius* ſaid, 'It is ſtrange that we cannot obtain 'ſo ſmall a favour in a free Synod, as to get our written Anſwer to be read. 'This was never refuſed before.' At laſt the Commiſſioners bad them deliver their Paper. The *Remonſtrants* prayed, that they themſelves might be permitted to read it, or at leaſt the Preamble of it. But that being likewiſe denied, they preſented it, and then were commanded to withdraw. This Writing conſiſted of at leaſt two and thirty ſheets of paper. It contained a further explanation of their doctrine on the *Firſt Article*, and a refutation of the adverſe opinions of the *Contraremonſtrants*, with the addition of the Proofs out of their books in their own words relating to the doctrines they aſcribed to them. The Preamble, which was then read in the Synod, gave to underſtand, That the *Remonſtrants* adhered to their former Reſolution, as well with reſpect to what was required of them, as to what they had before offered and deſired. They ſaid further, that they had been informed that almoſt all the Foreigners had judged their Anſwer to be not unreaſonable, at which they were not a little pleaſed. Yet if the Synod ſhould think them to deſerve either Civil or Eccleſiaſtical cenſure, on account of their juſt refuſal, they would diſpoſe themſelves to a patient ſubmiſſion, and comfort themſelves with the words of *Hilarius*: 'When the Church is deſpiſed, ſhe encreaſes; when ſhe is wounded, ſhe 'conquers; when ſhe is reproved, ſhe learns wiſdom. Then ſhe ſtands moſt ſecurely 'when ſhe ſeems to be overcome.' But in the mean while they left it to wiſe men to judge, whether it was very agreeable to the practice of the Church, that thoſe who were cited before an Eccleſiaſtical Tribunal, ſhould be threatned with Civil puniſhment, and forced to undergo it, merely for not obeying againſt their conſciences certain orders made in prejudice of their cauſe and of truth. They concluded with ſaying, 'That to ſhow

A Queſtion propoſed to them.

The Contents of the Preamble to their Anſwer delivered in writing.

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'they did not ſeek Evaſions, they now preſented their explanation of the firſt Article, and were ready to proceed to the reſt upon the ſame foot.' Being called in again, they were aſked by the Preſident *Bogerman*, whether they adhered to the Anſwer contained in their Paper, which he read, being as follows: 'That which 'we were commanded to do, was to ſubmit to the Reſolutions of the Synod: But 'we have often declared, that we could not do it with a ſafe conſcience. Nay, we 'have formerly ſhown at large, that the commands of the Synod were incompatible with natural juſtice, and required things of us that were contrary to the will 'of God; and we are ſtill of the ſame opinion.' Then they all unanimouſly declared by word of mouth, That they ſtill adhered to it. Then he put the ſame queſtion to them ſeverally, and having received the ſame anſwer from each, he commanded them to riſe, and come to his table, and ſign it. They reply'd, That they had all ſubſcribed it at the end of the paper. The Preſident then deſired they would ſign that part of the Paper too. *Epiſcopius* ſaid, *Let it then be brought to us, and we will ſign it.* But the Preſident ſtill inſiſted, that they ſhould ſtand up and ſign it one after another at his table. The Profeſſor then riſing was heard to ſay, *What ſlavery is this?* And then going to the Preſident's table, he ſubſcribed it. But *Bogerman* obſerving that by thus going to and fro much time would be ſpent, and beſides, that many of the Members were not very well pleaſed with this treatment of the *Remonſtrants*, which they thought too magiſterial and arrogant towards his equals, he required none after *Epiſcopius* to come to the table, but cauſed the paper to be handed over to the reſt, who ſubſcribed it ſitting in their places. After which he addreſſed himſelf to them all in the following ſevere ſtile: 'You ſpeak in your paper, 'cry'd he, of the advices of Foreign Divines, and ſay, you have been informed by 'ſome that were preſent at the Synod, that they judged your offer not to have 'been unreaſonable. But their moderation and gentleneſs, which you ſo much 'extol, proceeded from their miſtake, which they now confeſs. And you may be 'informed again by ſome of thoſe who were preſent, what they now think of you. 'Now they declare, that they have been deceived by you. When you ſeemed laſt '*Friday* to have receded from your demand of an unbounded liberty, and gave ſome 'hopes of your ſubmiſſion, then they ſpoke in favour of you to the Synod; but 'this morning, after hearing how you have impoſed upon the Synod, and are returned to your former demands, they unanimouſly declared, *that you were not 'worthy to be treated with any longer.* One among them has taken the pains to 'repreſent, in a lively manner, to the Synod, how you have behaved yourſelves 'ever ſince you ſet your feet in this place. You may pretend what you pleaſe, 'but the principal motive of your obſtinacy is, your eſteeming the Synod to be a '*Party*, or your *Adverſary*, and preſuming to ſet yourſelves on a level with them. 'This has appeared throughout your whole negotiation. The Articles which you 'preſented for explanation of your doctrines, you refuſed to draw up in the manner preſcribed to you by the Synod, and they were ſo confuſed, and ſo little to 'the purpoſe, that we could not make any uſe of them. You have openly con'temned the juſt Reſolutions of the Lords Commiſſioners and of the Synod. The 'queſtions that were propoſed to you, you have refuſed to anſwer. The Letters 'of citation have been interpreted by you, not according to the ſenſe of the com'poſers, but according to your own humours. You have inſiſted upon treating 'agreeably to your own judgments, and not with ſubmiſſion to that of the Synod. 'By this means you have procraſtinated the buſineſs of the Synod longer than you 'ought, without giving any attention to the commands of the States or their Com'miſſioners. Whatever you ſeemed to yield laſt *Friday*, you now recant by your 'preſent Memorial. The Synod has treated you with all gentleneſs, mildneſs, friend'lineſs, patience, forbearance, and long-ſuffering, plainly, ſincerely, honeſtly, 'and kindly; but all the returns made by you, have been nothing but baſe artifices, 'cheats and lies. I ſhall diſmiſs you with the character which one of the Foreigners 'gave of you; to wit, *You began with a lie, and with a lie do you end.* For *Epiſcopius* made his firſt entry into the Synod with a lie, when he told us that he had no other copy of his Speech; and he took his leave with a lie, when he denied he had ſaid, *that the explanation of the firſt Article was ready*; whereas the whole Synod had heard him ſay it. God Almighty, who is the Protector and Defender

of

Anº Domᵐ. 1619.

The Magiſterialneſs of the Preſident Bogerman.

His paſſionate Speech, whereby he diſmiſſes the Remonſtrants.

ANNO DOM. 1619.

'of his Church, and the Searcher of hearts, ſees and knows your ſubtilties, artifices, and devices, wherewith you have endeavoured to deceive the Synod. He knows the ſincerity of the Synod, which has long and patiently waited for your ſubmiſſion, and which has ſent up its ſupplications to Heaven in your behalf, that you might change your method of proceeding; but all your actions have ever been full of tricks, deceits, and equivocations. You are not worthy that the Synod ſhould have any further dealings with you. Therefore, to the end that the Synod for the future may go on peaceably and conformably to the will of the States, in trying and judging of your doctrines, for which purpoſe it is that they are met, and to which your preſence has hitherto proved an obſtacle, They do hereby diſcharge and diſmiſs you; and when they have any further occaſion for you, they will let you know it. You ought likewiſe to take notice, that ſince your obſtinacy has been very great and complicated, and has diſcovered itſelf even in oppoſition to the Reſolutions of the Synod, and of the ſupreme Powers, care will be taken to inform all Chriſtendom of it, and you ſhall find that the Church wants no ſpiritual weapons for puniſhing you. There ſhall a juſt cenſure be put in execution againſt you, and no doubt but the Synod will make its equity appear to the whole Chriſtian world. I therefore diſmiſs you in the name of the Lords Commiſſioners, and of this Synod: Be gone.' At this word the *Remonſtrants* roſe, and left the Aſſembly. The Profeſſor *Epiſcopius*, as he was going out, ſaid with great temper, 'In imitation of my Saviour *Jeſus Chriſt*, I will hold my peace at all this, and let God judge between the Synod and us, touching all the Tricks, Cheats and Lyes that are laid to our charge.' But *Bogerman* interrupting him, cry'd out, *You have ſaid enough*. *Niellius* ſaid, *I appeal from this unrighteouſneſs and injuſtice of the Synod to the Throne of Chriſt*. *Neranus* ſaid, *I appeal to the Tribunal of Chriſt, where thoſe who now ſit as Judges, muſt appear, and be judged as well as we*. *Hollingerus* ſaid, to him that went out before him, as he paſſed thro' the crowd of ſpectators; *Depart from the Aſſembly of the wicked*. But *Hales* aſcribes this expreſſion to *Sapma*. The reſt of the *Remonſtrants* ſolemnly proteſted, that great injuſtice had been done them. As they were going out, the States Commiſſioners charged them again, not to quit the Town without leave.

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But the account and judgment of the *Scottiſh* Divine *Balcanqual*, who was preſent when the *Remonſtrants* were turned out, is not leſs remarkable. What he writ to the afore-mentioned Ambaſſadour, is to the following effect: 'As for the diſcharging or caſting out of the *Remonſtrants*, ſince your Honour has thought fit to take notice of it, I wiſh I were able to ſay, without ſcandal or offence, what a ſtrange proceeding it was, and how much the Synod was thought to be in the wrong. *And in another place*, after the Votes of no more than one third part of the Synod had

'had been collected, they called the *Remonſtrants* in, and commanded them to be gone with ſuch a ſharp and thundering ſpeech as your honour has doubtleſs heard with great concern. I muſt own, I am extreamly troubled as often as I reflect on this matter. For if the *Remonſtrants* ſhould ſay, that the Preſident pronounced a ſentence which was not that of the Synod, they would not ſpeak an untruth. The Lawyers of *France*, who have writ a great deal concerning the forms which were neglected at the Council of *Trent*, urge exceptions that are of leſs weight than this. For there was not the third part of the votes collected; from which no ſentence could juſtly be formed; neither was the ſentence drawn up in writing, and approved by the Synod. Nor were the bitter words of the ſentence the reſult of any vote, excepting that ſome of thoſe words were ſpoken by one man only. Your Honour's cenſure and condemnation of this ſentence is juſt, and deſerves to be reſpected.'

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When likewiſe the next day the Acts of ſome of the paſs'd Seſſions were rehears'd according to cuſtom, and when they came to that which related to the diſmiſſion of the *Remonſtrants*, *Ludovicus Crocius*, Profeſſor of Divinity at *Bremen*, was heard to ſay very frankly, as follows: 'I have obſerved, that Mr. Preſident was a little too 'warm upon that matter, and dropped ſome harſh expreſſions, which it were to be 'wiſhed he had ſpared. It would have been more prudent to have uſed a little more 'caution and circumſpection in a matter of ſo great importance. The Synod ought 'to have been conſulted about it, and a formulary of diſmiſſion prepared, and ap'proved by putting the queſtion to all the Members of the Synod, and then pro'nounced in the name of the Synod, and entered upon the Books. This would 'have ſaved the Synod the reproaches which are caſt upon it, on account of the un'neceſſary rigour which was then exerted by the Preſident. It would have been 'much more conſiſtent with the honour of the Synod, if the proceedings had been 'leſs paſſionate.' The Preſident reply'd, *That as for the ſending away of the* Remonſtrants, *without a form of diſmiſſion approved by the Synod, it was occaſioned by the Lay Commiſſioners, who had required him forthwith to proceed to their diſmiſſion.* Thus *Hales* relates the matter too; but adds, that he knew not what the Preſident ſaid in juſtification of his paſſionate Speech. However, ſome ſay, he owned to his friends, that he had been a little too violent, but that it was his zeal for the Synod, which had tranſported him ſo far. The *Remonſtrants* thought it was the hatred and averſion he had conceived againſt them, that thus inflamed his zeal, and that he had long endeavoured by any means to thruſt them out of the Synod, having ſaid a little before, to a certain Perſon at *Dort*, concerning thoſe People: **They are crafty Gameſters, full of all kinds of Tricks, and may chance ſo to intangle the Synod, that they will not be able to get out of their Snares.** The *Remonſtrants* complained further, that they were caſt out of the Synod, only becauſe they would not allow their moſt violent adverſaries to be their Judges, nor own they had a right to preſcribe to cited or impleaded men, how, or when they ought to ſpeak, or hold their tongues in defence of their own cauſe. They ſaid it was no new thing for men to decline the deciſion of a Partial Synod. Many Doctors of the Church had refuſed both in ancient and modern times to appear at a Synod; or when they came thither, went from thence, as ſoon as they perceived that their enemies were to be their Judges. It was on the ſame account that the *Proteſtants* refuſed to ſubmit to the judgment of the *Council* of *Trent*, as being *partial*. They added, that *Beza* and others, among the *Reformed*, would not enter into any conference with the *Papiſts* at *Poiſſi*, but upon the aſſurance given them by the King, that the Clergy and Prelates ſhould not be their Judges, and that the whole ſhould be managed by Commiſſioners appointed by his Majeſty. The ſuſpicion of partiality, was one of the principal reaſons for challenging a Judge in all civil courts. Some of the proofs whereby ſuch partiality might be diſcovered, were in the opinion of the Lawyers, when the matter in diſpute concerned the Judge himſelf; when he had a cauſe depending of the like nature with that before him; or when he ſuffered himſelf to be influenced either by the prayers or commands of one of the Parties, or thro' any private views of advantage to himſelf. And all theſe, ſaid they, obtained in the Synod, with reſpect to moſt of the Members. They complained particularly of the Preſident *Bogerman*, and his Cabal, who always interrupted them, when they ſpoke

Lud. Crocius, a Divine of Bremen, *cenſures the paſſionate Speech of the Preſident.*

The Preſident's Anſwer.

The Opinion of the Remonſtrants *concerning the Cauſe of their Diſmiſſion.*

Their Complaint.

ANº DOM. 1619.

'of his Church, and the Searcher of hearts, ſees and knows your ſubtilties, artifices, and devices, wherewith you have endeavoured to deceive the Synod. He knows the ſincerity of the Synod, which has long and patiently waited for your ſubmiſſion, and which has ſent up its ſupplications to Heaven in your behalf, that you might change your method of proceeding; but all your actions have ever been full of tricks, deceits, and equivocations. You are not worthy that the Synod ſhould have any further dealings with you. Therefore, to the end that the Synod for the future may go on peaceably and conformably to the will of the States, in trying and judging of your doctrines, for which purpoſe it is that they are met, and to which your preſence has hitherto proved an obſtacle, **They do hereby diſcharge and diſmiſs you; and when they have any further occaſion for you, they will let you know it. You ought likewiſe to take notice, that ſince your obſtinacy has been very great and complicated, and has diſcovered itſelf even in oppoſition to the Reſolutions of the Synod, and of the ſupreme Powers, care will be taken to inform all Chriſtendom of it, and you ſhall find that the Church wants no ſpiritual weapons for puniſhing you. There ſhall a juſt cenſure be put in execution againſt you, and no doubt but the Synod will make its equity appear to the whole Chriſtian world. I therefore diſmiſs you in the name of the Lords Commiſſioners, and of this Synod: Be gone.**' At this word the *Remonſtrants* roſe, and left the Aſſembly. The Profeſſor *Epiſcopius*, as he was going out, ſaid with great temper, 'In imitation of my Saviour *Jeſus Chriſt*, I will hold my peace at all this, and let God judge between the Synod and us, touching all the Tricks, Cheats and Lyes that are laid to our charge.' But *Bogerman* interrupting him, cry'd out, *You have ſaid enough.* *Niellius* ſaid, *I appeal from this unrighteouſneſs and injuſtice of the Synod to the Throne of Chriſt.* *Neranus* ſaid, *I appeal to the Tribunal of Chriſt, where thoſe who now ſit as Judges, muſt appear, and be judged as well as we.* *Hollingerus* ſaid, to him that went out before him, as he paſſed thro' the crowd of ſpectators; *Depart from the Aſſembly of the wicked.* But *Hales* aſcribes this expreſſion to *Sapma.* The reſt of the *Remonſtrants* ſolemnly proteſted, that great injuſtice had been done them. As they were going out, the States Commiſſioners charged them again, not to quit the Town without leave.

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Remarkable Teſtimonies of Mr. Hales, *and the* Scottiſh *Divine,* Mr. Balcanqual.

But the account and judgment of the *Scottiſh* Divine *Balcanqual*, who was preſent when the *Remonſtrants* were turned out, is not leſs remarkable. What he writ to the afore-mentioned Ambaſſadour, is to the following effect: 'As for the diſcharging or caſting out of the *Remonſtrants*, ſince your Honour has thought fit to take notice of it, I wiſh I were able to ſay, without ſcandal or offence, what a ſtrange proceeding it was, and how much the Synod was thought to be in the wrong. *And in another place*, after the Votes of no more than one third part of the Synod had

'had been collected, they called the *Remonſtrants* in, and commanded them to be gone with ſuch a ſharp and thundering ſpeech as your honour has doubtleſs heard with great concern. I muſt own, I am extreamly troubled as often as I reflect on this matter. For if the *Remonſtrants* ſhould ſay, that the Preſident pronounced a ſentence which was not that of the Synod, they would not ſpeak an untruth. The Lawyers of *France*, who have writ a great deal concerning the forms which were neglected at the Council of *Trent*, urge exceptions that are of leſs weight than this. For there was not the third part of the votes collected; from which no ſentence could juſtly be formed; neither was the ſentence drawn up in writing, and approved by the Synod. Nor were the bitter words of the ſentence the reſult of any vote, excepting that ſome of thoſe words were ſpoken by one man only. Your Honour's cenſure and condemnation of this ſentence is juſt, and deſerves to be reſpected.' AN° DOM. 1619.

When likewiſe the next day the Acts of ſome of the paſs'd Seſſions were rehears'd according to cuſtom, and when they came to that which related to the diſmiſſion of the *Remonſtrants*, *Ludovicus Crocius*, Profeſſor of Divinity at *Bremen*, was heard to ſay very frankly, as follows: 'I have obſerved, that Mr. Preſident was a little too 'warm upon that matter, and dropped ſome harſh expreſſions, which it were to be 'wiſhed he had ſpared. It would have been more prudent to have uſed a little more 'caution and circumſpection in a matter of ſo great importance. The Synod ought 'to have been conſulted about it, and a formulary of diſmiſſion prepared, and ap'proved by putting the queſtion to all the Members of the Synod, and then pro'nounced in the name of the Synod, and entered upon the Books. This would 'have ſaved the Synod the reproaches which are caſt upon it, on account of the un'neceſſary rigour which was then exerted by the Preſident. It would have been 'much more conſiſtent with the honour of the Synod, if the proceedings had been 'leſs paſſionate.' The Preſident reply'd, *That as for the ſending away of the* Remonſtrants, *without a form of diſmiſſion approved by the Synod, it was occaſioned by the Lay Commiſſioners, who had required him forthwith to proceed to their diſmiſſion.* Thus *Hales* relates the matter too; but adds, that he knew not what the Preſident ſaid in juſtification of his paſſionate Speech. However, ſome ſay, he owned to his friends, that he had been a little too violent, but that it was his zeal for the Synod, which had tranſported him ſo far. The *Remonſtrants* thought it was the hatred and averſion he had conceived againſt them, that thus inflamed his zeal, and that he had long endeavoured by any means to thruſt them out of the Synod, having ſaid a little before, to a certain Perſon at *Dort*, concerning thoſe People: **They are crafty Gameſters, full of all kinds of Tricks, and may chance ſo to intangle the Synod, that they will not be able to get out of their Snares.** The *Remonſtrants* complained further, that they were caſt out of the Synod, only becauſe they would not allow their moſt violent adverſaries to be their Judges, nor own they had a right to preſcribe to cited or impleaded men, how, or when they ought to ſpeak, or hold their tongues in defence of their own cauſe. They ſaid it was no new thing for men to decline the deciſion of a Partial Synod. Many Doctors of the Church had refuſed both in ancient and modern times to appear at a Synod; or when they came thither, went from thence, as ſoon as they perceived that their enemies were to be their Judges. It was on the ſame account that the *Proteſtants* refuſed to ſubmit to the judgment of the *Council* of *Trent*, as being *partial*. They added, that *Beza* and others, among the *Reformed*, would not enter into any conference with the *Papiſts* at *Poiſſi*, but upon the aſſurance given them by the King, that the Clergy and Prelates ſhould not be their Judges, and that the whole ſhould be managed by Commiſſioners appointed by his Majeſty. The ſuſpicion of partiality, was one of the principal reaſons for challenging a Judge in all civil courts. Some of the proofs whereby ſuch partiality might be diſcovered, were in the opinion of the Lawyers, when the matter in diſpute concerned the Judge himſelf; when he had a cauſe depending of the like nature with that before him; or when he ſuffered himſelf to be influenced either by the prayers or commands of one of the Parties, or thro' any private views of advantage to himſelf. And all theſe, ſaid they, obtained in the Synod, with reſpect to moſt of the Members. They complained particularly of the Preſident *Bogerman*, and his Cabal, who always interrupted them, when they ſpoke

Lud. Crocius, a Divine of Bremen, *cenſures the paſſionate Speech of the Preſident.*

The Preſident's Anſwer.

The Opinion of the Remonſtrants *concerning the Cauſe of their Diſmiſſion.*

Their Complaint.

ANNO DOM. 1619. moſt to the purpoſe, and broke off their diſcourſe as he thought fit; or elſe ordered them to be ſilent, or withdraw, to the end that he might have the liberty of ſaying what he pleaſed behind their backs, without fear of contradiction, or of being convicted of partiality. They own'd indeed, that the Lay Commiſſioners promiſed to take ſufficient precautions againſt any partiality in the Treaty; but they had nevertheleſs conſented to ſeveral unjuſt Decrees of the Synod, and cauſed them to be approved by the States. Some of them, they ſaid, were extreamly prejudiced againſt the *Remonſtrants*, treated them for the moſt part very roughly, paſſed ſeveral reſolutions to their diſadvantage, and confirmed them with harſh words and threatenings: Whereas the moſt moderate among them could not carry one point; and beſides, the Synod had more than once proceeded contrary to the intentions of the Commiſſioners. Thus ſpoke the *Remonſtrants*, and concluded upon the whole, that they were to expect no good from the States Deputies, much leſs from the Synod.

The End of the Thirty ſixth Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the LOW-COUNTRIES.

BOOK XXXVII.

THE *Remonſtrants* met with no better uſage out of the Synod; for the Deputies of the Synod of *Delft*, with the Lay Commiſſioners, who were join'd to them, went on in their proceedings, and every day either ſuſpended, or totally diſcharged from their office ſeveral Miniſters of that Sect, or even ſuch as had maintained a brotherly Communion with them, upon the complaint of ſome or others of the *Contraremonſtrants*. It will not be improper perhaps in this place a little to break off the thread of our Hiſtory of the Synod of *Dort*, in order to inform the Reader of ſome tranſactions which paſſed in the mean while in other parts of *South* and *North-Holland*; and at the ſame time by this ſhifting of the Scenes to make ſome ſort of amends for the tedioufneſs of the long-winded relation of the Synodical Proceedings. An° Dom. 1619.

Several proceedings of the Deputies of the Synod of Delft. *Their Arrival at* Worden.

On the firſt day of the year 1619, the Deputies of the Synod of *Delft*, and the Lay Commiſſioners aſſociated to them, arrived at *Worden*, where the Magiſtrates, as we have ſhown above in the XXXIſt Book, had ſuſpended *Peter Cupus* from his Miniſtry, till the arrival of thoſe Deputies; at which time they were to give the reaſons for his ſuſpenſion, and afterwards to proceed in the matter as ſhould be thought proper. Three days before their arrival the *Contraremonſtrants* of the Claſſis ſent the following Articles of accuſation to the *Remonſtrants*, which were communicated to *Cupus*, who was now returned from *Dort* to *Worden*.

Articles againſt the Remonſtrants *of the Claſſis of* Worden, *drawn up by the* Contraremonſtrants *of the ſame Claſſis, for the Information of the Deputies of the Synod of* Delft.

ARTICLES *relating to the Doctrine, the Proceedings and Slanders of the* Remonſtrant *Clergy in the Claſſis of* Worden.

Their DOCTRINES.

'IT deſerves to be conſidered, what opinions the *Remonſtrants* hold about the Article of the *Holy Trinity*.

'They hold likewiſe that our Lord *Chriſt* has given us a different Law in the *New Teſtament*, from that which God the Father promulgated in the *Old*.

'That the Doctrine which rejects *Univerſal Redemption* is deviliſh.

'That the Article of the *Holy Trinity* is not fundamental.

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'That God antecedently to the Decree of ſending his Son into the world, might 'without any violation of his Juſtice, have pardoned ſin without *Satisfaction*.
'That *Adam*'s inclination to eat of the forbidden Fruit was no ſin.

PROCEEDINGS *of the* Remonſtrants.

'The lawful Call of *Simon de Bel* to *Langer-Ak*, was hindered by them.
'*Nicolas Oſterhaven* having been examined for the Miniſtry, and found unqua-'lified, was nevertheleſs preferred by them, notwithſtanding a Proteſtation made 'by the *Contraremonſtrants* againſt it.
'They promoted the unlawful Calls of *Richard Bax* at *Slupewick*, and *Johannes 'Pythius* at *Arlander-veen*, *&c.*

SLANDERS *and* BLASPHEMIES *of the* Remonſtrants.

'They have ridiculed the Doctrine of the Divine Predeſtination; for which be-'ing reproved, they anſwered, *You are but juſt come, but if you will ſtay, you ſhall 'hear more than this.*
'They have ſlanderouſly oppoſed from the Pulpit, thoſe Doctrines that have 'been taught by orthodox Miniſters of the *Reformed* churches.
'They refuſed to ſend Deputies to the Provincial Synod of *Delft*.

This was ſigned by *Joſephus Roſarius* Preſident of the Claſſis, and Regiſter in Ordinary, and by *Petrus Moſis* Extraordinary Regiſter, in the name, and by the order of the *Contraremonſtrant* Miniſters of the Claſſis of *Worden*.
On the other ſide was written:

Reverend and Singular,

'Whereas verbal notice has been given to us, that the worſhipful the Commiſ-'ſioners or Deputies of the Synod of *Delft* do intend, by the favour of God, to be 'here at *Worden* on *Monday* next in the forenoon, in order to enter immediately 'upon the conſideration of their matters: We have therefore tranſmitted theſe 'Articles to your Claſſis, to the end that you may conſider what anſwer to make 'to them. And likewiſe in caſe your Claſſis have any thing to lay to the charge of 'our Claſſis, you may be pleaſed to communicate it to us forthwith for the ſame 'purpoſe. We deſign to ſummon a meeting of our Claſſis againſt *Tueſday* evening. 'And deſire you will call yours againſt the ſame time, to the end there be no 'failure.'
'Done this 29th of *December*. Farewel.

It was ſigned thus,

JOSEPHUS ROSARIUS, *Scriba Ordinarius Claſſis Wordanæ Contraremonſtrantianæ.*

The Direction was,

To D. Petrus Bricquigny, *or* D. Petrus Cupus, *Miniſters at* Worden.

At the ſame time there were likewiſe ſent to thoſe two Miniſters of *Worden*, Articles of accuſation againſt them, of the following tenor:

Articles againſt Petrus Cupus.

ARTICLES *relating to certain Opinions, Tranſactions, Slanders, and Aſperſions of* D. Petrus Cupus *againſt the* Reformed *Doctrines, and the Teachers thereof.*

'THE ſaid *Petrus Cupus* has given occaſion to ſuſpect, that he is heterodox 'and unſound with relation to the following Doctrines, to wit:

DOCTRINES.

1. *With relation to that of the* Holy Trinity, *the* Divinity *and* Satisfaction *of* Chriſt.

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2. *Of the* Certainty *of the* Holy Scriptures.
3. *Of* Original Sin.
4. *With relation to the* Catechiſm.

ACTIONS.

1. *His accepting of an unlawful Call.*
2. *His hindering the lawful Call of* Simeon de Belle, *and promoting the unlawful Call of others.*

BLASPHEMIES *and* ASPERSIONS.

'1. He prefixed that ſlanderous Preface to his little Treatiſe entituled, *A Di-*
'*rection.*
'2. He blaſphemed the Doctrine of *Predeſtination*, both publickly and pri-
'vately.
'3. He ſtirred up the Magiſtrates and People.
'4. He defamed the *Contraremonſtrants*, by ſaying, they endeavoured to op-
'preſs the *Remonſtrants* with Lies and Synods, and that their deſign was to walk
'in the ſteps of the *Papiſts*, *&c.*
'5. He obſtinately perſiſts in his Errors.
'6. He ſlandered thoſe of *Oudwater*.
'7. He ſlandered the Government.
'8. He ſlandered and belied us with reſpect to the abominable notions of *Pre-*
'*deſtination*.
'9. He aſperſed the Miniſter *Joſephus*.
'10. He ſlandered the Synod.
'11. He defamed the Synod of *Gelderland*.

Signed by order of our Conſiſtory,

JOSEPHUS ROSARIUS.

ARTICLES *againſt* D. Petrus Bricquigny.

DOCTRINES.

'1. THAT a regenerated perſon can fully perform the Law of God. *Articles a-*
'2. That it is not lawful for a Chriſtian Magiſtrate to uſe the Sword *gainſt* P. Bric-
'on account of Religion. *quigny.*
'3. That he will explain the *Catechiſm* only by piecemeals; as being of opinion
'that there are ſome bad as well as good things in that Formulary.
'4. That he does not ſeem to have ſound notions of the *Chriſtian Reformed* Re-
'ligion in general.

ACTIONS.

'1. After the departure of *D. Petrus Petreus*, he promoted the unlawful Call
'of *Tobias Gellinkhuſen*, which was made by the plurality of votes of the Town-
'Magiſtrates, at the inducement of the States Deputies, and without owning the
'Authority of the Conſiſtory.
'2. After the death of the ſaid *Gellinkhuſen*, he cauſed *D. Edvardus Poppius*
'Miniſter of *Gouda* to come and preach here at *Chriſtmas*, to the great diſſatisfaction
'of the Community, tho' he had ſolemnly promiſed the Deacons before, that he
'would not attempt to do it.
'3. After this, he promoted the unlawful Call of *D. Petrus Cupus*, notwith-
'ſtanding he himſelf declared that he did not own him, becauſe he was choſen
'by the Magiſtracy, at the inducement of the aforeſaid Deputies, but againſt the
'will of moſt of the Members of the Conſiſtory.
'4. There being a certain diſpute with reſpect to Church affairs depending be-
'tween him and one of the Deacons, he brought it before the Civil Courts, with-
'out applying to, or waiting for the deciſion of the Church.
'5. He gave a great encomium to the Elders at their reſigning their Office, with-
'out ſaying any thing of the Deacons at the ſame time.

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'6. He joined with the reſt of the *Remonſtrants* of the Claſſis of *Worden* in 'annulling the lawful Call of *Simeon de Bel*, and on the contrary, aſſiſted them in 'the unlawful Calls of other perſons.

'7. He endeavoured to animate the *Lutherans* againſt us.

'8. He adviſed a certain perſon to liſt himſelf at *Gouda* among the *Warders*.

'9. He lately behaved himſelf ill towards the Magiſtrates.

BLASPHEMIES *or* SLANDERS.

'1. He hath railed againſt the Doctrine of *Predeſtination*, as well publickly as 'privately.

'2. He pretended, there was no other difference between the *Remonſtrants* and 'us, for which reaſon he would not teach, *that* Chriſt *died for ſome men only*.'

Signed by order of the Conſiſtory, and likewiſe of the Burgomaſters,

JOSEPHUS ROSARIUS.

The Miniſter *Petrus Cupus* having had a copy of theſe Articles of Accuſation, and being but too ſenſible of the conſequences, did upon New-year's day, as ſoon as *Bricquigny* had ended his Sermon, make a kind of Speech to the congregation as he ſtood in his place under the Pulpit, exhorting them to adhere ſtedfaſtly to what he had taught them, conformably to the Word of God.

After this, the *Remonſtrants* of the Claſſis of *Worden* returned Anſwers to the ſeveral Charges brought againſt them, as will appear by what follows:

The Anſwers of the Remonſtrants to thoſe Articles.

With reſpect to the firſt Article, they anſwered:

'That they believed with relation to the *Holy Trinity*, all that the Holy Scrip-'ture, the *Heidelberg Catechiſm*, and the *Netherland Confeſſion* taught concern-'ing it.

To the Second, they anſwered:

'That *Chriſt* had given no other Law in the New Teſtament, than God the 'Father in the Old; but that he had more largely and clearly explained and ac-'compliſhed the Law which was given by the Father.

To the Third, they ſaid:

'That the *Contraremonſtrants* ſhould declare what they meant by the word '*Deviliſh*.

To the Fourth:

'That the Article of the *Holy Trinity* was Fundamental.

To the Fifth:

'That the *Remonſtrants* had lately tranſmitted their explanation of that point 'which relates to the *Power of God in forgiving the ſins of men*, to the States De-'puties at the Synod of *Delft*, and that the ſame was to be diſcuſſed at the National 'Synod.

To the Sixth:

'That a diſtinction was to be made between the natural Inclinations that God 'has created in men, and thoſe Inclinations which become irregular thro' the 'conſent of their own wills: the former, they ſaid, were not ſinful, otherwiſe 'we ſhould make God the author of ſin: the latter were never denied by the *Re-'monſtrants* to be ſins.

What the *Remonſtrants* of the Claſſis of *Worden* replied, with reference to their Behaviour, and the Blaſphemies or Slanders of which they were accuſed, does not appear to me any further than by what I find in the following Articles, and the Defence of *Cupus*, which ſhall be hereafter inſerted.

On the 2d of *January*, certain Articles were delivered to the *Contraremonſtrants* by way of charge againſt them, as follows:

Articles

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Articles relating to the Doctrines and Behaviour of the Contraremonſtrants *in the Claſſis of* Worden, *delivered to them on the 21ſt of the ſaid month.*

Articles againſt the Contraremonſtrants *of the Claſſis of* Worden, *delivered to them by the* Remonſtrants.

'FOraſmuch as the *Contraremonſtrants* have always charged the *Remonſtrants* 'with Blaſphemy, and do particularly accuſe them thereof in the Paper 'which they ſent to them yeſterday evening at about eleven a clock, they, the ſaid '*Remonſtrants*, deſire to be ſatisfied,

'1. Whether they, the *Contraremonſtrants*, mean that the *Remonſtrants* are ſuch 'Blaſphemers as thoſe whom *Moſes* ſpeaks of in the 24th Chapter of *Leviticus*, and 'the 16th verſe? And whether the Law of *Moſes* relating to Blaſphemers ought, 'in their opinion, to be put in execution againſt the ſaid *Remonſtrants*?

'2. Whether God's Holy Word ought to be taught and explained according to 'the *Netherland Confeſſion*, and the *Heidelberg Catechiſm*, or otherwiſe?

'3. Whether they teach, that any inferior Magiſtrate has Authority to ſuſpend 'a Miniſter from the exerciſe of his office unheard, and abſent, and without pre-'vious admonition, or alledging any cauſe?

'4. Whether it be conſiſtent with the Doctrine of *Chriſt*, which requires no-'thing ſo much as Charity, that people ſhould hunt every where for accuſations 'againſt the *Remonſtrants* during the National Synod, to the end that under the 'pretext thereof, they may turn them out of the Miniſtry, may ſmite the Shep-'herds, and ſcatter their Flocks?

ARTICLES *relating to their* Behaviour *or* Actions.

'1. That the *Contraremonſtrants* of the Claſſis of *Worden* have made a Schiſm 'or Separation from the reſt of the Clergy of the ſame Claſſis, without previouſly 'giving any reaſon for ſuch their Separation.

'2. That having been deſired by perſons deputed from the ſaid Claſſis, to give 'an account of the reaſons for which they ſeparated from their Brethren, they re-'fuſed to do it.

'3. That they made this Separation without the previous knowledge of their 'Conſiſtory.

'4. That they called and examined Miniſters, without giving notice to thoſe 'who ought to have been preſent.

'5. That they choſe certain Clergymen to be Members of the Claſſis by their 'own authority, without ſignifying their deſign to thoſe who had a right to be 'preſent.

'6. That they acted after the ſame manner in diſmiſſing Miniſters from their 'office.

'7. That they abuſe and impoſe upon the people by falſe or ambiguous decla-'rations.

'8. Tho' they have been ſeveral times convinced in their hearts of the unde-'cent behaviour of *Mercator*, and his ſo often repeated miſcarriages, yet would 'they never agree to treat him according to his deſerts.

'9. That they have proudly and inſolently affronted and abuſed good and faith-'ful Paſtors.

'10. That they have ſtrengthened the Schiſm of the Conſiſtory at *Arlander-'veen*, after a very irregular manner.

'11. That they made the Schiſm in the Claſſis by the help of the Clergy be-'longing to other Claſſes, and of ſuch as were in the ſervice of no particular 'Church.

'12. That they have condemned the *Remonſtrants* in their private Aſſemblies 'without hearing them.

ARTICLES *againſt* MERCATOR.

'1. That he dealt perfidiouſly with *Cornelius Martinis*.

'2. That he behaved himſelf very unhandſomely towards ſeveral of the Clergy 'in ſundry manners, as well in, as out of the Claſſis.

'3. That

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'3. That he has ſpoken ſcandalouſly againſt the *Remonſtrants*, both in and out 'of the Pulpit.

'4. That he is inſolent, and of a light behaviour.

'5. That he has falſely accuſed the Claſſis of *Socinianiſm*.

'6. That he in particular has maintained, that God drives or urges Men to ſin, as 'a Ship is driven by the wind into the Haven.

Againſt FRYÆUS.

'That he is of a light behaviour.

Againſt ISAACUS WASSENBURGH.

'1. That he had the boldneſs to pretend the authority of the Claſſis in an affair, 'in which he was commiſſioned by ſcarce a third part thereof.

'2. That he has preached concerning *Perſeverance* in a very unedifying manner, 'and ſo as to pave the way to careleſſneſs and negligence.

'3. That before the formal Schiſm of the Claſſis, he received particular Mem- 'bers from another Village into his Communion.

Againſt JACOB JACOBSON.

'1. That he has acted deceitfully againſt *Pollio*.

'2. That he exhorted People to avoid the preaching of the ſaid *Pollio*, giving out 'that he was a falſe Teacher; and yet when he was called upon to prove it, he 'would not do it.

Againſt BENSONIUS.

'That the ſaid *Benſonius* preached, that there are perſons riſen up, who not only 'endeavour to introduce the *Five Articles*, but likewiſe to overturn all the Funda- 'mentals of our Salvation.

'Finally, they the *Remonſtrants* have not thought fit to bring any charge againſt '*Joſephus Roſarius*, becauſe they do not own him for a Member of the Claſſis; 'whereas there might otherwiſe be matter enough againſt him.

All theſe Articles were diſcuſs'd by word of mouth, excepting ſome Arguments brought by way of confirmation of the ſeventh charge, which the *Remonſtrants* drew up againſt the behaviour of their adverſaries: Which Arguments were, at the inſtances of the *Contraremonſtrants*, drawn up in writing; and on the 4th of the ſame month read and preſented to the Deputies of the States, and thoſe of the Synod, being as follows:

Proofs of the ſeventh Article.

The Arguments and Reaſons whereby the Remonſtrants *of the Claſſis of* Worden *verify the ſeventh Charge, which they have brought againſt the Proceedings of the* Contraremonſtrant Party *in the ſaid Claſſis.*

CHARGE.

'THAT they the *Contraremonſtrants* impoſe upon the People with falſe or at 'leaſt equivocal and ambiguous Declarations.

The Firſt ARGUMENT.

'In caſe there be Miniſters of the *Reform'd* churches who preach up the *Ten Arti- 'cles* publiſh'd in the Placard of *Gelderland*, then the *Contraremonſtrants* of *South- 'Holland*, and conſequently thoſe of their perſwaſion in the Claſſis of *Worden*, 'have impoſed upon the People with their falſe Declarations; as particularly *Hen- 'ricus Arnoldi*, who in their name, and in conformity with the four *Geldrian* Claſſes, 'made ſuch a Declaration, as is mentioned in the aforeſaid Placard.

'But there are thoſe Miniſters of the *Reformed* churches, who teach the afore- 'ſaid *Ten Articles*, as they ſtand in the ſaid Placard: *Ergo*, when *Henricus Arnoldi* 'made ſuch a Declaration, as is mentioned in the ſaid Placard, in the name of the *Con-*

'*traremonſtrants*

'*traremonſtrants* of *South-Holland*, and by conſequence of thoſe belonging to the Claſſis of *Woerden*, in conformity with the four Claſſes of *Gelderland*, the People were thereby impoſed upon. AN° DOM. 1619.

'The reaſon of the firſt Propoſition is, becauſe the ſaid four Claſſes of *Gelderland* have not only declared, that they abhor and deteſt the *Ten Articles*, but further, that they don't ſo much as know that they are taught by any Doctors of the Reform'd Church whatſoever in the like terms and meaning.

The Second Propoſition appears from the Writings of thoſe Clergymen, of whom the Remonſtrants *make mention in their* further Account, *and elſewhere.*

The Second ARGUMENT.

'In caſe the Opinions or Doctrines of *Zanchius*, *Martyr*, *Muſculus*, *Piſcator*, *Sturmius*, &c. concerning *Predeſtination*, are likewiſe the Doctrines of the *Contraremonſtrants* of *South-Holland*, and conſequently of thoſe in the Claſſis of *Woerden*, then they impoſed upon the People, by a falſe or equivocal declaration, when the ſaid *Henricus Arnoldi*, in their name, rejected the *Ten Articles* in the Placard of *Gelderland*, as abominable and deteſtable.

'But the Doctrines of *Zanchius*, *Martyr*, *Muſculus*, *Piſcator*, *Sturmius*, &c. concerning *Predeſtination*, and the points relating thereto, are the ſame with thoſe of the *Contraremonſtrants* of *South-Holland*, and conſequently of their Party at *Woerden*: *Ergo*, they impoſed upon the People by a falſe or equivocal Declaration, when *Henricus Arnoldi*, in their name, rejected as abominable the *Ten Articles* in the Placard of *Gelderland*.

'The truth of the Minor is proved by the *Counter-Memorial* of the *Contraremonſtrants*, and others of their writings; ſince they do not only ſimply acknowledge, but likewiſe take great pains to ſhow, *that their Doctrine is older than ours*; becauſe it had been advanced and maintained from the beginning of the *Reformation*, by *Martyr*, *Zanchius*, *Muſculus*, *Piſcator*, &c.

'The conſequence of the Major appears to be good by the following reaſon; becauſe *Zanchius*, *Martyr*, *Muſculus*, *Sturmius*, &c. explain their notions about *Predeſtination*, after the manner of the *Ten Articles* in the Placard of *Gelderland*, as has been clearly proved by the *Remonſtrants*, from their books in the *Appendix* to the *further Account*, to which we refer.

The Third ARGUMENT *is taken from the two Teſtimonies hereunto annex'd.*

COPIES.

'I the under-written do hereby acknowledge, that I have ſeveral times diſcourſed with ſome of the *Contraremonſtrant Party* in *Woerden*, touching the matters in diſpute; and told them, that the opinion of their Teachers is, *That Chriſt died only for a few perſons*; and, **That the reaſon why ſome were reprobated from all eternity, was not ſin, but only the arbitrary will of God.** But the anſwer which they returned was, *That theſe things were wrongfully aſcribed to them*; *and that their Miniſters did not preach ſuch Doctrines, but quite the contrary.*

In witneſs whereof, I have ſigned theſe Preſents with my own hand.

Done at Woerden, *the 5th of* January, 1619. JOST DIRKSON.

'I the under-written *Arian Thomaſſon*, Shipwright, having fallen into diſcourſe with *Joſephus*, at the houſe of *Mary Francen*, in the preſence of *Gerrit Gyſſon*, the ſaid *Joſephus* told me, That **Reprobation preceded Unbelief**; and alſo that **Election went before Faith.**'

Dated the 5th of January, 1619.

ARIAN THOMASSON, Shipwright.

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What was further done on either side, towards the support or refutation of the remaining Articles, does not appear to me. But as for the proceedings against *Cupus*, I find a larger and fuller account of them.

The Deputies take cognizance of the affair of Cupus.

On the 5th of *January*, the Deputies began to take cognizance of his affair. He appeared in the evening before the Ecclesiastical Tribunal. Here he found assembled *Abraham Musenhol*, *Michel Hogius*, *Hugo Beyerus*, and *Martinus Nicolaus*, Ministers of *Breda*, *Sevenbergen*, the *Hague* and the *Leer*, and Deputies of the *South-Holland* Synod (*Idsardus Fredericus*, Minister of *Ameyden*, the fifth Deputy not being then present) together with the States Deputies, or Commissioners; namely, *Jacob Zwerius*, Counsellor in the Council of *Brabant*, *Adrian Mute* of *Delft*, *Govert van Gooderede* of *Rotterdam*, and —— *Bolleman* of *Schiedam*. But some are of opinion, that the Heer *Swerius* did not sit upon this occasion as a Lay, but rather as an Ecclesiastical Deputy; and that he was sent by the Synod to this Meeting, as one of the Elders of the Church of the *Hague*; together with the aforesaid Clergymen.

Cupus proposed it to the consideration of this Assembly, before he proceeded to make his defence: 'Whether it might not be prejudicial either to his person or cause, 'that he had been already suspended from his office by the Civil Magistrate? And 'whether, if he submitted to that irregular suspension, *as he called it*, he was still 'obliged to appear and justify himself before this Ecclesiastical Tribunal?' Upon these queries he was ordered to withdraw, together with those who accompany'd him from the Classis; namely, *John Cornelisson*, *Nicolas Jacobson*, *Assuerus Pollio*, and *Samuel Pythius*, Ministers of *Leymuden*, *Sevenhoven*, *Slupewick* and *Warder*. Then being called in again, *Hogius* the Scribe, or Secretary of the Assembly, read the following answer to him: 'That the Assembly would afterwards examine the 'reasons which might have induced the Magistrates to suspend him, but that they 'would immediately proceed to the matter before them, and enter upon the heads 'of the charge against him.'

I design to be a little more particular in the account of this Ecclesiastical process, than in others of the like nature, because I have met with a very circumstantial relation of it taken from the notes of *Cupus* himself, and to the end that the Reader may from thence judge how matters were treated before this Court. By this will likewise in some measure appear what some of the other *Remonstrants* of the Classis of *Woerden* had pleaded before, in their defence against several Articles.

Rosiere, *Minister of the Separatists at* Worden, *accuses* Cupus.

In the first place, *Josephus Rosarius*, or *de Rosiere*, the Minister of the separate *Contraremonstrants*, and his accuser, read the following charge against him: 'Cupus 'has given occasion to suspect him of heterodoxy in these points: *First*, Of the 'Holy Trinity, and the Divinity and Satisfaction of Christ. *Secondly*, Of the cer-'tainty of the Holy Scripture. *Thirdly*, Of Original Sin, and the Catechism.' Then *Cupus* ask'd, What cause he had given of suspecting his sentiments about the Holy Trinity and Godhead of Christ? Upon which *Josephus* produced what had pass'd before at the examination of *Richard Bax*, where, he said, the *Remonstrants* had maintained, That the Article *of the* Holy Trinity *was not fundamental*. To this *Cupus* reply'd, That this charge related more to others than to him, as had appeared before, from the defence of *John Kuleman*, Minister of *Leymuden*, to which he referr'd, importing, 'That it had never been maintained, that the Do-'ctrine of the *Holy Trinity* was not a fundamental Article; but that they the *Re-'monstrants* could not allow, *That all those among the simple People, who could not 'comprehend some of the nice disputes which had been started by the School-men 'upon that head, must therefore be inevitably damned.*' In the mean while *Cupus* was asked, whether he acknowledged Three Persons in the Godhead? To which he answered; 'I acknowledge Three Hypostases or Subsistences, and even *Three Per-'sons*, provided that the word *Person* be not understood in the sense of the Stage 'or Theatre, as when they say, *such a one personates a King*, &c. *Josephus* pro-'ceeding to the Article concerning the *Divinity* of *Christ*, quoted a passage of a 'book which *Cupus* had writ against *Smoutius*, in which he asserted, That none of 'the Councils had condemned this Position; *Christus non est* Αὐτόθεος *sive à seipso 'Deus, sed Deus de Deo*: That is to say, *Christ is not God from himself, but God 'of God*.' By which *Josephus* endeavour'd to show, that *Cupus* had given cause to 'suspect him upon that head.' To this the other reply'd, That he desired *Josephus*

to produce that Council which had condemned the above-mentioned Position. *Josephus* said, *I will do it, but first you must answer me some questions.* Whereupon *Cupus* addrest himself to the Commissioners in the following words: 'Gentlemen, I observed yester-'day and the day before, when one or the other thing was mentioned, that your Wor-'ships made answer, *We have no instructions upon that head, but these are our orders*, &c. 'From whence I inferr, that you have not a general but a limited Commission. 'For which reason I take the liberty to ask your Worships with respect, whether 'you the States, and you the Synods Deputies, are impowered to oblige me to an-'swer to all such questions as shall be proposed? I am the more earnest to know 'it because the letters of summons do not import any thing like it. Besides, that 'I am of opinion that such proceedings are not consistent with liberty of conscience, 'and the privileges of our country; blessings that have cost us so much blood and 'treasure. Nevertheless, if I may be satisfied that your Commission extends thus 'far, I am ready to show my obedience to the Higher Powers.' Upon this, the Heer *Musehol*, who presided, read the Instructions of the Ecclesiastical Deputies. The Heer *Mute* was offended, and said, this was never required of us. *Cupus* made answer: 'They who act by the authority of another, are always bound to shew their 'powers; and accordingly the States Deputies themselves have formerly done the 'same in the Classis.' The Heer *Mute* commanded him to answer the questions which the President should think fit to propose. To which *Cupus* reply'd: 'I can-'not understand from the instructions just now read, that these Gentlemen are im-'powered to oblige me to answer to any questions they shall think fit to ask me, 'but only to receive my defence and justification against their charge. But since 'your Worships require me to answer, and since the matter is of such importance, 'I am content to explain my self.

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Cupus's Speech to the Commissioners.

At the same time there happened some words between him and *Josephus*, who among other things began again to ask, *Whether Christ was the Uncreated God?* Upon which *Cupus* cry'd out, 'Did you not hear what was said; to wit, That the 'President only was to treat with me? I have nothing to do therefore to answer 'your questions. I do not allow that you have either authority or capacity enough. 'Is it fit that you, who have just made your entrance into the world, should take 'upon you to examine me who have been in orders these fifteen years? I shall not 'submit to your examination. And in case I be required to do it, I shall declare 'that you do me a great injury. If my Lords the States desire to know my opi-'nion upon any Article of Faith, I will be ready to lay it before them in writing 'at a proper time: but I cannot consent to be examined anew; neither will I 'by you in any case. I have always treated of those deep points both in the pul-'pit and out of it, after such a manner that not one of my most virulent enemies 'has had the confidence to charge me on those accounts.' At last, *Josephus* was ordered to ask him no more questions, and the President *Musenhol* took upon him that office, and proposed to him a question or two about the *Divinity* of *Christ*, to which he answered, *That he acknowledged Christ to be God of God, and that he existed from all eternity.* He subjoined, that he could not agree with those Divines who maintained, *that the same Essence was common both to the Father and the Son*, but that he believed, *the Essence of the Son was communicated to him by the Father*. Moreover, that *Calvin* had formerly been blamed for saying that the Son was Αὐτόθεος, or, *God from himself*; but that *Beza* had endeavoured to justify him. *Josephus* said, **Christ is not only God by himself**, *as the Papists express it, but* **God also from himself**, *according to the language of the Reformed.* *Cupus* made answer: 'You 'know not what you say, and are the first that I ever heard affirming, that the 'Papists have unsound opinions either concerning the *Trinity*, or *Divinity* of *Christ*. They afterwards objected to him the Contents of a certain letter of *Henricus Arnoldus*, Minister of *Delft*, relating to certain words which *Cupus* had said to *Johannes Taurinus*, another Minister of that Town, which Letter was prefixed by *Mattheus Sladus* a *Scotsman*, Rector of the School at *Amsterdam*, and the Son-in-law of *Plancius*, to the second part of his book against *Vorstius*, importing, *That the* Remonstrants *did not only doubt of the* **Divinity** *and* **Satisfaction** *of* **Christ**, *but also of the* **Certainty** *of the* **Holy Scriptures**. *Cupus* declared, That he remembred nothing of those expressions, and that having asked *Taurinus* about them, he answered, 'That he could not exactly remember the words, but the sense he could:' He added,

He is examin'd concerning the Divinity of Christ.

His further Defence.

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'ded, that he said further to *Taurinus*, 'Perhaps I might say, *that besides the* Five 'Points, *the* Remonstrants *had some scruples about the* Confession *and* Catechism. 'To which *Taurinus* answered: *That was all that I said:* Which words, said 'Cupus, are very different from the former. Besides, *Taurinus* was but one Wit-'ness, and a very indifferent one, as that Assembly knew very well; one who but 'three days before he was recalled to *Utrecht*, had spoken, with a shew of great 'zeal, in favour of the *Remonstrants*. And further, the Letter which *Sladus* pro-'duced, did not say, that he, *Cupus*, doubted concerning the Points above-men-'tioned, but that the *Remonstrants* doubted of them. And though it had been 'true, that at the time when the letters of the Students of *Freesland* were newly 'published, he had suspected the principles of some of the *Remonstrants*, and so had 'rashly said something of them; yet being afterwards informed better, he yielded 'to their innocency and to truth.'

It was further objected against him, That being one day at dinner with Yonker *Jacob vanden Ende*, Governour of the Castle at *Worden*, he had affirmed, *That* Servetus *was a pious man, and that* Calvin *had been partly the occasion of his death.* To which he reply'd, 'That if it were to be the last word he should ever 'speak, he did not remember he had ever said such a thing. That he had never 'heard any thing of the piety of *Servetus*, but on the contrary, he had always 'suspected, from what *Calvin* had writ concerning him, that he was a very passion-'ate man. That he did not know to that very moment what were the opinions 'of that person with respect to the *Divinity* of *Christ*. But that however, it ap-'peared plainly enough from *Calvin*'s own words, that he had had a hand in the 'death of *Servetus*.' The Minister *Josephus* endeavoured to prove the contrary out of *Calvin*'s writings; but the passage which he quoted was as follows: [1] *I shall not deny but that* Servetus *was imprisoned by my means, and with my advice, and justly too.* But this was a confirmation, as *Cupus* thought, of what he had said about *Calvin*. And upon this occasion he told the Commissioners very plainly, that he could not be of the opinion of those who maintained, *that* Hereticks *ought to be put to death*; but looked upon it to be a wicked and pernicious Tenet. When they afterwards spoke concerning the *certainty* of the *Scriptures*, of which there was likewise some mention made in the book of *Sladus*; *Cupus* reply'd, 'That he ap-'pealed even to *Taurinus* himself, with respect to that matter, who had owned to 'him, that he never said any such thing of the *Remonstrants*; and *added*, that *he 'entirely owned the Holy Scriptures to be both true and divine.* As to the point of '*original Sin*, he declared himself to be of the same mind concerning that, as the '*Remonstrants* were. As to his opinion with relation to the *Catechism*, he read to 'them a piece of a sermon upon that head, and delivered it to them in writing, 'against which they made no objection.'

Then they went upon the Articles of *Behaviour* or *Actions*, and he was charged in the first place, *that having been called unlawfully to* Worden, *he had accepted that unlawful Call.* He answered, 'That his Colleague, and those of the Consistory, 'had fully proved before that very Assembly, that his Call was lawful: And that 'supposing it had not been so regularly performed, yet it was impossible for him 'to judge of the unlawfulness of the said Call, from the letters of Call which were 'in due form transmitted to him both by the Magistrates and the Consistory. He 'added, that even the Classis itself, which at that time consisted for the most part 'of *Contraremonstrants*, had allowed of the lawfulness of his Call, and admitted 'him as one of their Members.' In answer to the second point of *Behaviour*, he proved from the very books of the Classis, *that the Call of one* Simeon de Bel *was not hindered by him, but by the authority of the States themselves, or of their Deputies, as being unlawful.*

Then they proceeded to the Point of *Slander*, with which he was likewise charged. The first thing which was produced against him, was a certain Preface which was at the head of his book against *Smoutius*. To this he replied, in defence of himself: '*First*, That when he entered into the service of the Church at *Worden*, 'and appeared at the meeting of the Classis for the first time, he had been called 'in question about it, but that he had cleared himself so fully, that he was almost 'unani-

[1] Calv. *Tract. Edit.* Genevæ, 1597. *p.* 687.

'unanimouſly admitted as a Member of that body, one only oppoſing it, who however conſented afterwards as well as the reſt. This he thought might be ſatisfactory to the Commiſſioners; ſince it never had been the practice in the *Reformed* churches of *Holland*, to bring into a higher Aſſembly, cauſes that had been determined in one of a lower orb. *Secondly*, That the Preface was not of his compoſing; that therefore they ought to look after the Author himſelf, who was ſufficiently known, and not far off, and who had ſeveral times offered to defend the contents. *Thirdly*, That the matters related in it conſiſted of facts which if true, could not be eſteemed calumnies; but if they were falſe, the Author ought firſt to be called to account.'

Upon the ſecond Point of *Slander*, or rather *Blaſphemy*, relating to the Doctrine of *Predeſtination*, his Accuſers aſſerted, that he had expoſed the aforeſaid doctrine in a certain Sermon on *Matt.* xxvij. 26. and that he had done the ſame in private, and carried about Pictures reflecting on it. *Cupus* anſwered, 'That he had never expoſed the Doctrine of *Predeſtination*, which he owned as well as they; but that he had indeed mentioned from the pulpit ſeveral things which ſome of the *Reformed* both had and ſtill did maintain with reſpect to *Predeſtination*, quoting the very words of *Perkins*, *Marlorat*, *Piſcator*, *Smout*, and others of their party, but concealing their names; and that he had freely refuted them, of which he ſaw no reaſon to repent. He knew of no picture, but owned that he had in thoſe times occaſionally communicated to the people out of that treatiſe called *The Appendix to the further Account*, the doctrines of ſome of the Teachers among the *Reformed*, with reſpect to the modern diſputes, juſt as they had been extracted word for word out of their own books.

As for the third Point of *Slanders*, tending to incenſe the Magiſtrates and the people, it was objected againſt him, that he had ſaid one time in his Sermon, *That the Magiſtracy ought to draw the ſword againſt Schiſmaticks, in order to puniſh them, and that then was the moſt proper time.* But he proteſted, 'that he had never ſpoken in that manner, but that when he preached upon the Text of *Matt.* xxvij. 26. *Then releaſed he* Barabbas *unto them*; *and when he had ſcourged* Jeſus, *he delivered him to be crucified*; being come to the application, he exhorted the Magiſtrates not to ſuffer that authority which they had received from God for the defence of good men, to be wreſted out of their hands by ſeditious people, in order to deſtroy the innocent, as it happened in the caſe of *Pilate*; adding, that they ought particularly to attend to it at that time, becauſe there were ſeveral ſtrange accounts ſpread abroad of what was doing in the neighbouring towns. And as for what he had ſaid to the people, he had only exhorted them to obedience and fidelity to their lawful Sovereigns.'

The fourth Point, which they called a *Calumny*, was, that he had ſaid, *There was a deſign to overwhelm the* Remonſtrants *with Lies and Synods, and that they walked in the footſteps of the Papiſts.*

To this charge *Cupus* anſwered, 'That when he was explaining the text in *Matth.* v. 11. *Bleſſed are ye when men ſhall revile you, and perſecute you, &c.* he ſaid indeed, that there were ſome people, who, in order to keep the *Remonſtrants* under, ſought to load them with lies, giving out, that *they received Bribes from the common Enemy.* —— But that ſuch things ought not to be believed of them. And that in his Sermon upon *Matth.* xxvij. 11, 12. which related likewiſe to the aforeſaid charge, he had uſed the following expreſſions: *I have taught you that thoſe who were unwilling to err in matters of Religion, ought not entirely to depend upon the Decrees and Canons of Synods, but to try Doctrines by the Word of God; and that if we proceeded otherwiſe, we ſhould tread in the footſteps of the Papiſts.* Laſtly, that he was not conſcious to himſelf of having tranſgreſſed in that matter, it being a certain Truth, which every one either did, or ought to know.'

The fifth Article of *Slander* related to his obſtinacy in adhering to the doctrine of the *Remonſtrants*: and in order to prove this, it was affirmed that he had ſaid, *That the* Contraremonſtrants *would find it a hard taſk to bring the* Remonſtrants *from their opinions, and that it would coſt the lives of many people firſt.* To this *Cupus* replied, 'That he did not remember he had ever uſed ſuch diſcourſe; and

'as

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'as for the last expression, namely, *That it would cost the lives of many people*, 'he was sure such words never fell from his mouth; but that he believed, how-'ever, that it would be no easy matter to make the *Remonstrants* alter their opi-'nions; and that perhaps he did say something like this, tho' it did not occur to 'his remembrance.'

As to the sixth Article of *Slander*, with which he was charged, relating to those of *Oudwater*, I find nothing more in his Memoirs, than the following remark: 'I know not that any proof of this was produced; whether it were that my adver-'saries had forgot to mention it, or that I did not hear it, by reason of the great 'noise that was made. But this I remember, that last year, when the Brethren 'of *Oudwater* were brought into great uneasinesses and difficulties, I recommended 'it to my people, to pray for the distressed Burghers of that town, and that I sat 'them an example.'

He likewise says in his Memoirs, that he could never learn wherein the seventh *Calumny*, which he was accused of, against the Civil Powers, consisted; unless it was what *Beyerus* read to him the third day after, in the presence of the Commissioners; to wit, that he had said in a Sermon which he had preached about the beginning of *June* the former year, *That endeavours were used to change the Government both in Church and State, and to set both Town and Country in a flame, and that men ran about like wild beasts for those purposes:* which Sermon the Deputies of the Synod supposed he had preached on account of his Excellency's changing the Government of *Utrecht*. But in answer to this accusation, *Cupus* protested, 'That 'he was as sure, as of any thing in the world, that this was a meer fiction and in-'vention of his enemies: that it never entered into his thoughts to preach such 'things; and that in case he had said any thing like it about that time, which he 'knew he did not, yet it could not by any means be applied to his Excellency's 'proceedings at *Utrecht*; the Sermon which they meant, having been preach'd 'almost two months before.'

The eighth point of *Slander* wherewith he was charged, imported, *That the* **Contraremonstrants** *ascribed to the* **Remonstrants** *the abominable Doctrine of* **Predestination.** But to this he replied, 'That it had frequently happened that when 'he and his Collegue visited the Members of their Congregation, they were told 'that some people had imputed to them certain doctrines relating to the business 'of *Predestination*, which they knew to be maintained by their adversaries; and 'that it was not improbable but that he might give warning of this to the people.'

The ninth *Slander* they laid to his charge, was called, *A* **Slander** *against the Minister* **Josephus.** And to prove it, they affirmed, that *Cupus* had called him a *Hireling*, or a self-interested man, and declared from the Pulpit, that he was challenged to a Dispute by the said *Josephus*.

To the first branch of this ninth Charge, *Cupus* replied, 'That he had never 'called him by those names, but indeed that he did preach on a certain time, *That* '*those who in the time of Prosperity couragiously maintained the Truth of Christ,* '*but in times of adversity, and out of love to the world, and worldly things, could* '*be prevailed upon to conceal known Truths, were* **self-interested** *and* **Hirelings,** *and* '*that we ought to take care not to be like them.*'

As for the second branch, he said, 'That some of the *Contraremonstrants* had 'given out, that *Josephus* had a mind to have discoursed him about the Points in 'controversy, and that he had refused to meet him; but that just the contrary was 'true, and that to show he acted according to his conscience, he had summoned '*Josephus* from the Pulpit, to come and dispute with him, in case it might be done 'regularly, and with the leave of their Superiors.'

The tenth Article of *Slander* with which he was charged, related to the Synod then sitting at *Dort*, and it was stiled, *A Calumny against the Synod.* The expressions which, as they said, he made use of, were, *That they had bitter enemies in the Synod, and that God would make a Rod of them, as he had formerly made of the* Assyrians *against the* Jews.

To this *Cupus* answered, 'That he did not use the word *bitter*, but that he ne-'vertheless believed there were *bitter enemies* of the *Remonstrants* in the Synod. 'Nor did he say that God *would* make use of them as his Rod, but *that there were*

'*some*

'*ſome perſons in the Synod whom God* might *make uſe of in ſuch a manner*; and he was ſtill of the ſame opinion.' An° Dom° 1619.

The laſt accuſation brought againſt him was, *That he had ſlandered the Synod of* Gelderland. But he declared, 'That he had been ſo far from ſlandering that 'Synod, that on the contrary, he had commended them upon their Election, be-'cauſe they abhorr'd of the *Ten Poſitions*: adding, that he was of opinion, that 'if they of *Holland* would have done the ſame, there would ſoon have been an 'end of their quarrels.'

There were divers other things laid to the charge of *Cupus*, which eſcaped his memory. He had indeed deſired a copy of the particular accuſations, and of the new matters alledged againſt him, together with the proofs of the Articles delivered to him in writing, that he might anſwer further; but it was refuſed, and he was told, he had already ſpent time enough in his defence.

He concluded his defence with theſe words, 'All that I have owned myſelf to 'have preached, or ſpoken on other occaſions, I adhere to ſtill, and am contented 'to undergo whatever may befal me. If I err, I ought not to be reproached with 'it, ſince I ſuck'd in my Principles at the Univerſity, from *Arminius*, called to be 'a Profeſſor there by publick Authority.' *Hogius* Miniſter of *Sevenbergen*, and one of the Synodical Deputies, told him, That there was a great difference between advancing a man's own opinions, and blackening or ſlandering thoſe of his adverſaries. To which *Cupus* anſwered, 'I have not ſlandered my adverſaries, but 'quoted their opinions in their own words. But obſerve how things go now: the '*Contraremonſtrants* may ſay what they pleaſe of the *Remonſtrants*, and give out 'reports concerning them which are really ſlanders, yet no notice is taken of it; 'but if the *Remonſtrants* ſay the leaſt word, tho' never ſo true and juſt, the *Contra-'remonſtrants* immediately declare it *Slander*, if it be to their prejudice, as it has 'happened in the preſent caſe. They paſs ſuch a ſentence upon it as they pleaſe, 'and being ſupported by the Civil Powers, they put it likewiſe in execution. But 'I take the liberty to lay it home to the Conſciences of the Gentlemen of whom 'this Aſſembly is compoſed, that they muſt give an account one day, before that 'Great Judge, who will judge impartially of all our actions.'

The Concluſion of Cupus's *Defence.*

During this trial and defence of *Cupus*, the Elders and Deacons of the Church of *Worden* preſented a Petition to the Commiſſioners of the States, and to the Deputies of the Synod of *Delft*, in the name of the much greater number of the Community, praying, 'That the ſuſpenſion of their Paſtor *Petrus Cupus* might be annulled by 'their authority, till the Aſſembly ſhould further order; and that they might not 'be deprived of both their Miniſters, *Bricquigny* and *Cupus*, but be left in their 'cure, at leaſt till the end of the National Synod, and till the affair of the publick 'Churches ſhould be adjuſted and regulated by the States.' This Petition was preſented on the 6th of *January*, but in vain. Then the *Remonſtrants* deſired by word of mouth, that *Cupus* might be allowed to officiate in the place of *Bricquigny*, only during his illneſs. To which was replied, *That the Petitioners ſhould hear of the pleaſure of the Aſſembly.* On the 8th of the ſaid month, the ſentence of Depri-vation againſt *Cupus* was agreed upon and ſigned, but not declared. They like-wiſe ſent him a letter the ſame day, to acquaint him, that his caſe had been con-ſidered, but that neither the time nor the circumſtances of affairs would ſuffer them to make an end of it. For which reaſon the Aſſembly thought fit, that he ſhould remain *in ſtatu quo*, that is, under his former ſuſpenſion, till a final determination could be made of his cauſe, which ſhould be done forthwith, and notified to both the parties. This was not done till the month of *February*, at which time the afore-ſaid ſentence, dated the 8th of *January*, and approved and confirmed by the States of *Holland* on the 30th, was ſent him in a Letter, bearing date the 4th, and de-livered to him on the 9th of *February*; which was as follows:

Sentence is paſſed againſt Cupus, *but kept ſecret.*

The Sentence is ſent in a Let-ter to Cupus.

'THE Deputies of the Synod of *South-Holland*, lately holden at *Delft*, under 'the direction of the Commiſſioners of the Lords the States of *Holland* and '*Weſt-Freeſland*, being aſſembled at *Worden*, and having heard and conſidered 'what was alledged againſt D. *Petrus Cupus*, as likewiſe on the other hand, the 'Defence of the ſaid *Cupus*, made by him at two ſeveral times, and the Arguments 'which were uſed by both parties, are fully apprized and convinced that the ſaid

'*Cupus*

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'*Cupus* has been one of the chief inſtruments and promoters of the diviſions and troubles, which for ſome years paſt have ariſen and been fomented by certain diſputes; it being notoriouſly manifeſt, that at the very beginning of the Troubles, and before he came into the Miniſtry at *Worden*, he publiſhed a Preface to the book he writ againſt *Adrianus Smoutius*, which ſaid Preface was ſtuffed with Slanders, in order to ſtir up the Magiſtracy againſt the Clergy; and that he never recanted the contents of the ſaid Preface, which was publiſhed like a Libel or Paſquinade, without ſetting his name to it; nor ever ſhewed any diſlike of it before this Aſſembly. Afterwards he intruded himſelf into the Miniſtry at *Worden*, contrary to all lawful order, in ſuch a manner as was never heard nor known before by the Community of that place, ſo that the greateſt part of the Conſiſtory proteſted againſt his Call. Which intruſion was brought about, as his ſubſequent behaviour has notoriouſly ſhown, in order to introduce the new raiſed diſputes and quarrels among the people of *Worden* and the Claſſis belonging thereto, where Unity, Peace, and Tranquility had till that time flouriſhed and abounded; whereas from the beginning of his arrival to this very day, Factions, Parties, and Uproars, have been propagated, and the uneaſineſs and diſcord excited by him among the people is grown up to a bitter and inveterate hatred. All which has been occaſioned by him the ſaid *Cupus*, partly by endeavouring to govern the Claſſis with the aſſiſtance of his Faction, in order to ſtrengthen the *Remonſtrants*, to ſupport whoſe intereſt he has been guilty of very violent and unjuſtifiable proceedings; as for inſtance, when one *Simeon de Bel* was lawfully called by the major part of the Magiſtrates and the Community, to the Cure of *Langer-aar*, he the ſaid *Cupus* went about himſelf, making uſe of the name and authority of his accomplices, (who at that time aſſumed to themſelves the ſtile and title of the Claſſis) privately to procure Certificates againſt the ſaid *Simeon de Bel*, and ſhewed them to the States Commiſſioners at *Worden*, by which means he cauſed them to put a ſtop to the ſaid Call without ever hearing *Simeon de Bel*, contrary to the ſtipulation and agreement made with the Brethren of the *Contraremonſtrant* party, to whom it had been promiſed to communicate what they had to object againſt that perſon, and notwithſtanding that the ſaid Certificates were of ſuch a nature as to be ſince judged frivolous and impertinent by the above-mentioned Commiſſioners, when the ſaid *de Bel* was called and admitted to a benefice in *New Beyerland*. He the ſaid *Cupus* hath likewiſe given other proofs of his violence and partiality in ſeveral other matters, in conjunction with the reſt of his pretended Claſſis; particularly in refuſing to ſend two Deputies to repreſent them at the laſt Synod holden at *Delft*, according to the appointment of the States, as likewiſe in denying the lawfulneſs of the preſent National Synod: Which violence and bitterneſs they could not forbear ſhewing before this Aſſembly, when in the courſe of their accuſations againſt the *Contraremonſtrant* party, they charged them in ſpiteful terms, with perverting or deceiving the people by falſe and ambiguous Declarations. But what chiefly deſerves attention, as relating to him in particular, are his various and repeated expreſſions uſed by him in the pulpit and elſewhere for a long time in the Town of *Worden*, whereby he calumniated beyond all meaſure our principal Teachers, with reſpect to the points in diſpute, as if they maintained, *that the Elect, whatever ſins they were guilty of, would yet be neceſſarily ſaved; and that the reſt of mankind, whatever good works they performed, and how piouſly ſoever they lived, would nevertheleſs be damned.* He was likewiſe wont to diſperſe blaſphemous books, and to diſturb the minds of weak Women, by aſking them, *whether they could ever be brought to believe, that one of their children was born to be ſaved, and another to be damned?* At the ſame time telling them, that this was the opinion or doctrine of thoſe of the Clergy whom they followed. Neither did he ſcruple declaring to this very Aſſembly, that he held us all to be Schiſmaticks. Beſides, all his ſermons and diſcourſes have tended in the greateſt degree to uproar and ſedition, under pretence of exhorting the Civil Magiſtrates to aſſert their authority, and to exert it againſt the diſobedient, whereby he meant to excite and incenſe them againſt the poor diſtreſſed Churches of the *Reformed*; telling them, *that it was now time to awake, and to draw the Sword of Juſtice; that they ought to conſider their oaths; that the Community ought to be aſſiſting to them; that there were ſome who did all*

'*they*

'*they could to draw away the people, and to create a ſchiſm among them*; and this AN° DOM. 1619.
'he did at the very time when the Magiſtrates of *Worden* had, upon the recom-
'mendation of his Excellency, allowed the Diſſenting Congregation to exerciſe their
'Religion in the publick Church in their turn. And the very firſt time they were
'to meet in the Church, *Petrus Cupus* warned the people to be upon their guard
'againſt the man who was to preach there in the afternoon (for that was the firſt
'turn of the Diſſenters) *leaſt they ſhould be poiſoned by him*; adding, *that he thought*
'*himſelf bound in conſcience to give them ſuch notice, to the end that he might be*
'*innocent of their blood at the day of judgment*, &c.

'He likewiſe endeavoured to defeat the deſign of calling a Synod, and to fruſtrate
'the ends thereof, giving out, *That it was calculated to bring us back to Popery*;
'*that Liberty of Conſcience was to be taken away*; *that they had implacable enemies*
'*in the Synod, whom God made uſe of as rods to correct the* **Remonſtrants**, *as he*
'*had formerly uſed the* **Aſſyrians** *againſt the* **Jews**; with much more of the ſame
'ſort. At laſt he became ſo violent in his ſermons, that the Magiſtrates found them-
'ſelves neceſſitated to ſuſpend him from the exerciſe of his Miniſtry, in order to
'preſerve peace among their inhabitants, as appears by their Certificates tranſmitted
'to this Aſſembly, in which they give an account of the ſubſtance of his ſaid ſer-
'mons. Notwithſtanding which, he had the boldneſs ſince his ſuſpenſion, on New-
'years day laſt paſt (whilſt this Aſſembly was ſitting at *Worden*,) to ſtand up in
'the church as ſoon as *Petrus Bricquigny* had done preaching, and there and then
'to make a diſcourſe to the people, in which he complained of his being ſuſpend-
'ed, and exhorted them to continue ſtedfaſt in what he had taught them; and at
'the ſame time took upon him to forbid the ordinary Reader, who according to
'cuſtom was going to read at the time of the adminiſtration of the Lord's Supper,
'and by his own authority, to turn him out of his office. Of all which proceed-
'ings he has not ſhown the leaſt repentance. **Wherefore this Aſſembly having**
'**weighed all theſe matters, and divers others that have been made appear to**
'**them, maturely and in the fear of the Lord, and finding themſelves urged by the**
'**utmoſt neceſſity, have thought fit to deprive him of the Miniſtry, and of all Ec-**
'**cleſiaſtical functions, as entirely unworthy thereof; beſeeching God to give him**
'**a better mind, and to mollify his heart, that he may own his faults, and be re-**
'**conciled to the Church and Synod, and ſo become a proper inſtrument of exer-**
'**ciſing the Miniſtry with edification.**

Done and agreed upon in the Aſſembly aforeſaid at *Worden*, the 8th of *January*, 1619.

Sign'd in the name of the whole Aſſembly, by

ABRAHAMUS MUSEHOLIUS, Preſident.

MICHAEL HOGIUS, Scribe.

Bricquigny the eldeſt Miniſter of *Worden*, who had hitherto ſided with the *Remonſtrants*, was treated after a different manner. The *Remonſtrant* writers tell us, that the Preſident of the Synodical Deputies went to his houſe with great ſhew of friendſhip, kindneſs, and compaſſion, and wheedled him to quit his Miniſtry, under pretence of his great age and infirmities, promiſing him a competent penſion. And accordingly the States of *Holland* allowed him, at the requeſt of the Synodical Deputies, the annual ſum of four hundred Gilders for the ſpace of two years; which was afterwards to be either continued or with-held, *according as he ſhould behave himſelf*. Thus we find it in the Reſolution of the States entered in their Journal, and dated the 30th of *January*. But the Deputies of the Synod of *Delft* ſaid, in a certain inſtrument which they ſent to *Bricquigny* from *Leyden* on the 2d of *February*, that his penſion was granted him upon condition of his living quietly and peaceably, and of labouring to unite the divided Members of the *Reformed* Church of *Worden*; and they exhorted him in the aforeſaid inſtrument, 'to conform to
'what was therein mentioned, and, as an earneſt of his ſo doing, to adviſe his Congre-
'gation, in his Farewel Sermon, not to abſtain from the preaching and religious

Bricquigny, the other Miniſter of Worden, *is perſwaded to reſign his Miniſterial Office.*

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'exercises of the *Contraremonstrants*, whilst the matters in dispute were depending 'before the National Synod. And as for his Consistory, since they had irregularly 'continued themselves, and since the Ministry of their Preachers was at an end, '(for which, and other reasons, the Deputies were of opinion, that their Eldership 'and Deaconship should likewise determine and end) *Bricquigny* was desired, at his 'quitting the Ministry, to induce them to lay down their offices; but in case he 'should decline doing it, they told him they should be forced to enter upon the 'merits of his cause, and to pass such a sentence as should appear to be just and 'reasonable.' This Paper was likewise signed by *Musenhol* as President, and *Hogius* as Scribe. But the old man observing their drift, declared by another instrument which he signed on the 6th, that he could not submit to all the conditions above-mentioned; but that however, as he was now arrived at a great age, and found himself decaying every day, he was contented (upon the assurances that the Lords the States had designed him a yearly pension of 400 Gilders, for which he returned them hearty thanks) to declare himself ready to resign up his Ministerial office at *Worden*; as also to exhort the good people (as he appealed to his conscience that he had done on all occasions) to peace and quietness, and all due obedience to the lawful Magistrate, as soon as he should be satisfied that the States were pleased to settle on him the aforesaid pension. But these proposals were not satisfactory to the Ecclesiastical Deputies. Neither do I find that his pension was enjoyed long by him, since he ccould not heartily withdraw his affection from the *Remonstrant* party, or forbear doing them service on occasion.

During these Proceedings of the Synodical Deputies against the *Remonstrants* of the Classis of *Worden*, *Walter Cornelisson* and *Assuerus van de Pol*, Ministers of *Newkope* and *Slupewick* were likewise suspended. Moreover, the sentences past upon them, and those formerly past against *Galenus*, *Tykemaker*, and *Neomagus*, Ministers of *Schoonhoven*, *Newport*, and *Bergambacht*, were confirmed by the States on the 30th of *January*, together with that for depriving *Cupus*, as has been already related; but however with this qualification, that each of them (excepting *Cupus*, who was entirely laid aside) should receive his stipend for three whole months to come, and that in the mean time, the Ministers belonging to their respective Classes should supply their places, without putting the Province to further charges. But as for *Drongelius*, Minister of *Veen*, and *Tammerus*, Minister of *Doveren* and *Genderen*, they should likewise have a pension for the space of two years as well as *Bricquigny*, and afterwards be dealt with according as they should behave themselves.

Huttenus *is suspended.*

The Deputies of the Synod of *Delft* came the same month to *Buren*, where they suspended the Minister *Huttenus* till the end of the National Synod. The sentence they passed against him imported, that he was to enjoy but one half of his stipend till that time, and that unless he submitted himself afterwards to the judgment of the National Synod, and removed to another place, reconciling himself with the Church, Classis, and Synod, and qualifying himself for a lawful Call, of which the Deputies were to be the judges, they reserved to themselves a power of depriving him wholly, in case he should create any disturbances in the mean time. The crimes with which he was charged in his sentence, were, *That his Call was unlawful; and that he had acted very partially during his Ministry; and both in his pulpit and elsewhere had used expressions tending to calumniate the opinions of some of the most eminent Divines of the* Reformed *churches, and likewise had spoken contemptuously of the Synod.* This sentence bore date the 15th of *January*, Old Stile. He pleaded in defence of himself, 'That at the time when he was called, the Classis 'consisted of Eight Ministers, and that Five of those Eight had approved of his 'Call by an instrument which they signed with their own hands; that he had never 'slandered the Doctrine of the *Reformed* churches, chusing rather to undergo all 'sorts of indignities than to depart from the same: In relation to the Synod he had 'only said, *that it was capable of erring*, just as our own Doctors hold, in opposition to the Papists, **That the Decrees of their Councils ought to be tried by the Word of God.** There had been a great deal of noise made about a Sermon 'he preached the *Sunday* before the Synodical Deputies arrived at *Buren*, but the 'state of that matter was thus: *When some furious Party-men cried out, that there 'were certain Commissioners on the way, who were coming to deprive him; that his 'sentence was already drawn up, and that the next* Sunday's *Sermon would be the*

'last

'*laſt he ſhould preach there, he took the opportunity, whilſt he was expounding on* AN° DOM. 1619.
'*the beginning of the ixth chapter of the* Proverbs, *to make mention of God's favour*
'to Man *in general, and likewiſe juſt to touch upon the doctrine of an* **Abſolute**
'**Reprobation,** or that purpoſe of God whereby he had decreed to leave the much
'greater part of mankind in ſin and a general condemnation, without any regard
'to actual ſin, diſobedience, and unbelief; which Decree, according to the opinion
'of ſome, was from all eternity; declaring, *That he could not ſubſcribe to ſuch a*
'*doctrine with a good conſcience, and that this would be an occaſion of his falling*
'*to the loweſt degree of poverty.* He confeſſed, *That in ſpeaking after this man-*
'*ner, he had departed ſomewhat from the way of preaching which he formerly uſed*
'*in his miniſtry, but that he did not reflect upon any body. Yet his Adverſaries*
'*pretended that he was againſt them, becauſe he would not comply with them in all*
'*things; and this he thought was the cauſe of his preſent troubles.*'

This was the ſame *Huttenus* who deteſting the diſputes and diviſions among the ſeveral ſects of *Proteſtants*, publiſhed divers books full of ſtrong arguments againſt *Popery*, ond becoming a Preacher at *Amſterdam* among the *Remonſtrants*, after the death of *Epiſcopius*, read lectures in conjunction with his Brethren *Carolus Niellius* and *Bartholomeus Provoſtius*, to young Divines, and inſtructed them in the *Hebrew* tongue; till at laſt he was prevailed on to enter into the ſervice of the *Remonſtrant* Congregation in the place of his nativity, where he ended his days in a good old age, being born in the year 1587, and dying in 1663.

Theodorus Boomius *is accuſed.*

At the ſame time *Theodorus Boomius*, Miniſter of *Benſichem* under the aforeſaid Claſſis of *Buren*, was accuſed and tried before theſe Synodical Judges, and after having made his defence, deprived. Among the Articles of accuſation brought againſt him, the moſt remarkable were, 'That contrary to his ſubſcription, he had 'preached a different doctrine from that for which he was admitted into the ſervice 'of the Church; that he had tranſlated *Caſtellio*'s Expoſition upon the ixth Chapter 'to the *Romans*, relating to the doctrine of *Predeſtination*, whereby he had endea-'voured not only to pervert her Princely Grace the Counteſs of *Buren*, as appeared 'by his Dedication, but alſo to foment and increaſe, as far as in him lay, the diſ-'putes ariſen in the Claſſis above-mentioned, and throughout all the churches of '*Holland*; that he had likewiſe compoſed and publiſhed a ſmall Tract intituled, '*The Poſt-man*, in which ſeveral honourable perſons were treated very unworthily; 'that he had adviſed and approved of the irregular Calls of *Huttenus* and *Hart-'ſooker*; that he had carried about the Act or Inſtrument, in order to get it ſigned 'by the Miniſters, whereby they were to teſtify, that they knew no ill of Dr. *Vor-'ſtius* and his Doctrine; and laſtly, that he had promoted the Separation, ſetting 'up Claſſis againſt Claſſis, and Aſſembly againſt Aſſembly.'

His Defence.

To the firſt of theſe Accuſations he replied: *That the Act which he had ſigned, and which they called a written Promiſe or Subſcription, did not bind him, becauſe it was ſtruck out of the Journal of the Claſſis.* But he was anſwered: *That at leaſt his tranſlating and publiſhing* Caſtellio's *book, was before the razing of that Sub-ſcription, and that therefore he had violated his engagement.* He owned, *that he had tranſlated the book, but not with deſign of miſleading any body, or of fomenting the preſent quarrels.* As for the ſmall Tract called the **Poſt-man**, *he confeſſed he had writ it in order to juſtify the truth and good men againſt calumnies.* As for the calling of *Huttenus* and *Hartſooker*, he ſaid, *That he had adviſed, approved, and juſtified it, becauſe he eſteemed it to be regular and orderly.* And as for his endea-vouring to procure Teſtimonials of Dr. *Vorſtius*'s innocency, *he thought it could not be imputed to him as a fault.* Then for the Separation or Schiſm, *It was not he, but his Accuſers who were guilty of it, they having long before departed from the Church, and ſet up ſeparate Meetings, by the name and ſtile of* **the Orthodox Bre-thren of the Claſſis of** Buren.

After he had made his defence in the manner above, they cauſed him to withdraw; and being called in again, he was aſked, *Whether he was ſorry for what he had writ?* He replied, *That conſidering the preſent circumſtances of the times, he could have wiſhed that he had not writ what he did.* They aſked him, what he meant *by the preſent circumſtances of the times? I mean*, ſaid he, *ſuch times in which every thing, tho' never ſo well ſaid or done, is miſinterpreted or taken ill.* He was further aſked, *whether he did not repent expoſing ſo many brave men in his Writing called*

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the Post-man? He answered, *If they would examine into that matter, he trusted he should not be blamed.*

He is deprived.

After this examination they dismissed him, and immediately transmitted to him his sentence, signed the 5th of *January* Old Stile; the import of which was: *That he was discharged and deprived from all Ecclesiastical functions. But to show some pity and compassion towards him and his family*, so the said sentence runs, *the Assembly besought his Princely Grace (viz.* Prince *Maurice*, as Count of *Buren*) *to allow him the enjoyment of his usual salary for the space of three months.* In that sentence were expressed all the Articles of Accusation, as crimes of which these Judges found him guilty. Dr. *Vorstius* was therein described as *a Heterodox Teacher, who had entertained blasphemous opinions of God, and of other Articles of Faith, and who on that account was abhorred by all the churches in* Christendom, *that of the* Socinians *perhaps only excepted.* As for *Castellio*, they said, 'he was in his time a turbulent 'and unsettled person, tho' *Boomius* had counted him a pious man, and having raked 'his errors and mistakes out of the holes where they had lain hid, had put them 'into the hands of the common people, whom he thereby troubled and disquieted; 'notwithstanding he at the same time owned, that he did not approve of all that '*Castellio* had written.' It was likewise added in the sentence, 'that he, together 'with *Huttenus* and *Hartsooker*, had endeavoured to set up a separate Classis at the 'time that they were summoned to depute some of their Members to the Synod of '*Delft*; and this they did in order to divide the Classis of *Buren*, at that very 'time when the Government was seeking expedients to heal the schisms in the 'Church.' It was further said, 'that in his *Post-man*, and Preface to *Castellio*'s 'little Tract, he had calumniated many worthy persons, charging them among other 'things, with shifting their sails with every wind. And that when he was asked 'whether he was not sorry for these faults, he obstinately persisted in them, and 'pretended he could make good all he had said.' These were the chief points contained in the sentence, the weight of which we leave our Readers to judge of.

The Synodical Deputies arrive at Leyden.

After this the Ecclesiastical Judges went to *Leyden*. The *Remonstrants*, who belonged to this Classis, had before petitioned, that they might have a Copy of the Articles which their adversaries, the *Contraremonstrants* had drawn up against them, in order to prepare for their defence, but it was refused. They were told, *That this was not the method in which the Church proceeded against offenders, and that this was the way to make a formal tryal of it; and was invented only to spin out the time.* They were therefore required to answer immediately, without seeing any copy of their Indictment beforehand; then their answer was signed, but not read to them afterwards; and thereupon the witnesses were examined in another room, and the sentence forthwith pass'd.

Sopingius *is accused of causing a Schism in the Church of* Amsterdam.

On the 5th of *February*, *Christian Sopingius*, Minister of *Warmond*, was examined before this Tribunal. *Festus Hommius*, one of the Ministers at *Leyden*, quitted the Office of Judge in the National Synod, in order to assume that of Accuser against *Sopingius*, whom he charged, *That he had caused and fomented divisions, schism, and great scandal in the well constituted Church of* Amsterdam. The accused Person pleaded, that since he was charged with the crime of *Schism*, he ought to be heard before the National Synod, and not before this private Assembly; the President *Musenhol* having declared more than once, that they had no power to determine who were the Authors of the *Schism*, whether the *Remonstrant* or *Contraremonstrant* Party, but that the judgment of that matter belonged to the Great Synod. He was however over-ruled; and it was resolved, that he ought to answer immediately. Then *Sopingius* desired that his accusers might produce their proofs against him, and deny'd that he had ever been the occasion of the schism of which he was accused. *Festus* reply'd, That he had certainly preached at *Amsterdam* in the year Seventeen, out of the publick Church; as first at the house of one of the Burghers, and afterwards in a Merchant's ware-house; and besides he produced a certain Letter of complaint signed by the Clergy of *Amsterdam*. *Sopingius* in vain desired, that he might be allowed a copy of that paper, and said, 'That in this Letter from *Am-*

His Defence.

'*sterdam*, several false facts were asserted, and that the Ministers themselves were 'guilty of the same crime they accused him of. This alone, *said he*, is a sufficient 'vindication of my cause; for if those who first separated from the established 'Church are, in the opinion of *Festus*, guilty of *Schism*, and if I, who preached

'in the first separate meeting at *Amsterdam*, deserve the name and punishment of being the first Author of the *Schism*, what name and what punishment have then the Clergy of *Amsterdam* deserved, and with them so many other *Contraremonstrants*, who have done the same which they find fault with in me, and yet much more, and have continued to do it for several years, even in this very Classis of *Leyden*, of which *Festus* is a Member; and that too in defiance, and contrary to the orders of all degrees of Magistrates, as we have seen at *Schoonhoven*, the *Bril*, at *Rotterdam*, and elsewhere in many towns and villages. As for the *Remonstrants*, they did not hold any private Conventicles or separate Meetings at *Amsterdam*, in opposition to the Government of that City, but communicated their design to the Magistrates, and when they were not denied, they took their silence for consent. I confess, *pursued he*, I did indeed preach in a Conventicle at *Amsterdam*, but I never seized upon one of the churches by force, nor did I deprive any Minister of the pulpit, like *Voetius* at *Heusden*, who coming from another Town, made no scruple of possessing himself of the Church, nor of thrusting the Minister away from the Pulpit, (tho' he had served that place many years, and was then come with a design to preach according to custom) and of placing himself in the same, in opposition to the Magistrate. And yet this very man *Voetius*, was never reproved for so doing by that Synod of *Delft*, which has appointed you to be my judges; but rather justified and rewarded, he having been deputed to the National Synod, in order to join with the rest of the Members in accommodating the Ecclesiastical differences.' And when *Festus* on the other hand advanced, that *Sopingius*, by preaching in the separate Conventicle, had shown, that he would not hold communion with the established Church, and that this was that wherein the *Schism* properly consisted; the latter replied: 'By speaking thus you condemn the actions of most of the *Contraremonstrants*, and own them to be schismatical. The Clergy of *Amsterdam*, and others in conjunction with them, first set up Altar against Altar, and Church against Church. The *Remonstrants* always offered to live in peace and unity, and extolled the Resolution of the States with reference to the *Toleration*; whereas the *Contraremonstrants*, on the other hand, always rejected peace, and violently thrust away the *Remonstrants* from them. Let it not therefore be any longer objected, that together with the other *Remonstrants*, I first separated from the publick Church of *Amsterdam*. I never preached there in a separate Meeting, before they had made the first breach and separation; nor did I cause others to separate till they held their little Mock-Synod, at which *Plancius* presided, and in which the Schism was agreed upon, and the *Remonstrants* were declared to be a sort of people from whom all were obliged to depart, and whom none ought so much as to salute or greet.'

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Festus made answer, That the Church of *Amsterdam* had never rejected those of the Members who were of the same opinion as the *Remonstrants* with respect to the *Five Points*, but had always admitted them on the same terms. To this it was reply'd: 'That it was very strange they should do so, considering what judgment was passed upon the *Five Points* in the Act of Separation. For, said *Sopingius*, if these *Points* are of such a nature as they are pronounced to be in the said Act, namely, so prejudicial to the honour of God, and destructive to the peace of men's consciences; they who entertain such notions are no less intolerable than the *Points* themselves. And if these *Points* are not to be endured, why do they bear with the Members professing them? If they be tolerable, why will they not bear with the Ministers who teach them, as well as with the Members of the Church who hold them to be true?'

Then *Festus* distinguished between the doctrine of the *Remonstrants* and that of the *Remonstrance*, which they presented to the States; declaring, that he should not dare to appear with the former before the Tribunal of God, tho' he should with the latter, as containing in it no more than the aforesaid *Five Points*. But to this it was answered, that the Schism was nevertheless begun on the part of the *Contraremonstrants* merely for the sake of those *Five Points*. The Accuser, without minding this answer, had recourse to his first argument, which was: *That* Sopingius *had disturbed the peace of the Church, and thereby occasioned the divisions and tumults which followed.* To him the accused person replied: 'That there was not at that time so much peace and tranquillity in the Church as they pretended; but that

'the

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Then ſaid one of the Deputies, Thoſe of your perſwaſion have always complained of the increaſe of ſects and parties, and will they add to them? The Anſwer was: *We make no Sects; but thoſe who ſeparate from us and are guilty of ſchiſm, are the Authors of Sects.* *Feſtus* ſaid further, *That none of the* Contraremonſtrants *in the Claſſis of* Leyden *had ſet up ſeparate Meetings, but that* Sopingius *alone had done it on the part of the* Remonſtrants, *and deſerved to be puniſhed on that account.* To this the latter returned: 'You ought not to inquire where the *Contraremonſtrants* 'have miſbehaved themſelves, but wherein. As for the Claſſis of *Leyden*, what they 'did in my abſence I do not pretend to know; but this I am ſure of, that the Bur-'gomaſters of that Town told you, *Feſtus*, to your face, that a certain Student 'went from thence to *Gouda*, with your knowledge, conſent, and recommendation, 'in order to promote the *Schiſm.* And you too know better than any man, who 'diſſwaded the three Students that exerciſed themſelves under you in the buſineſs of 'preaching, from ſuffering themſelves to be examined, when they were to appear 'before the Claſſis for the ſame purpoſe, becauſe the Burgomaſters of *Leyden*, who 'were then preſent, would have obliged them to promiſe not to concern themſelves 'with any ſeparate Meetings. You were the man who then maintained, that the 'young Students ought not to be urged about that matter, ſince according to your 'judgment, it was not only well done to provide thoſe Congregations with ſeparate 'Preachers, who ſcrupled to hear the publick ſermons of thoſe Clergymen whom 'they eſteemed unſound in doctrine, but it was a duty incumbent on the Magi-'ſtrate to provide them with ſound Miniſters, leaſt they ſhould go further aſtray. 'If you were then of ſuch an opinion, and thought that they did well in ſeparating, 'why do you blame me for having adminiſtred to thoſe people of *Amſterdam*, whoſe 'conſciences would not allow them to frequent the publick worſhip any longer?' But, ſaid *Feſtus*, when the Clergy adminſtred to the *Contraremonſtrants* who adhered to the orthodox faith of the Church, and for that very reaſon ſeparated from the *Remonſtrants* who were heterodox in their opinions, the caſe was different from what it was when the latter departed from the pure and orthodox doctrine of the Church; the former, he ſaid, might be adminiſtred to, in order to keep them from the infe-ction of Error; but not the latter, for that tended to the promoting of Error. 'So 'then, ſaid *Sopingius*, the doing right or wrong in this matter, is to be inferred 'from the Orthodoxy or Heterodoxy of men's opinions; but this is the very thing 'in diſpute between us, and which is now depending before the National Synod. 'We ought to wait for their determination. I beg therefore that the ſentence 'may be adjourned to the end of the Synod; eſpecially ſince this Aſſembly has no 'right to ſuſpend, much leſs to deprive any one on account of the *Five Points*.' He was then told, that the pleaſure of the Aſſembly ſhould be communicated to him in writing.

At the ſame time, ſome of the *Contraremonſtrants* belonging to the Village of *Warmond* petitioned both by word of mouth and in writing, that they might have a good, orthodox, and faithful Miniſter provided for them in the place of *Sopingius*.

He is ſuſpended On the 12th of *February* he was ſuſpended from the exerciſe of his Miniſtry till the 1ſt of *May*, by the ſentence of the above-mentioned Judges; which ſentence was

chiefly founded on his proceedings at *Amſterdam*, and his neglecting to expound the *Catechiſm* in his Church. The time of this ſuſpenſion was afterwards prolonged to the 1ſt of *June* by the States of *Holland*, by whom the Sentence was confirmed. The *Contraremonſtrant* part of the Claſſis of *Leyden* and *Rhineland* was likewiſe ordered to take care, after the expiration of that time, that the Church of *Warmond* ſhould be provided firſt with a good Conſiſtory, and afterwards with an honeſt, ſound, and orthodox Miniſter, according to the Eccleſiaſtical Conſtitution of the year 1586, with the conſent and approbation of the Lord or Lady and Magiſtrate of the Village, without prejudice to any man's right. But in caſe the ſaid *Sopingius* ſhould in the mean time be reconciled to the Church and Claſſis, and with the Synod of *South Holland*, or its Deputies, acknowledging his fault, and ſubmitting to the Reſolutions and Decrees of the National Synod, with reſpect to the doctrine and diſcipline of the Church; he might then, if lawfully called, enter into the Miniſtry again, in ſome other place. But if he refuſed to be ſo reconciled; he was to look upon himſelf as entirely deprived by this Aſſembly. And till then, the Miniſters of both Perſuaſions were to preach by turns, behaving themſelves decently and peaceably. ANNO DOM. 1619.

But before this ſentence was communicated to *Sopingius*, he writ a certain letter to *Rem Biſhop* the Brother of *Epiſcopius*, from which we may learn, what the *Remonſtrants* thought of the proceedings of theſe Synodical Deputies: 'What think 'you, *ſays he*, of ſuch proceedings? And what occaſion was there of holding ſuch 'a great Aſſembly at *Dort*, and maintaining them there with ſuch expence to the 'country? To what end I pray? To pronounce Sentence on account of Do'ctrines? But what need was there of that? For theſe Deputies can execute ſen'tences that are not yet pronounced. If ſuch men as theſe, who, perhaps, are not 'above four or five in number, may ſuſpend or deprive Miniſters as they do, whilſt 'their cauſe is depending before another Court, what need we wait for a Sentence, 'ſince thus the Execution is already begun? If it be replied, That no Sentence 'is executed here on account of Doctrine, but for other Miſdemeanors; as for in'ſtance, becauſe one man has not ſhown them reſpect enough, or another has talk'd 'raucily to them; all this is meer pretence. They have nothing againſt us but 'what relates to Doctrine; yet it was neceſſary to ring out this little alarum-bell 'firſt, in order to prepare men for an attack on the *Remonſtrants*; but when they 'have paved the way by the expulſion of ſome, the great bell is at laſt to be rung, 'by which the reſt may be rung out of the Miniſtry, and, perhaps, out of the 'Country too.' *Contents of a Letter written by* Sopingius *to* Rem Biſhop.

There were ſeveral others of the *Remonſtrant* Clergy either deprived of their Benefices, or at leaſt ſuſpended by this Tribunal on account of theſe Eccleſiaſtical differences; but the preciſe time of their condemnation does not occur to me, for want of exact memoirs. It is therefore not improbable, that ſome of them were ſentenced about the latter end of the laſt year, and others later. They were accuſed of having ſpoken too freely of thoſe diſputes; but, as was ſaid before, the particular charges, and their vindications, never came to my hands. *Several other Miniſters either ſuſpended or deprived.*

The caſes of *Wilhelmus Lomannus*, *Henry Oſterharn*, *Renold Walenburg*, and *John Bors*, *Remonſtrant* Miniſters at *Nortwick*, *Hillegom*, *Saſſom*, and *Leyerdorp*, were reſerved *in petto*, or poſtponed for the preſent. *Nannius Geeſteranus* Miniſter of the *Bril* was likewiſe to have been ſuſpended, but the circumſtances of that Church, which had no other Miniſter at that time, (*Theophilus Rykwart* being cited to *Dort*, and *Burghfleet* actually ſuſpended) were the occaſion of their ſparing him. From hence it was believed, that theſe Eccleſiaſtical and Civil Judges would have turn'd many more of the *Remonſtrants* out of their churches, if they could have ſoon enough ſupplied the vacancies with thoſe of their own perſwaſion.

At laſt theſe Judges march'd to *Rotterdam*, in order to inquire into the diſputes ariſen among the Clergy of that Town and the adjacent Country. *Matthew Burgius* Miniſter of *Sevenhuſen* was accuſed before the aforeſaid Deputies, of Blaſphemy, for having called the *Catechiſm* a *carnal weapon*, and ſaid, 'That the *Contra*'*remonſtrants* thereby endeavoured to cut out the tongues of the Clergy, in order 'to ſee whether any hereſy lay concealed under them.' That the Miniſters of '*Amſterdam* did not deſerve the name of *Chriſtians*. That many who were record'ed in the book of Martyrs, were not worthy to be called by that name. That 'he

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'he would have ſooner oppoſed the *Netherland Confeſſion*, if he had rightly under-
'ſtood it. That he had rather be under the yoke of *Spain*, than embrace the do-
'ctrine of *Calvin*. And laſtly, that he had aſſiſted in writing a defamatory Libel
'againſt the ſaid *Calvin*.'

His Defence never fell into my hands; but this is certain, that he was deprived of his Living on the aforeſaid account, and prohibited to approach the Lord's Table.

It is related of theſe Judges, that they writ to the Claſſes, that they would not receive any new complaints or accuſations againſt any man, after their arrival; but that, however, perceiving that the old accuſations were not ſtrong enough againſt *Adrian Simonſon*, Miniſter of *Charlois*, they allowed his adverſaries to bring in new ones, in order to found their ſentence upon them.

Adrian Janſon Miniſter of *Yſſelmond* was likewiſe ſummoned hither. Of him the *Remonſtrants* relate, that he had never been a ſtickler for the *Five Points*, nor look'd upon them to be conſiderable enough to warrant a ſeparation from the Claſſis, but that he always oppoſed the *Remonſtrant* Party; yet they accuſed him of moderation towards the *Remonſtrants*, and obliged him to a confeſſion of that fault; which Confeſſion they cauſed to be read from the Pulpit at *Rotterdam*, without conſidering that even *Feſtus* at *Leyden*, and *Henricus Arnoldus* at *Delft*, had held church-communion with the *Remonſtrants* of their reſpective Claſſes. But it was ſaid, the latter had done it againſt their wills, and the other voluntarily, which ſo far altered the nature of the caſe.

The Remonſtrants *complain of the great Partiality of thoſe Eccleſiaſtical Judges.*

The *Remonſtrants* complained further of other unwarrantable proceedings of thoſe Judges: 'That they could hardly ſay a word in their own defence, but they 'were interrupted, brow-beaten, and called to naught. 'Twas nothing but, Hold 'your tongue; you are a bold fellow; you are a ſower of ſedition; and the like. 'That their Judges would frequently conſult in private with their enemies the *Contra-remonſtrants*, whilſt their cauſe was depending. That thoſe Judges, inſtead of not 'receiving an accuſation againſt an Elder, unleſs ſupported by two or three witneſſes, 'would ſometimes pronounce ſentence upon the evidence of one ſingle perſon; ſome-'times upon that of a Father and Son; of formal and irritated adverſaries; of pub-'lic Drunkards, Whoremongers, Adulterers, and ſuch like infamous people, who 'might juſtly, and according to the laws of all nations, be challenged and excepted 'againſt. That when they could not find any thing to charge upon the cited per-'ſons, they endeavoured to puzzle them with croſs queſtions, and to bear them 'down with noiſe and clamour; and in caſe any word was let fall thro' inadver-'tency, they catch'd at it immediately, and made uſe of it in order to condemn 'them. That they ſometimes deſignedly wreſted their expreſſions. That they 'ſuppreſs'd thoſe circumſtances which might have ſerved for their juſtification, and 'frequently cramm'd their ſentences with ſuch things, which, when the *Remonſtrants* 'heard them read, they publickly diſown'd, and proteſted againſt; inſerting even 'ſuch matters as had never been laid to their charge, much leſs proved upon them. 'That they ſometimes repreſented matters in their ſentences much more odious than 'the Accuſers themſelves had painted them; with many ſuch examples of partiali-'ty, too tedious to be related; of all which, the *Remonſtrants* affirmed, they could 'produce clear and full proofs, if required.'

Diſcourſe between Paſchier de Fyne *and* Idſardus Fredericus.

About this time *Paſchier de Fyne* Miniſter of *Tarsfelt*, fell into diſcourſe with *Idſardus Fredericus* Miniſter of *Ameyde*, concerning thoſe Eccleſiaſtical Judges, of whoſe partiality he grievouſly complained. Among other inſtances which he produced, he made mention of the caſe of *van Halen*, in which they had given ſo much credit to the wrong interpretation which one Captain *Goudwels* had put upon the words of the ſaid *van Halen*, as to ſuſpend him on that account from the exerciſe of his Eccleſiaſtical Function. *Idſardus* replied, '*Van Halen* is wrong'd in this 'matter. It is eaſy to be ſeen how thoſe words are to be underſtood. But what 'can I do? I have but one vote. I would have given fifty Gilders I had never 'taken upon me this Commiſſion.' Then *Paſchier* ſaid further to this purpoſe: 'Is it not ſtrange that they take ſuch pains to ſcrape together trifling accuſations 'againſt the *Remonſtrants*, and to make mountains of mole-hills; and yet that they 'can find no faults in the *Contraremonſtrants*, nay, that they cannot, or will not 'ſee the greateſt vices and immoralities in them, becauſe, forſooth, their doctrine

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'is ſound and orthodox? There's *Jonas Timmerman* Miniſter of *Benſkoop*, and the Miniſter of *Nordloos*: theſe ſparks don't live above two or three miles from you; you hear every day how ſcandalouſly they behave themſelves, and what offence they give to all the people round about them. *Timmerman* does not only drink himſelf ſo drunk every day, that even the drunkards themſelves make a jeſt of him, but he goes into the Tennis-Court at *Ameide*, and plays publickly; he ſits and plays at dice, and tipples with the ſots in the tavern. And as for the Miniſter of *Nordloos*, he behaves himſelf ſtill worſe: when he goes to the tap-houſes, which is very often, the drunken peaſants cry, *Are you there, Parſon? But whoſe ſide are you on? Are you an* **Arminian?** To which he anſwers, *O no, God preſerve me from them!* Then ſay thoſe drunkards again, *If you are no* **Arminian,** *you ſhall friſk and dance one merry bout along with us.* At firſt he ſeems a little ſhy, but when he has ſat and drunk a glaſs or two with them, he convinces them by dancing and capering, that he is not an *Arminian*; for he dances like a Baboon, with a glaſs in each hand, and one in his mouth; and one day, while he was dancing after this manner, he was in great danger of being drubb'd, for ſpilling a glaſs of beer on the ſilken breeches of a Boor. You know all this to be true, as well or better than I do, for you live ſo much nearer him than I; and yet I can hear the Boors ridiculing him for it every day, and am aſhamed to hear it. *But men can't ſee thoſe great Beams in their own Eyes.*'

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Scandalous Lives of two Miniſters.

Idſardus made anſwer, 'I know well enough, that thoſe Brethren of ours do not act quite ſo regularly as they ought; but we ſit here as Judges, and as no complaints are brought to us againſt them, we cannot paſs any judgment upon them.' *Paſchier* replied, 'I complain againſt them, and deſire you to puniſh them. You can bear witneſs to the truth of what I ſay, as well as I myſelf. Their actions are not hid. There is no occaſion of ſo ſtrictly ſcrutinizing into their faults, as you do into thoſe of the *Remonſtrants*.' But notwithſtanding all he could ſay, there was nothing done in the matter.

Afterwards, when theſe Eccleſiaſtical Judges were come to *Leyden* to try ſome of the Clergy of thoſe parts, *Paſchier* writ an account of the mentioned paſſages to *Adrian vanden Borre*, one of the Miniſters of that town: who ſent ſomebody immediately to *Yarsfelt*, to know whether he would abide by what he had writ. He returned with the meſſenger to *Leyden*, and ſaid he was come himſelf to make good his allegations. Upon which, *vanden Borre* told the Synodical Deputies, that they wanted the chief qualification of Judges, namely, *Impartiality*. And then he related how partially they had treated *van Halen*, and others, and what heinous crimes (ſuch as were unbecoming any Clergyman) they connived at in perſons who ſheltered themſelves under the title of *ſound* and *orthodox* Brethren. They required him to prove what he advanced. He produced the Letter from *Paſchier*. But *Idſardus* ſeeing the Letter, and gueſſing at the contents of it, took it and put it up in his pocket, and then going out and ſeeing *Paſchier* walking before the door, he ſhewed him the ſuperſcription, ſaying with an angry tone, *Do you know this Letter? You ſhall have reaſon to repent it.* And the Drunkards were never called to account. Nay, what is ſtill more, they did not ſcruple to appoint this ſame *Jonas Timmerman*, Miniſter of *Benſkoop* abovementioned, in the Synod of *South Holland* holden this year at *Leyden* in *July* and *Auguſt*, for Viſitor of the Claſſis of *Buren*: whereas ſuch Viſitors are properly Examiners, Superviſors, Cenſors, or Reformers of Manners, and their buſineſs is to inſpect into the lives of the Miniſters and Teachers, and to admoniſh and correct thoſe among them whom they find irregular and diſorderly.

Before this Tribunal was likewiſe cited *Franciſcus Junius* Miniſter of *Hilligerſberg*, the youngeſt ſon of the late famous *Junius* Profeſſor in Divinity at *Leyden*. Touching the proceedings againſt this perſon, there are ſome particularities come to my knowledge, which I ſhall communicate to my reader. Towards the end of the Synod of *Delft*, two men petitioned the ſaid Synod in the name of thoſe who had ſeparated from the Church of *Hilligerſberg*, that they might have the uſe of the Church in their turn, as others had elſewhere. In oppoſition to this, the Deputies of the Claſſis of *Rotterdam* declared, that *Junius* was wronged by their Petition, ſince he had never meddled either with the one ſide or the other. This made an impreſſion upon many. But *Henricus Arnoldus* Preſident of the Synod, cried out,

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Articles againſt Junius *at* Hilligersberg.

Articles againſt Franciſcus Junius.

'I. HE is required to prove the lawfulneſs of his Call.

'II. He took no pains in viſiting or applying himſelf to the Proteſting 'Members of that place.

'III. He continued to the very laſt to hold Claſſical Communion with ſuch of 'the Clergy who every where ſo ſhamefully ſlandered the *Reformed* Doctrine, and 'the Teachers thereof.

'Done by order of the Proteſting Claſſis of *Rotterdam*, and ſent to *Junius* to 'be conſidered of againſt the arrival of the Reverend Deputies of the parti-'cular Synod.'

On the 22d of *February*, he was ſummoned before the Deputies, who then met at the Stadthouſe in *Rotterdam.* Being arrived there that morning, they made him wait three hours in the Hall among a party of armed Soldiers, by whom the Stadthouſe was ſurrounded, beſides many violent accuſers, and inſulting ſpectators, who ſtood round about him, and ſneer'd on account of the turn of affairs. *Junius*, tired with ſuch company, and ſo long waiting, went with his Conſiſtory at noon to an Inn, where he was forced to ſpend his own money, whilſt his accuſers were treated at the public coſt; and there he ſtayed in expectation of being ſent for again, as he was in the afternoon. As ſoon as he came in, the Preſident of the Aſſembly *Muſenhol*, one of the Miniſters of *Breda*, and his Uncle by marriage, reprimanded him ſharply for going away, and making the Deputies wait for him. This ſevere treatment was an earneſt of the zeal which the Preſident affected to carry ſo far, as not to ſpare his own kindred. Then they immediately proceeded to the firſt Article of the accuſation againſt him, namely, about the lawfulneſs of his Call, in the preſence of three Countrymen who were witneſſes againſt him, together with the Miniſters *Samuel Gruterus* and *Petrus Newenrode*, who were to be their ſpokeſmen. He produced the Inſtrument of his Call, which was conformable to the Eccleſiaſtical Conſtitution of the year 91. It was read, and they aſk'd him what he meant by producing ſuch a form of a Call, and whether he look'd upon it to be good? He made anſwer, 'That it was drawn up according to the aforeſaid Eccleſiaſtical 'Conſtitution, ſo far approved by the States, and received and practiſed by the 'Claſſis of *Rotterdam*, and that he could ſee no harm in it. As to the lawfulneſs 'of his Call, he was entirely ſatisfied: for there were two things which he conſi-'dered; in the firſt place, *the Internal Call*; in the next, *the External.* The firſt 'he look'd upon to have been from God; for whereas he had been before wholly 'averſe to the Miniſtry of the Word, the Lord had begun to touch his heart about 'five years ago, and to fill it with an inclination towards the office of a Church-'man; this induced him to enter into the family of the Miniſter *Teeling*, where 'he lived the ſpace of two years, and continually found his deſires towards that 'office increaſe till the very time of his Call to a Church. Then as to the *External* '*Call*, he was of opinion that there was nothing unlawful in that neither: for the 'Magiſtrates of *Amſterdam* as Patrons, the whole Claſſis, the Conſiſtory, and the 'Civil Governors of the Village, had all jointly and unanimouſly concurred. Nor 'did it take effect till he had been heard at *Rotterdam*, (whither the Civil Magi-'ſtrates, and the Conſiſtory of the Village were ſummoned) and twice afterwards 'in the Village itſelf. Then followed his Examination, and next the public No-'tifications, without any oppoſition from any man, and finally, his Confirmation. 'Wherefore the legality of his Call ought not, he ſaid, to be queſtioned, particu-'larly, not that of the *Internal* Call, which, he believed, ought to be complied 'with, whenever the leaſt external opportunity occurred. Nay, if even the Ma-'giſtrates of *Antwerp* ſhould offer him a Church in their City, and allow him to

His Anſwer to the firſt Article.

'preach

'preach in it, he ſhould, he ſaid, be extremely pleaſed, and would forthwith repair thither, upon the foundation of an *Internal Call.*' AN. DOM. 1619.

Theſe laſt words were immediately laid hold on by *Michael Hogius*, Miniſter of *Sevenbergen*, and the Scribe of this Aſſembly, who with his pen in his hand cried out, *Let us hear thoſe words again, they muſt be ſet down.* Upon which, *Junius* repeated them, and added, *that he made no doubt but that all the Brethren would embrace the like Call.* Yes, cried *Newenrode*, to preach, but not to adminiſter the Sacraments. *Junius* replied, That thoſe two offices ought not to be ſeparated. In the mean while *Hogius* fell a writing, and inquired after the chriſtian name of the accuſed perſon, and when he had heard it, he ſaid to the reſt of the Aſſembly, *He is like his father in name then*; to which *Muſenhol*, with a demure countenance, added, *would to God he were like him in Principles too!* Then *Junius* addreſſed himſelf to all of them in the following manner: 'As I have no reaſon to be aſhamed of 'my Father, ſo if he were to return to the world again, he would not have any to 'be aſhamed of me; for I have endeavoured, during all the time of my Miniſtry, 'to walk in his footſteps.' And when ſeveral of the Aſſembly laughed, upon his ſaying thoſe words, he appealed to his Father's book, intituld, *Irenicum*: 'It ap-'pears plain enough, *ſaid he*, by my Father's *Peaceful Chriſtian*, that he would not 'have acted otherwiſe than I do, in the preſent circumſtances of the times. And 'as for what relates to his opinion about the controverted Points, there occur in his 'writings certain diſtinctions, which if they were once admitted, would not a little 'contribute to unite the diſagreeing parties. An inſtance or proof of this may be 'found in his Expoſition upon the ſixth chapter to the *Hebrews*, and eighth chapter 'of *Ezekiel.*'

After this, *Newenrode* returned to the firſt Point of the accuſation againſt him, 'ſaying, 'That the lawfulneſs of his call might juſtly be diſputed, as proceeding 'from an illegal Conſiſtory, without any notice taken of the true or legal Conſiſtory.' To this, *Junius* made anſwer: 'It ought to be firſt conſidered, whether the per-'ſons who appear againſt me here, can be accounted the antient legal Conſiſtory, 'foraſmuch as after the diſplacing of the Miniſter *Hugo Beyer*, about ſix or ſeven 'years ſince, they could not be induced by any order or requeſt of the Magiſtrates 'and Claſſis of *Rotterdam*, to continue in their offices, no, not even with the offer 'of giving them a Miniſter of their own opinion who had not ſeparated from the 'Claſſis. Matters ſtanding thus, the Magiſtrates and Claſſis found themſelves ob-'liged to chuſe another Conſiſtory out of the Members of the Church, and cauſe 'them to be re-elected every year. But ſuppoſe I ſhould admit, that my accuſers 'were ſtill the true Conſiſtory, and ought to have been owned as ſuch at my call, 'yet the fault ought not to be imputed to me, but to them, who did not demand 'to be acknowledged for ſuch by me. If they had ſignified at the time of my call, 'that this matter belonged to them as the legal Conſiſtory, probably I ſhould have 'taken care not to be concerned in ſuch a diſputable affair. Beſides, they ſuffered 'me to be publickly declared their Paſtor, without appearing or challenging my 'Election.' *But, ſaid* Gruterus, *it could not be unknown to you, that there were diviſions in your Church.* 'I own, *ſaid the other*, that I had heard talk of ſix or 'ſeven families, who had ſeparated from the Church, but I hoped to have brought 'them back again by a moderate, peaceable, and edifying behaviour; but as for an 'old Conſiſtory, I never heard one ſyllable of them till I had been a year and half 'in my place.'

Muſenhol aſked him whether he durſt declare this upon his oath? To which he made anſwer, *That he was very ready to do it if there was occaſion.*

To the ſecond point or Article, *Junius* replied as follows: 'I muſt confeſs I do 'not well comprehend the meaning of this Article; for I cannot imagine that the 'Diſſenting Brethren would have been much pleaſed if I had tampered with any of 'their Members to bring them over to our Church. If I had but attempted it, they 'would have charged me with promoting the Schiſm. It is true, I have diſcourſed 'ſome of the Malecontents, but with caution. Some of them came almoſt always 'to hear me, others never. The former I frequently invited and entreated to join 'with me at the Lord's Table; but when I found I could not prevail at all upon 'them, I looked upon it to be labour wholly loſt to uſe my endeavours with the 'latter; eſpecially ſince I knew after how unchriſtian a manner they had treated *His Defence upon the ſecond Article.*

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my Predeceſſor *Bontebal*, when he went to viſit them, one ſhutting the door againſt him, another running out of the back-door as he came in at the fore-door, a third rejecting him with harſh language, and all of them ſtriving who ſhould uſe him with the greateſt contempt. There was likewiſe a ſtrong rumour about our Town, that they had all bound themſelves by oath under their hands never to ſtep over the threſhold of the Church-door, till they had compaſſed their ends. Notwithſtanding which, I have treated them with the greateſt civility and friendſhip, and tried all ways to draw them to me, even ſo far as to deal with ſuch of them who were trades-men rather than with others. And yet they have the boldneſs to charge me with neglecting them.' *But, ſaid* Newenrode, *why did not you, who would be eſteemed a* Half Contraremonſtrant, *inform the Diſſenting Brethren of your principles, by telling them, that you were not ſuch a man as* Bontebal *and other rigid* Remonſtrauts? 'I never affected, ſaid *Junius*, the name either of *Remonſtrant* or *Contraremonſtrant*, but reflecting with myſelf that I was a Chriſtian, and by the grace of God appointed to be a guide to Chriſtians, I was willing to retain the moſt honourable name of all, that of a *Chriſtian*.' Yet, ſaid *Newenrode*, I have been told by one of the moſt rigid *Remonſtrants* of this Town, that you were counted to lean more to the ſide of the *Contraremonſtrants* than to that of their adverſaries; it is therefore probable that you would paſs for a *Half-Contraremonſtrant*. The other replied: 'I know well enough, that ſome of the *Remonſtrants* had ſuch an opinion of me, but that is not a ſufficient foundation for ſuch an inference. For the true cauſe of that opinion was, my declaring to all people how great an averſion I had to the heats and animoſities of both parties.' I have often heard, ſaid *Muſenhol*, that you preached with great moderation; go on in the ſame way.

His Defence, with reſpect to the Third Article.

As to the third Article, of his *continuing in the Communion of thoſe who ſlandered the Doctrine of the Reformation, and the Teachers of it. Junius* made anſwer: 'That he was not capable of doing ſo, as having always declined medling with controverſy; inſomuch that if any one elſe happened to drop a hard word in his preſence, he never failed to ſhow his diſlike of it, which was the cauſe why ſome of the *Remonſtrants* looked upon him as a *Half-Contraremonſtrant*; neither could any of his accuſers ſay, that he ever troubled the Members of his Church with the printed Letters of *Slatius*, whoſe ſharpneſs he always blamed.' He was then ſeverely reprimanded by the Aſſembly for refuſing to read any of the polemical or controverſial books; for which, however, he gave his reaſons. Finally, *Newenrode* made the following motion: 'Foraſmuch as this honourable Aſſembly is now fully convinced, that *Junius* having been called to the Paſtoral office at *Hilligerſberg* by an illegal Conſiſtory, ought not to be accounted a rightful Miniſter, and ſince for this cauſe his Miniſtry can be of little or no edification to the Church there; I humbly requeſt, in the name, and on the behalf of the old and legal *Conſiſtory*, that the ſaid Church may be provided with a good and ſound Teacher. I have preached there ſeveral times, and have found a very numerous Auditory; ſo that if a good Paſtor were ſettled among them, one might expect good fruit from thence.' *'Tis very juſt*, ſaid the Preſident, *that this Church ſhould be likewiſe provided with a good and orthodox Miniſter.* To this, *Junius* replied: 'It

His further Defence.

ſeems very ſtrange that *Newenrode* ſhould make the numbers of my hearers an objection againſt me. That ought rather to be uſed as an argument for continuing me there, than for diſplacing me. But it ſurprizes me ſtill more to ſee the Preſident ſo readily to agree to ſuch a requeſt: In doing thus, he far exceeds his Commiſſion; which does not allow him to pronounce any judgment on occaſion of the *Five Articles*, which he notwithſtanding does by making a diſtinction between me and an orthodox Miniſter, and yet nobody can accuſe me of having offended with reſpect to thoſe Articles.' The Preſident at firſt made as if he did not hear, but it being repeated by *Junius*, he burſt out very angrily in theſe words: *'Slife, this young* ——— (the other word ſtuck in his throat) *It is not I, but your own people, that condemn you as unſound.* 'But, *ſaid the other*, if you agree to, and approve the opinion of theſe people, then it becomes yours. However, ſince this Aſſembly ſeems reſolved to proceed after ſuch a manner, I wiſh with all my heart, and beſeech God, that my Church may be committed to ſuch a one who will ſerve with the like zeal and diligence as I have endeavoured to do.' He

'further

further declared, in the preſence of the Aſſembly, that he looked upon the *Five Articles* of the *Remonſtrants* as ſcriptural. The ſame day the following Sentence was paſt againſt him. AN° DOM. 1619.

The Sentence againſt Franciſcus Junius, *Miniſter of* Hilligersberg.

The Sentence againſt him.

'THE Deputies of the Synod of *South-Holland* which lately met at *Delft*, under the Preſidence of the Commiſſioners of the States of *Holland* and *Weſt-Freeſland*, being now aſſembled at *Rotterdam*, and having, in purſuance to the powers given them to enquire into the Eccleſiaſtical troubles in the Claſſis of that diſtrict, heard the complaints of the *Contraremonſtrant* Brethren of the ſaid Claſſis, which they preſented againſt *Franciſcus Junius*, Miniſter of *Hilligersberg*, and the defence of the ſaid *Junius* againſt the ſame, together with the verbal conferences and debates that paſſed between both parties; are come to a reſolution, that his Call was not regular, as being made by a Conſiſtory which in itſelf was irregular and void; it alſo appearing from the very arguments of him the ſaid *Junius*, that he made little account of a Call; moreover, that he did not do his endeavour to oppoſe and cenſure the ſcandalous calumnies and wicked proceedings of *Henricus Slatius*, the deputed Miniſter of *Blyſwick*, and others of the like ſort in the Claſſis of *Rotterdam*; which matters having been conſidered by this Aſſembly in the fear of God, and the ſaid *Junius* having been admoniſhed, they have reſolved and decreed as they do by theſe preſents reſolve and decree, that the ſaid *Franciſcus Junius* of *Hilligersberg* ſhall continue in his office there as hired Miniſter from henceforwards to the concluſion of the National Synod, provided he behave himſelf quietly and peaceably in the mean time; which if he does, and ſubmits to the deciſion of the National Synod, being firſt reconciled to the Church, Claſſis, and Synod, he ſhall be capable of a Call either at *Hilligerſberg*, in caſe the true Conſiſtory agree thereto; or if they ſhould not think fit to receive him, he may be choſen at another place, provided he undergo a new examination, and give ſatisfaction to the Claſſis therein.

'As for his Conſiſtory, both Elders and Deacons, ſeeing that they were appointed irregularly, and ſupplanted the old one, which was never lawfully diſſolved; this Aſſembly is agreed, that the ſaid Conſiſtory may continue to the end of the National Synod; but as ſoon as that happens, they ſhall actually deſiſt from acting in their pretended offices, and then the old Conſiſtory, as being ſtill legal, ſhall be revived, and the Government of the Church of *Hilligerſberg* ſhall be wholly and ſolely committed and intruſted to their care. And the Claſſis of the *Contraremonſtrants* of *Schieland* are hereby required to take care that what is herein ordered be put in execution in the moſt effectual manner.

Done and agreed upon at the above-mentioned Aſſembly, this preſent 22*d of* February, 1619.

And ſigned in their Name by

ABRAHAM MUSENHOL, Preſident.
MICHAEL HOGIUS, Scribe.

This Judgment or Sentence was not communicated to him till the 8th of *April*, which was above ſix weeks after the date of it. In the mean time he was ſo teaſed and provoked from the pulpit by ſome of the *Contraremonſtrants* who preached in his Church alternately, that after he had ſeen the Sentence, he was of opinion, that all this was done to make him weary of his Cure; having therefore ſeriouſly weighed all matters, he determined to reſign it up freely. He could not perſwade himſelf to officiate as an occaſional Preacher, being fully ſatisfied of the legality of his Call. He was likewiſe apprehenſive of having a heavier yoke impoſed upon him, under pretence of a reconciliation with the Church, the Claſſis, and the Synod, of a new Call, Examination, and Confirmation, all which were to be repeated. Beſides, he could not digeſt the thoughts of being ſubject to the *Contraremonſtrant* Claſſis of *Schieland*; and of ſubmitting his behaviour to their judgment for the future;

AN° DOM. 1619. ture; which seemed to be the meaning of the sentence against him. He therefore writ to one or two of the States Commissioners, who had been concerned in the aforesaid sentence, that he found his conscience burdened by that part of it, which required him to act as a borrowed or occasional Preacher in his own Parish; and receiving no answer, he forbore preaching the *Sunday* of his turn, thinking they would leave him unmolested till the end of the National Synod, as they did others who were suspended. But it happened otherwise. For they said he was not discharged, but had quitted of his own accord; and so they immediately called one *Jeremiah de Sterkte* in his room, a Kinsman of *Hugo Beyrus*; which Call (notwithstanding the opposition and Protestation of the Civil and Criminal Magistrates, and the rest of those who had any authority in the Village) was not long after confirmed by the Classis and Magistracy of *Rotterdam*. Thus was dismissed *Franciscus Junius*, the Son of that Great Man whose name he bore, to the great surprize of many, not only on account of his Father's merits, but likewise of his own moderation and impartiality. And accordingly he writes in a certain Letter which I have seen: 'That 'he had always carry'd himself equally between the Parties: That before his Call 'he was not inclined to join with either Party, but determined to follow the first 'Call which should be made him: That he would even have accepted a Call from 'a *Contraremonstrant* Classis, if an opportunity had presented, and with the same 'design which he had always proposed to himself; to wit, never to meddle with the 'controversies on one side or the other: That during all the time of his Ministry 'he had endeavoured to avoid all those unnecessary disputes which were promoted 'with so much heat by others; aiming at nothing else but the bringing his People, 'by the Blessing of God, to true repentance, and to a belief in their crucify'd Sa-'viour: That he had never born hard upon, or exposed any man on account 'of his being of a different opinion: That good Ministers of either Party were al-'ways very welcome to him; and one was treated as friendly by him as another: 'That at the time when the cause of the *Remonstrants* seemed to have got the up-'per hand, and that every body believed it was now the time to speak out, he held 'his peace, to avoid the appearance of litigiousness, insomuch that some of the 'Clergy of that Party reproached him with pusilanimity, in not exerting himself 'sufficiently on that occasion.'

His Impartiality.

Almost the same kind of proceeding against the *Remonstrants* was put in practice in *North-Holland*. On the 1st of *March* it was reported, at the meeting of the States of *Holland*, that the Ecclesiastical Deputies of the *North* quarter had petitioned to be assisted by some Lay Commissioners, as had been done in the *South* part of the Province, in order to adjust their affairs intrusted to them by the last Provincial Synod. But it is remarkable in respect to this business, that the Synod of *North-Holland* had indeed deputed some of their Body to compose the differences with the Ministers of *Horn*, but not authorized them to make such a visiting tour as those of *South-Holland* had done. I have not been able to discover the least hint of such a Deputation, in a Copy of the Synodical Acts which I met with signed by the proper hand of the Minister *Abraham Doreslar*, Scribe or Secretary of that Synod; so that it is probable that *Petrus Plancius*, and *Hermannus Gerardus*, the two Deputies of the Synod of *North-Holland* so far exceeded their Commission. It was agreed by the States upon their Petition, that the Towns of *Harlem*, *Amsterdam* and *Alkmar*, should each of them appoint one Commissioner for the aforesaid purpose. These Persons so deputed were Mr. *Hans Damius*, one of the Senate or Council of *Harlem*, *Frederick de Fry*, formerly Schepen, and a Senator of the City of *Amsterdam*, and *Gerrard Korn* Burgomaster of *Alkmar*; tho' others say, it was *John vander Nyburgh*. But as soon as these Gentlemen, together with the Ecclesiastical Deputies, and the *Contraremonstrant* Classis of *Alkmar* were met in the Sacristy or Vestry of the Church of that Town, some of the Mob or common People, that were for the *Remonstrants*, raised a tumult on the 8th or 9th of *March*. The ordinary Watch had been placed about the Church for its security, as also certain Companies of the Militia, about the Stadthouse; notwithstanding which, they made themselves masters of the former, forced their way into the Vestry-Room, broke open the Chest in it, took out the Classis-Book and other Papers, tore them to pieces, and broke the Windows, but the Company escaped their rage by a back door. They seized upon a certain *Contraremonstrant*, put him into a Cart, and carry'd him about in derision, and then demanded

The Deputies of the North-Holland Synod *desire they may be assisted by certain* Lay Commissioners, *like those of the* South *Part.*

A Tumult at Alkmar.

manded to be paid for their trouble. Thus we find this uprore deſcribed by ſome authors, but I could never learn with certainty the true circumſtances, cauſes, and views of this affair; but *Johannes Geeſteranus*, at this time Miniſter of *Alkmar*, and a great enemy of all riots, tumults, and other inſolencies, calls this a mad Prank, or childiſh Trick, and tells us what befell him on that account. He ſays, That the Deputies of the Synod of *Enkhuſen*, where the States Commiſſioners preſided, having examined him about the Eccleſiaſtical differences, made him withdraw, and then calling him in again, the Heer *Frederick de Fry*, who was Preſident of the Commiſſioners, ſpake thus to him: 'We are ordered by the Lords the States, and likewiſe by his Excellency to examine you before this Aſſembly, in order to hear 'what account you can give of the Riot which happened here the laſt week. We 'therefore aſk you in the firſt place, whether at the time when there was ſuch a 'rabble with you in the Veſtry, you did not ſpeak the following, or ſuch like words: '*Do you not own me for your lawful Miniſter? And (when they cry'd all, yes) will 'you not then ſupport and defend me to the beſt of your power?* In the next place, 'whether you did not ſay in your Sermon the following day, *I believe this will be my 'laſt Sermon.*' To the firſt Queſtion *Geeſteranus* return'd this anſwer; 'I never uſed 'thoſe, or any ſuch words, nor ever ſought for any honour from the opinion of 'others, concerning the legality of my Call; much leſs have I ſued to the People 'for their protection, after any ſuch manner as the queſtion ſeems to inſinuate. 'What I then ſaid was diametrically the contrary; to wit, that they ought to treat 'you all, you the Commiſſaries, and this whole Aſſembly, with chriſtian civility, 'without ſpeaking ſaucily to you, or hollowing after you, or doing any thing elſe that 'looked like tumult or riot, which they promiſed they would obſerve. I ſaid fur'ther, that I would never ſtrive, neither ought they to do it for Churches or Cha'pels, but only for Heaven, and then not with a bitter and blind zeal, but with a 'chriſtian one. I adviſed them to take care, as far as in them lay, that our Town 'which had been ſo long famed for its peaceable temper (eſpecially ſince the wiſe 'regulations made by the Prince with reſpect to preaching) might not now forfeit 'its good name; and the like.'

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J. Geeſteranus, *a Miniſter of* Alkmar, *is examined concerning the Tumult.*

To the ſecond Queſtion he reply'd; 'Perhaps I might ſay ſomething of that na'ture, becauſe it appeared ſo to me, and many more; but I never ſaid any thing 'that tended to ſtir up ſedition: For there were two things which I earneſtly re'commended to the People at that time; the care of the Poor, and reſpect towards 'you. I have always preached with particular zeal againſt riots and ſeditions; and 'as for thoſe which you ſpeak of, I knew nothing of them till after they had hap'pened; and as ſoon as ever I heard of them, I ſaid, our adverſaries will make uſe 'of this againſt us, and the innocent will ſmart for it as well as the guilty. This 'will undoubtedly bring Souldiers into the Town, and I and our Aſſembly muſt 'pay for it.' Then ſaid *De Fry*, *You ſaid ſomething from whence theſe things follow'd.* To which *Geeſteranus* anſwered; *If you mean that Riot, or that Tumult, I deny it.* *Hermannus Gerardus* Miniſter of *Enkhuſen* cry'd, *It was the work of your People, and the effect of what you ſaid to them.* This being alſo deny'd by the other, *Geraldus* reply'd, *It was at leaſt the event.* To which *Geeſteranus* made anſwer, in the words of the Poet:

——— *Careat ſucceſſibus opto,*
Quiſquis ab eventu facta notanda putat.

Herbertus Henricus, Miniſter of ———, ſaid; *One of your Deacons came hither directly from your Sermon, and treated us with great contempt.* Upon his ſpeaking thus, *Geeſteranus* burſt out in theſe words: *I know nothing of it, neither is it fair to object this againſt me. O Brethren! What Pains do you take to accuſe me? But the more you labour, the more, I thank God, will my innocence appear.* He adds further in the mentioned paper, that he could eaſily perceive, by the words and countenance of ſome of the Aſſembly, how much they were vexed that his innocence appeared ſo plainly. Many were ſurprized to find that this good man ſhould be called in queſtion about this matter, ſince they very well knew his opinion of the Office of a *Magiſtrate*, and of *War*, which was entirely conformable to that of the *Anabaptiſts*, and conſequently far enough from favouring the leaſt ap-

His Opinion concerning the Magiſtrates Office, and the waging of War.

An° Dom. 1619. appearance of Riots and Uprores. He had formerly, in the years 1614 and 15, entered into a diſpute with the Profeſſor *Conradus Vorſtius* at *Gouda* upon thoſe Points, in the preſence of the Miniſters, *Edvardus Poppius*, *Carolus Rykwart*, *Samuel Neranus*, and *Johannes Speenhovius*, maintaining againſt them all, that *it was not lawful for Chriſtians to uſe dominion, or exerciſe violence upon the bodies and lives of other men*; but he excepted paternal correction. There were a great many objections raiſed and ſolved on both ſides, but without convincing either. Each retained his opinion: but *Vorſtius* proved on that occaſion, that ſuch opinions ought not to be eaſily taken up, much leſs propagated and ſpread among others, unleſs one were fully ſatisfy'd of their truth: ſince by divulging them one might eaſily raiſe an ill report of the *Remonſtrants*, as if they endeavoured to preach the weapons out of the Peoples hands, and reduce the Country under the Tyranny of the *Spaniards*, which might provoke the Magiſtrate to withdraw his protection from them, and to ſhow his diſlike of ſuch doctrines, by exerting his authority with the greater ſeverity. He added, that ſuch opinions tended in their own nature to produce nothing but diſorder and confuſion in the world. At length he prevailed ſo far upon *Geeſteranus*, as to make him promiſe, he would not diſcloſe his mind to every body upon that head, but only to thoſe who ſhould deſire to be informed of it. However in proceſs of time he brought it upon the Stage, and divulged it every where. As to the buſineſs of the *Five Points*, and of a *Mutual Toleration*, he agreed with the *Remonſtrants*, but he had ſome particular ſpeculations upon certain other Articles which he kept within his own breaſt, till he was cited before the above-mentioned Deputies of the Synod of *Enkhuſen*, where after much examination he diſcovered himſelf further.

His further Examination and Tryal.

Thoſe Eccleſiaſtical Judges, together with the Commiſſioners of the States, and the *Contraremonſtrant* Claſſis, aſſembled in the Veſtry of the Church, which was lined and guarded by a Company of Souldiers. Thoſe of the Claſſis were the plaintiffs or accuſers of thoſe who were ſummoned before this Tribunal. *Geeſteranus* pray'd, that two Elders, who were ſent with him for that purpoſe by his Conſiſtory, might be permitted to aſſiſt at the Tryal, but that was refuſed him. The firſt thing they went upon was his *Call* to *Alkmar*, which was according to the Eccleſiaſtical Conſtitution of 1591, and for that reaſon declared illegal by moſt of thoſe Judges. Then they proceeded to the conſideration of his Doctrines. And here I ſhould inſert all the Queſtions, Anſwers, and Rejoinders that paſſed upon this occaſion, if I did not apprehend I ſhould tire my Readers by the length of them; and the rather, becauſe *Geeſteranus* himſelf has publiſhed an account of the whole, and it is in every body's hands. But becauſe this Hiſtory may perhaps outlive that ſingle relation, I ſhall make mention of ſome of the moſt remarkable paſſages of that Tryal.

In the firſt place he was aſked by *Vincent Mouſefoot*, Miniſter of *Schagen*, and Preſident of the Claſſis, *What he thought of the* Divinity *of* Chriſt, *of the* Holy Trinity, *and of* the *Exiſtence* of *God?* He on the other hand aſked them, *Whether they had any reaſon to put ſuch queſtions to him?* They cry'd, If you are innocent, you will not ſcruple to anſwer; for it is ſaid by the Apoſtle *Peter*, in his firſt Epiſtle, Ch. iii. v. 15. *Be ready always to give an anſwer to every man that aſketh you a reaſon*, &c. He reply'd, That it was there required, that a man ſhould be prepared to juſtify himſelf, πρὸς Ἀπολογίαν, that is, *to anſwer to an accuſation*, but not to diſcover his whole mind, or return an anſwer to every thing that might be aſked of him. —— 'As for a juſtification or defence, I am ready to make it when 'you pleaſe, *ſaid he*. Have you any thing to accuſe me of, produce it; but let it 'be as St. *Paul* ſays to *Timothy*, 1 Ep. 5 Ch. 19 v. Before two or three Witneſſes.' *He was likewiſe obſerved to ſay*, 'You ground your Examination and Queſtions 'upon mere reports; let us hear then what reports you have received againſt me. 'If there be any who are offended at my Sermons, or private Diſcourſes, let them 'come to me, and I promiſe to ſatisfy them, and to remove all doubt and offence, 'as far as in me lies.' Being further urged to return an anſwer, he addreſſed himſelf to his examiners in the following words: 'I beg of you, Gentlemen and Bre'thren, to conſider with your ſelves, whether this be not too ſevere a treatment. 'What does it concern another perſon what my private opinions are of this or that 'Article? I do not underſtand the juſtice of ſuch a Queſtion: If it be to know

'what

'what Doctrines I teach, come to my Sermons, or ſend ſomebody that may give 'you an account. I have preached in publick, and every one was free to hear me, 'and I am ſtill ready to do the ſame. Let others teſtify what they have heard. 'But I am not accuſtomed to ſpeak thus in private before you in this place, and in 'theſe circumſtances.' AN° DOM. 1619.

After long debates he was perſwaded to anſwer ſome of their queſtions, acknowledging his ignorance upon ſome points, and declaring his opinion on others. Among other things he ſaid plainly; *That no Chriſtian Governour, nor any other perſon, ought to uſe the ſword againſt any man:* that, *it was not lawful to wage war againſt any*; or *for any to defend themſelves in caſe of a war made againſt them.* He confeſſed, *That Jeſus is the Chriſt, the Son* of *God:* And being aſked whether he was not *God* likewiſe, and that from all *eternity?* He reply'd, *He could not tell that; but the more he endeavoured to find it out, and the greater diligence he uſed in ſearching into it, either in the Scriptures or in Expoſitors, the more he was bewildered in his thoughts about it.* To this *Hermannus Gerardus* Miniſter of *Enkhuſen* objected; *If you do not believe* Jeſus Chriſt *to be the true and everlaſting God, who has exiſted from all eternity, then you cannot believe him to be the Saviour of the World: for he who is not himſelf everlaſting, cannot beſtow everlaſting ſalvation upon another; and if he himſelf be not God, and the Eternal God too, he could not have born the wrath of God, equivalent to everlaſting damnation, nor have been capable of redeeming us from the ſame.*

Geeſteranus reply'd, 'What I have ſaid of *Jeſus Chriſt*, our Lord and Saviour, 'is neceſſary and ſufficient, ſo far as relates to what we are obliged to believe and 'confeſs concerning his Perſon. This appears from the xxth of St. *John*'s Goſpel, 'and from the ivth and vth Chapters of his firſt Epiſtle, as well as from the ixth 'Chapter of the *Acts*; and in ſhort from all the ſaving confeſſions of *Nathaniel*, '*Peter*, and the *Eunuch*. This the faithful think ſufficient. As for what you ad-'vance, *that none can be a Saviour unleſs he be God from all eternity*, I am not yet 'convinced of that poſition: 'Tis true indeed, that none can be a Saviour from 'himſelf, unleſs he be God, and that from all eternity too; but the Lord *Jeſus* is 'the Saviour, by the Command and Power which he has received from God the Fa-'ther for that purpoſe.' Being further interrogated concerning his opinion, with reſpect to the **Holy Trinity**; he anſwered, *The Brethren may judge of that, by my foregoing anſwer; That is to ſay*, reply'd ſome of the Examiners, *you likewiſe diſſent from the Doctrine of the Reform'd Church in that Article.* He ſaid, *He did not agree with it in all points, but in the chiefeſt he did: But*, ſaid they, *what do you believe concerning the* **Holy Ghoſt**? He anſwered, *That he is* **Eternal**, *as it is expreſſed in the* ixth *of the* Hebrews. They aſked, *Is he not very God?* He anſwered, *Whether he is properly ſo I know not, but hold, that he is the* **Spirit** *of* **God.** They asked further; *Do you believe that he* **proceedeth from the Father and the Son**? He reply'd; *I believe he doth. What is then the Holy Spirit*, ſaid they? *Is it an operation and motion?* To this Queſtion he reply'd thus: 'But, my Brethren, 'who can explain to us what is the Eſſence of that Holy Spirit? Who can account 'for the Eſſence of his own Soul? Neither is it neceſſary for the acquiring of the 'Gift of the *Holy Ghoſt*, to know what the Eſſence of the *Holy Ghoſt* is. 'Tis 'only repreſented to us by dark ſimilitudes of a wind, a fire, and other things. 'Let us therefore be ſatisfy'd with what the Scripture ſays concerning it. A Man 'may have a rational Soul, without being able to define what it is. So is it like-'wiſe with the *Holy Ghoſt*; a Man finds by his Life, Motions and Operations, 'that he has a Soul; and by a Holy Life, Holy Motions and Operations which he 'finds in himſelf, he knows there is a *Holy Ghoſt*. Let us therefore ſpeak rather of 'the Fruits, Effects, and Benefits of the *Holy Ghoſt*, how they are acquired, and 'how preſerved. This tends to edification, but the ſearching into inſcrutable things 'can edify none.'

He was likewiſe aſked, *Whether he eſteemed* **Chriſt** *to be no more than an* **Exemplar** *or* **Pattern**, *like the* **Socinians**? To which he reply'd, *I hold him to be not only a* **Pattern**, *but a* **propitiatory Sacrifice** *too.* During theſe Queſtions and Anſwers, he told the Aſſembly, that he had declared what we ought to believe, with regard to the *Perſon* of our Saviour, what he thought was ſufficient, and what he adhered to. He added further, That tho' any man ſhould happen to be miſtaken, as to the

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nature of *Christ's Godhead* (or as to those deep and incomprehensible Mysteries, about which the learned contend so warmly, and which some of them likewise pretend to be necessary to salvation) yet if he maintained what he had then professed concerning *Jesus Christ*, such a one held the true, pure, holy, and saving Christian Faith.—— Then cry'd *Plancius*, *Just so do all the* Remonstrants *speak*; *they are always insisting upon the necessity of what is proposed to be believed.* The other owned that, and added, *This is what ought always to be considered*; *for either the extending that necessity farther, or the restraining it within narrower bounds than the Scripture does, cannot but be the occasion of divisions and quarrels.*

Being examined as to several other points, and owning his ignorance, he subjoin'd, 'We believe the existence of a great many things, and must believe it, tho' we 'cannot possibly know, much less be obliged to declare, *how they exist.* That how 'is used chiefly in those Questions, of which we are able to give the least account, 'and of which others ought to exact the least. The examining by how, is nothing 'else but laying snares for people. But be it known to you, Brethren, I am docil, 'and ready to hear.' They said to him, *We are not come hither to be examined by you, but to examine you.* To which the other reply'd, *Then you are on the better side of the hedge, and I on the worse: You should not therefore think it strange, if I be sometimes a little shy in my Answers, and do not immediately return to all your Questions, so and so; and this and that; as if I knew every thing.*

His further confession upon these and other points, may be seen in some measure among the Acts of the National Synod, holden at this time at *Dort*; together with the confession of his Brother *Peter Geesteranus*, Minister of both the *Egmonts*. Of both which confessions it is said, that they were corrected to their own satisfaction. But I have formerly seen a certain copy of the confession of *Peter Geesteranus*, as it stands in the Acts of the Synod; on the margin of which he had writ with his own hand in several places, *That he had not returned such answers as were there mentioned.* Over-against other Articles I found; *They have suppressed the principal part of my Answer.* In another place; *Here they have altered my meaning, and added more than I ever spoke.* Again; *This is just contrary to what I said.* And, lastly, in some other places; *I confessed nothing of this.*

We likewise find in the account which *John Geesteranus*, the other Brother, writ himself, and which was published not long ago, how he complains that they would not allow him to explain or amend his own confession, as was fit and reasonable. But we refer our Reader to the Memorial which he presented to the whole Assembly of his Judges, on the 16th of *March*, in which all the circumstances of this affair are set in a full light, and which is as follows:

To the Worshipful the Lay Commissioners, together with the Ministers and Elders assembled in the Vestry-room of the Church of Alkmar.

Worthy Gentlemen, Ministers, and Elders,

His Memorial *and* Petition *to the Commissioners of the States and Deputies of the Synod.*

'JOhn *Evertson Geesteranus*, Minister of *Alkmar*, intreats you with great respect 'to grant him a proper time more fully to explain to you that Confession which 'he made before you on the 11th and 12th instant; and desires it may be in the 'presence and hearing of two or three persons, on condition that you inform him 'to the best of your power wherein he has erred, and allow him the liberty to 'speak his mind with reference to all the informations that shall be offered him, 'and that not only such informations or instructions, but likewise whatever else 'may occur, be committed to writing, and mutually exchanged. Your Petitioner is 'of opinion, that the importance of the matters which have been touched upon in 'this his Confession is so very great, partly in its own nature, and partly in the 'opinion of this Assembly, that what he now proposes ought by no means to be 'refused him; and the rather because, as this Petitioner is informed, two third parts 'of this Assembly, to wit, the Committee of the last *North-Holland* Synod, and 'the Classis which are met together with them, were instructed by the express Re'solution of the aforesaid Synod, to take a very full and particular account of his 'pretended errors, that is to say, of some Articles of the above-mentioned Confes'sion; to the end, that the National Synod being well informed thereof, might

'proceed

'proceed further againſt him thereupon, as to them ſhould ſeem meet. But how can a ſufficient Information be given, unleſs you will be pleaſed to inquire into the true grounds and occaſions of his opinions? The Petitioner declares, that ſuch Examinations and Proceedings as are uſed againſt him, are, in his opinion, very ſevere and unkind, tending in themſelves to the great offence and trouble of good men (of which there has been but too much experience already) and that in particular they ſeem calculated for impoſing upon the National Synod, or at leaſt not for moving them to treat him with ſuch juſtice and equity as becomes them. Is this acting according to the nature of charity, and eſpecially Chriſtian charity? Some of the Clergy, as this Petitioner is credibly informed, have particularly repreſented him in publick companies as a falſe Teacher, a Slanderer and Seducer, an Enemy of God and Man; and this, not only in his abſence, but without having ever diſcourſed him concerning his doctrines and opinions, tho' they had opportunities enough. In what ſort of companies this has happened, through an exceſs of zeal, he thinks not fit to mention at preſent. And now thoſe very Clergymen, among others, urge him to declare his opinion, not ſo far as is neceſſary in order to his defence, but ſo far only as may be of uſe to them for loading him with more heavy charges. They have extorted and forced, as it were, out of his mouth ſeveral categorical and brief Confeſſions, and immediately fixed them upon him, by taking them down in writing, a few only being debated; and whenever he begun to ſilence his Antagoniſts by plainly confuting their Arguments, then inſtead of proving what they unjuſtly charged him with, they cried out upon him as againſt *a Sophiſt, one who was ſkilled in wreſting of the Scripture, one who preached another Goſpel, and who was accurſed on that account*, &c. AN° DOM. 1619.

'This Petitioner has moreover often declared, that if he erred, he was ready to be better informed; but inſtead of informing or teaching him better, his examiners only wrangled with him, or endeavoured to inſnare him with a multitude of queſtions moſt of which were either ſubtil and curious, or ſcandalizing and dangerous.

'That which he requeſted of your Honours, *&c.* was: 1. The preſence of two Elders from among his Collegues. 2. That his Accuſers, if there were any, ſhould appear againſt him face to face. 3. That you would be pleaſed (if it were practicable) to communicate to him your Propoſitions and Inſtructions in writing, and to allow him to return an anſwer after the ſame manner. 4. That you would grant him but an hour, or even a half hour's time, in order to a further explanation of his ſhort Confeſſion. This he moſt earneſtly deſired, but it was flatly refuſed him, and no other anſwer could be obtained, but that the Aſſembly did not think fit to conſent to it.

'This was not the method which the *Orthodox* Chriſtians were wont to take in the primitive times with the *Hereticks*, but rather that which was practiſed by the latter againſt the former. Your Petitioner could not diſcover one ſingle *Nicodemus* in the whole Aſſembly, that is to ſay, ſuch a perſon as would endeavour to give him an opportunity of declaring, as he deſired to do, whoſe ſervant he was, whether *Satan*'s or *God*'s and *Chriſt*'s? There is another way of proceeding practiſed, and greater moderation and favour ſhown even with reſpect to publick Criminals, both at the Stadthouſe by the Magiſtrates of the Town, and in other Civil Tribunals. Nay, even *Felix* or *Feſtus*, or any of the *Romans* who were Heathens and made no profeſſion of the word of Grace, would not have uſed a Chriſtian ſo rudely. And what is the conſequence of ſuch doings? why truly, it is rumoured that your Petitioner has **renounced God**, &c. What Sentence, or rather, what Execution he is now to expect, time will ſhow. If you ſhould ſay, that the National Synod will give him an opportunity of further explaining his Confeſſion; why then are copies of his aforeſaid crude Confeſſion diſtributed out of this Aſſembly, as he is informed; not only before the National Synod has conſulted about it, but even before he the Petitioner himſelf could obtain any (as he has not yet obtained any) tho' he frequently deſired it, and even to thoſe who on account of that Confeſſion are become his formal and profeſt enemies? If the favour of a further explanation is to be expected from the National Synod, how will the Members of your Aſſembly preſume to appear ſo irregularly with a number of crude and unexplained Confeſſions, without having taken due cognizance of his

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'cauſe, and even in contradiction to the orders of the Provincial Synod? or does 'the proper cognizance of his cauſe belong to the National Synod? what occaſion 'was there then for appearing before this Aſſembly? Beſides, the Gentlemen of 'the Committee have declared, that the deſign of this their Commiſſion was to 'ſhorten the buſineſs of the National Synod. But is this the way to abridge or 'ſhorten the affairs of that body? And ſuppoſing, on the contrary, that the Synod 'ſhould, upon this imperfect information of yours, ſet on foot an unjuſt Proceſs 'againſt your Petitioner, how would your Worſhips avoid the imputation of having 'a ſhare in the guilt of it? This Petitioner does not doubt but that there are ſome 'at leaſt in this Aſſembly whoſe conſciences in ſuch a caſe will ſoon reproach them 'for not having dealt more kindly with him. It is a long while that theſe Provinces 'and Churches have been diſturbed and divided by the cry of *a ſnake in the graſs*. 'The Petitioner, to obviate ſuch ſuſpicion, has ſatisfied all queſtions, even as far 'as your Worſhips yourſelves deſired. If any thing ſtill remains concealed from 'you, it is nothing but what belongs to the explanation and proof of what he has 'already confeſt. And who is it that conceals this from you? not your Petitioner, 'who deſires nothing more than to explain himſelf, and preſents this Petition to 'that very end; but it is your own ſelves who, in this reſpect, have ſealed up his 'lips.

'Gentlemen, I would have you ſeriouſly to conſider, that theſe are the things 'which make many of the Clergy to ſtink in the noſtrils of all the world: but 'they muſt give an account of their actions at the great day when all ſecrets ſhall 'be revealed: for which day your Petitioner diſpoſes himſelf to wait, by the grace 'of God, with patience and fortitude. To conclude this Petition and Memorial, '(which has been preſented with an honeſt and ſincere intention) he once more 'prays your Worſhips, as you tender the knowledge and propagation of the ſaving 'Truth, and the promoting of chriſtian peace in the Church, or at leaſt as you 'regard the orders of our Sovereign Lords the States for promoting it; that you 'would favourably grant him what he has deſired above. In doing which, *&c.*

'Sign'd,

JOHN EVERTSON GEETSERANUS.

Preacher and Miniſter of the Church of Jeſus Chriſt *at* Alkmar.

This Memorial was accompanied with a Letter to the Miniſters and Elders of the Aſſembly, relating to the ſame matters, and particularly to the examining him about the riot, as follows:

Brethren, Miniſters, and Elders,

His Letter to the Miniſters and Elders aſſembled in the Veſtry.

'AFter due ſalutations, this ſerves to acquaint you that my deſign is not to flat-'ter you, but to tell you ſome neceſſary truths. If the Lord himſelf hath 'not a controverſy with you, you are in a good caſe; but I cannot help thinking 'that I have reaſon to complain of you. I was cited to appear before your Aſſem-'bly, an Aſſembly fortified and defended by military men. Thither was I ſum-'moned in ſuch a manner, that it would have been very dangerous for me not to 'have appeared. You would not ſuffer any of my friends to aſſiſt in my defence. 'You interrogated me touching matters that tended to make me highly criminal, 'without producing any articles of accuſation, or witneſſes againſt me. You forced 'me with menaces to diſcloſe what I might have concealed in my heart, and which, 'after I had diſcloſed it, you made uſe of towards accuſing me. From the con-'feſſions which you extorted from me, you charged me with having believed and 'preached contrary to the doctrine of the Church, and without a lawful Call; you 'repreſented me as a Blaſphemer and Slanderer, and as one who joins with the 'enemies of our Church; and all this without being able to prove any heterodoxy 'or falſe doctrine upon me, from Scripture. I have been informed, that ſome 'among you have formerly exclaimed againſt me as a falſe teacher, and that they 'are very plentifully diſperſing copies of my confeſſion among thoſe whom you 'know to be much prejudiced againſt my opinions. And now, in caſe you purſue

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'the directions of the Synod of *Enkhuſen*, you are going to lay my confeſſion, as 'you have extorted it from me, before the National Synod, who are all of your 'own mind, and armed with power like yourſelves. I can't but think that you 'abuſe the Authority of the Government, and begin to act like Inquiſitors. Your 'treatment of my Brother was no leſs ſevere. You ſeemed to commend my Father 'as a quite different man, and affected to be concerned that he left ſuch children 'behind him, whom yet you don't accuſe of any impiety. But if you were in 'earneſt when you extolled my late Father, why did you not, in imitation of the 'Divine Goodneſs, ſpare the Children for the Father's ſake? You were pleaſed 'to examine me, as I have been informed, when the Fiſcal or Criminal Officer was 'within call, upon a matter which is of a criminal nature, and which concerns no 'leſs than my life, making uſe of my examination before the Commiſſioners of 'their High Mightineſſes (who were preſent) to confirm your ſuſpicions. I ob-'ſerved how things went, and that when you could not trap me in my doctrine, 'you were in hopes of drawing me in with the charge of ſedition, and would have 'been very glad if that could have been proved againſt me. Was this an argument 'of your reſpect for my Father? Or was this a Chriſtian treatment of his Chil-'dren? Is ſuch a method of proceeding Eccleſiaſtical and Claſſical? Did this ſa-'vour of brotherly love? Do lawful Miniſters and Elders act in ſuch a manner, 'and that againſt a Fellow-Miniſter? If I had been proved guilty, it would ra-'ther have become you to intercede for me. One of your people ſaid to me, *We 'ſhall not do you any harm*; neither could you, God be thanked. I don't charge 'thoſe among you who may have ſhewn their diſlike to theſe proceedings; but, 'however, I know no other than that they were approved by you all. Men and 'Brethren, if you are Eccleſiaſticks, act as becomes ſuch. Concern yourſelves 'with the things that belong to your own office, and therein follow the directions, 'not of your own paſſions, but of the Spirit of God and Chriſt, as revealed in the 'Goſpel. Do all things with chriſtian charity. Do not infuſe into the Civil Ma-'giſtrate poiſonous and deſtructive counſels. Let the good and ſafety of the people 'be the ſupreme law, and not only of the people in general, but of every individual, 'But what Good, or what Safety? Not ſuch as is earthly, or agreeable to thoſe 'who are of an earthly temper, and enemies of the Croſs of Chriſt, but a heavenly 'and everlaſting one. Show them, and all others the way to it, by keeping the com-'mands of God, and imitating the example of *Chriſt* our Lord and Saviour, who 'is the Son of God, and the Lord of Glory. This is the true knowledge of Chriſt. 'Teach them to expect the Reſurrection of the Dead, both of the Juſt and Unjuſt, to 'the end they may exerciſe themſelves day and night to preſerve *a Conſcience void 'of offence before God, and before men.* And teach it not only by precept, but by 'practice too, as is the duty of you, and all teachers. Suffer none of your number 'to ſay, *that an evil ſpirit may reſide in good men.* If you talk of Blaſphemy, this, 'I think, is ſo in the higheſt degree. If Piety can conſiſt with the ſpirit of *Satan*, 'what is then the mark of a child of God? Now to conclude, *If I have ſpoken 'evil, bear witneſs of the evil.* If not, accept favourably of what I have ſaid, 'for it comes from an honeſt heart. *Farewel.*

The 16th of *March*, 1619.

From the affectionate Friend of you all,

JOHN EVERTSON GEESTERANUS
Miniſter of Alkmar.

That expreſſion of *an evil ſpirit in good men*, related to *Plancius*, who preaching about this time at *Alkmar* againſt a certain perſon whom he look'd upon to be a *Heretick*, ſaid, *That he was a pious and exemplary man, but had a Devil, and was a Seducer.*

Immediately after the reading of theſe two Papers, the writer was call'd in, and his ſentence read, whereby it was declared, 'That he came into the Miniſtry at 'Alkmar illegally, and that he had departed ſo far from the doctrine of the Re-'formed churches which had been received and taught in theſe Provinces ever ſince 'the Reformation, that he ought not to be eſteemed or accounted a Miniſter of the

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John *and* Peter Geesteranus *are silenced.*

'Church, and that he was even dangerous to the Civil Government. They there-'fore declared, that he ought to abstain from the exercise of all Spiritual Functions.' They likewise declared, that those whom he call'd his Elders and Deacons, should no longer act as such, till the States of *Holland* and *West Freesland*, or the National Synod should otherwise direct. The sentence against *Peter Geesteranus* was of the like import, only it took no notice of Elders or Deacons.

After this, *John Geesteranus* was strictly ordered by the Commissioners of the States, and the Magistrates of *Alkmar*, not to preach any more. He determined not to do it in any public Church or Chappel; but scrupled to forbear preaching entirely. However, his Consistory, and several Members of the Church whom he consulted, thought it was proper for him to lie by in the present situation of affairs. The *Sunday* after, the Chappel was kept shut, that the *Remonstrants* might not perform Divine Service in it, and the Church guarded by a great number of Soldiers completely armed, with their matches lighted, a Musketeer standing at each of the doors, who was ordered to keep nobody out but the deprived Minister and his Brother. And in order to oblige them to leave the town of *Alkmar*, there was sent to each of them a duplicate of the following Letter by the States:

The States of Holland *and* West Freesland,

Learned and Especial,

A Letter to them from the States of Holland.

'HAving been informed by the report of our Lay Commissioners and the Eccle-'siastical Deputies of the Synod of *North Holland*, how far you have de-'parted from the ordinary Doctrine of the Reformed Churches established in this 'country; and having likewise seen the Sentence which they have passed upon you 'and others on the said account: we are of opinion, that your further stay in the 'town of *Alkmar* can be of no use or benefit to the Community. We have there-'fore, not only thought proper to require you to obey the said Sentence which 'has been delivered to you, and to look upon yourself as discharged from your Mi-'nisterial Function, and moreover, not to hold any more Ecclesiastical Meetings, 'or to be present at them; but do likewise hereby command you to repair to '*Sgravesande*, within the space of eight days after the receipt of these presents, 'and there to stay and live peaceably till we shall think proper to order otherwise 'about the premises, and herein you are not to fail. We have likewise impowered 'our Committee to take care concerning your competent subsistence; and in case 'you are desirous to represent any thing to us, in relation to these or other matters, 'you may do it as soon as you are arrived at *Sgravesande* aforesaid, and you shall 'have such relief as to us shall seem convenient. In the mean while we recom-'mend you to God.

Given at the Hague *the 19th of* March, 1619.

And underneath,

By Order of the States,

A. DUIK.

Upon receiving this Letter both brothers began their journy, with intention to obey the States orders, but changed their minds on the way, being warned by their friends of further danger; for it was whisper'd, that there was a design of carrying them away from *Sgravesande*, which lies near the sea, and putting them on board for *England*, where, probably, they might (at least this was their fear) have been tied to a stake, as persons that had entertained Heretical notions concerning the *Holy Trinity*: for it was not above seven years before, that some persons had been there burnt for their notions upon that article. But others could not be persuaded that the States would deliver them up to, or suffer them to fall into the hands of strangers, but only feared that being stirred up by some turbulent Churchmen, they would themselves confine them in some closer prison. After some consultation, they resolved to go out of the way, and to lie concealed, and in the mean while to communicate by letter to the States the occasion of their absenting themselves, and represent what they thought might serve to demonstrate their innocence. This letter,

ter, drawn up by *John Geesteranus* in his own, and brother's name, exhibits a clear representation of his temper, opinions, and views, and speaks to the Higher Powers in the following terms: A N° DOM. 1619.

Noble and Potent Lords,

A Memorial of John *and* Peter Geesteranus *addressed to the States of* Holland.

'THAT which concerns not us only, as we think, but likewise your Lord-'ships, we could not forbear disclosing to your Lordships by this short and 'most respectful Memorial. Your Lordships have not only been pleased by the 'Letters which you caused to be writ to us, to confirm, upon the report of those 'who are therein mentioned, the sentence of Banishment which was passed upon us 'at *Alkmar* on the 16th of *March*; but you have likewise commanded us personally 'to betake ourselves to *Sgravesande*, and to repair thither within eight days after 'the receipt of your Lordships letter, there to abide quietly, till you should con-'sider further of our affair. What we now humbly pray of your Lordships, is, 'that you would be pleased to hearken with a paternal goodness and tenderness to 'the reasons which have hinder'd us from repairing to the appointed place.

'Three days before the expiration of the time which your Lordships allowed 'for our departure, having taken leave of our friends, and quitted our dwellings, 'we left the town silently and without noise, being resolved to go directly to the 'confinement allotted us by your Lordships. But considering, whilst on our journy, 'what had happened to us in our deprivation, and what was probably to be fear'd, 'not only with respect to us, but even to your Lordships, from our confinement, 'in case we submitted to it, we found ourselves obliged to change our mind.

'They who made the aforesaid report to your Lordships, were the same persons 'who, with the assistance of the *Contraremonstrant* Classis at *Alkmar*, examined and 'deprived us, and who, as far as we can judge from their way of proceeding, have 'not given your Lordships a fair and impartial account of us. Their commission 'was, to take due cognizance of our cause, and at the same time to have a regard 'to the *Truth* and *Purity* of Doctrine, and to the *Peace* and *Tranquility* of the 'Church. And how was this executed? They convened each of us separately 'before their Assembly, without suffering us to bring any one with us, tho' we 'so earnestly desired it, and tho' the request was so reasonable; just as if they 'thought it necessary, that as many witnesses as possible should be produced against 'us, but none at all for us. We do not indeed accuse the whole Assembly, but 'only some few, whom, in hopes of their amendment, we shall not name. After 'this, without producing against us any who could convict us of having done amiss, 'they extorted from us by continual teazing and questioning, a kind of Confession; 'but of what? of things that related little or nothing to edification, which, how-'ever, being rumoured among such as were prejudiced against us, were capable of 'exciting great disturbance; but of things, which we never once preach'd or 'taught, and which we were content should have been still concealed, had they 'been willing to agree to it. They refused to consent; and why? to the end they 'might have some show of Justice in defaming and depriving us.

'In this their secret and rigorous examination, they constantly pretended the 'Authority of your Lordships. We, on the other hand, insisted upon the inno-'cency of our behaviour in the whole course of our Ministry, declaring our readi-'ness to give all possible satisfaction, with all the civility and caution imaginable, 'to such as might have been scandalized either at our words or actions. But they 'had no regard to what we said.

'When they had us under examination, we desired they would confine their 'questions to those matters only which were for edification, or which tended to 'promote our eternal welfare, and that they would instruct us better in those 'things in which we erred or were ignorant. We further desired, that they would 'propose their questions, receive our answers, and give us the necessary instructions 'in writing; and lastly, that they would allow us but a very small space of time 'for a further explanation of some parts of our confessions, which were not rightly 'apprehended by them, tho' they were of great importance to us. But none of 'these requests could be granted.

It would be endless for us to mention here all that self-conceitedness and nicety, 'all that sifting, ensnaring, and shuffling from point to point, all that brawling,

'railing,

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'railing, and ſlandering, and in one word, all that Magiſterialneſs, and great Injuſtice diſcovered throughout the whole courſe of our examination; for of all theſe they gave abundant proofs, not one of them in the mean while, as far as we could obſerve, blaming ſuch unreaſonable proceedings. And in caſe it happened that any one of them acted with more temper than another, even this was turn'd to our prejudice, tho' we were entirely paſſive in it.

'That all this is truth, we call God to witneſs. But we have no other end in laying it before your Lordſhips, than only for our own neceſſary juſtification.

'Their refuſing to let us bring any witneſs along with us, was in one ſenſe an advantage to us, as we think, becauſe it induced them to ſpeak out, and diſcover themſelves more freely to us for ſuch as they are. By this one proof we have experienced that they are perſons who ought, perhaps, to be loved by us, but not truſted, and who deſerve ſeverely to be cenſured. What we here remark is of ſuch a nature as will ſufficiently excuſe the concealing ourſelves, as your Lordſhips will better underſtand hereafter.

'After a long courſe of queſtions and enquiries, not being able to fix any thing that was criminal upon us, or that might ſerve to juſtify their own purpoſes, they nevertheleſs proceeded to our deprivation; the inſtrument whereof againſt one of us, begins thus: **The Aſſembly having ſeriouſly conſidered of all that appeared againſt** Johannes Geeſteranus, **&c.** What is that **all?** Why, my Lords, among other things, 'tis his faithfulneſs, and the good ſervice he did to the very compilers of this Act or Inſtrument, whilſt they were at *Alkmar*; and the contents of two Papers which we delivered them, tending clearly to demonſtrate our innocence; but which, inſtead of ſatisfying, immediately produced our deprivation. As for what they further ſay, *appeared* with reſpect to the *Irregularity* of his coming into the Miniſtry, if they mean by ſuch *Irregularity* or *Illegality*, that it was contrary to the *Laws of God and Chriſt*, we affirm it is abſolutely falſe. If they mean *humane laws*, as they alſo declared, and that he was never *called* according to them; that was their fault who would not call him according to their laws, In caſe we obey the general commands of God and Chriſt, in the edifying our Fellow-Chriſtians, and each other, by means of the Divine Word, we do nothing illegal, tho' we be not called to that Miniſtry by men. If ſome are reſolved to keep the *Key* of *Knowledge* to themſelves, muſt others on that account *hide their Talents?* Wherefore this Illegality of which they talk, can be no juſt cauſe of his deprivation, either in whole or in part.

'We have been deprived, *becauſe*, as they pretend, *both of us have ſo far departed from the doctrine of the Reformed Church which is received and profeſſed in theſe Provinces, that we neither can, nor ought to be accounted Paſtors of that Church*; *nay*, (for ſo they are pleaſed to ſpeak) *that it is not ſafe for the Government to tolerate us.* What proof of all this can they produce againſt us? our own Confeſſions. But beſides that they have been very unfaithful ſcribes in ſuch parts of thoſe Confeſſions which they committed to writing, and which (under pretence of their having been corrected by ourſelves) they have communicated to others, and perhaps to your Lordſhips; we anſwer further, that they even interrupted and prevented thoſe explanations and proofs which we attempted to produce, and without which neither the meaning nor truth of our Confeſſions could be rightly apprehended. How then could they make a fair report of our doctrine to your Lordſhips, which they themſelves neither would, nor indeed, as they acted, could underſtand? We ſhould conceal theſe things, were we not perſuaded that your Lordſhips have more value for Truth than for Flattery. We do not complain of your Lordſhips, but of thoſe who by abuſing your Authority endeavour to ſtain your Honour with perpetual Infamy.

'We acknowledged our ignorance of ſeveral points about which they examined us. We were far from blaſpheming againſt them, my Lords, but, as was ſaid before, we only acknowledged our ignorance; which we intreat your Lordſhips to obſerve. Particularly we confeſſed our ignorance touching **the eternal, and, with reſpect to time, unoriginate Birth of Chriſt; the Unity of Eſſence and Trinity of Perſons in the Godhead; God's Infinity and Omnipreſence; the Exiſtence and particular State of Souls between the death of man's Body and its**

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'**Reſurrection**; and laſtly, **Original Sin.** But your Lordſhips will be pleaſed to obſerve: ANN° DOM. 1619.

'*Firſt*, That we never denied any doctrine of the *Reformed* Church, excepting 'that of *Original Sin.*

'*Secondly*, That we owned as much of all thoſe other points as was neceſſary 'and ſufficient for ſalvation; but whether they have laid before your Lordſhips 'all that we confeſſed as neceſſary and ſufficient, we think we have ſome reaſon to 'doubt. One of thoſe who joined in making this report to your Lordſhips, had 'the aſſurance to tell us to our faces, that we denied the *Reſurrection* of the *Dead*; 'whereas on the contrary, we expreſſed ourſelves with much greater reverence con-'cerning that article before their Aſſembly, than any of them all. Beſides, their 'eagerneſs of proceeding againſt us was ſo great, that they could not forbear ſhow-'ing how little they were pleaſed with the confeſſions we made, as finding they 'ſerved to juſtify us from the things which were laid to our charge. And before 'the Aſſembly broke up, there was a report ſpread, that we not only denied the '*Reſurrection*, but even *God* and *Chriſt*. Which could never have happened, had 'they been but as forward to diſcover the ſatisfactory confeſſions we made upon 'thoſe points, as to publiſh our ignorance of the nice queſtions they propoſed.

'*Thirdly*, That they did not inform or inſtruct us better; nay, they ſhow'd 'ſufficiently by the queſtions they aſk'd, that they knew no more of the matter 'than we, who ſo readily confeſſed our ignorance.

'*Fourthly*, (which follows from the ſecond obſervation) That thoſe things 'which they required of us, are not neceſſary to ſalvation; and to this we adhere, 'and ſhall do ſo, till we can be better informed out of the holy Scriptures: the 'rather, becauſe the advancing nice and uſeleſs ſpeculations as neceſſary doctrines, 'muſt needs produce ſchiſms and quarrels among Chriſtians, as may be proved by 'very many diſmal inſtances, both of antient and later times. For which reaſon, 'ſuch an ignorance, tho' it ſhould induce us in the owning of it, to differ a little 'from the Reformed Church, cannot be a ſufficient foundation for depriving us.

'My Lords, let it ſuffice for us to ſpeak of thoſe doctrines in the ſame language 'and words which the Apoſtles uſed on the ſame occaſion, till it be affirmed and 'proved that the doctrine of the Apoſtles themſelves is different from that which 'was received by the churches of this land at the beginning of the Reformation.

'The mentioned confeſſions, as indeed all our other confeſſions, were made in 'the ſincerity of our hearts, tho' they could not, in ſome caſes, be made without 'contradicting the opinions of thoſe who were appointed our Judges; as for exam-'ple, their opinion concerning *the Power of the Sword*, and that of *Juſtification*, 'and *Perfection in the preſent life.*

'But in order to remove the offence which ſuch our confeſſions ſeemed to have 'excited in the breaſts of our Examiners, as far as poſſible, and the better to repre-'ſent the truth and innocence of the foreſaid confeſſions, and at the ſame time to 'lead them to more pertinent and edifying queſtions than were moſt of thoſe which 'they put to us, we begg'd them in a ſerious and friendly manner, to proceed with 'us to a further diſcuſſion of theſe three points: *The true knowledge of Chriſt, Ju-'ſtification*, and *the Power of the Sword*; that of *Perfection* being underſtood to 'be comprehended under all three, but eſpecially under the ſecond. Your Lord-'ſhips will eaſily agree, that they ought to have done this before they proceeded 'to an actual deprivation of us.

'As for our opinion concerning the Perſon of *Jeſus Chriſt*, the *Son* of *God*, and 'our *Lord* and *Saviour*, we acknowledged before them, as we do by theſe preſents, 'ſo much as the Scriptures intimate to be neceſſary to ſalvation; to wit, that *Jeſus* '(as we ſaid above) *is the Chriſt, the Son of God, and our Lord and Saviour.* This 'is the true *Theſis Evangelica*, or Goſpel tenet, in which the whole doctrine of 'Chriſtians is included. This is that article which was publiſhed by Angels; 'which was atteſted by God with his own voice; which *Chriſt* himſelf confirmed 'by his Miracles, Death, and Reſurrection; which the Apoſtles preached, and we 'are bound to believe; and finally, by which we *Chriſtians* are not only diſtin-'guiſhed from all other men, but whereby only we can be ſaved. To confeſs that 'he roſe from the dead, that he has received all power both in Heaven and on 'Earth; that he is exalted at the right hand of God, as a Prince, Judge of the

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'Quick and Dead, and a Saviour of all who obey him, is in effect no more than 'the confeſſing of this one article. But when we affirm, that this confeſſion with 'reference to Chriſt's perſon is ſufficient, we mean with the holy Scripture, not a 'feigned and unſincere confeſſion, (which is ſo far from being ſtiled in Scripture a 'Confeſſion, that its rather repreſented as a Renunciation and Denial of Chriſt) 'but the contrary. The former is without believing what is ſo confeſſed, the latter 'proceeds from faith. Both appear by their fruits. Our meaning is, that if any man 'does not obey the commands of *Chriſt*, his confeſſion, tho' made with deeper proteſtations than thoſe which occur in Scripture, is neither ſincere nor ſaving: and that, 'on the contrary, the confeſſions of ſuch as obey his commands, are ſincere and 'ſaving, tho' they are not compoſed of ſuch ſolemn, but unſcriptural forms of words. 'Some people diſtinguiſh between an orthodox and heterodox confeſſion; the orthodox is, according to them, expreſſed in high ſounding, tho' unſcriptural words; 'and the heterodox, ſuch as is made in the very words of Scripture. Whether this 'diſtinction in ſuch a ſenſe be ſo chriſtian and edifying as the former, your Lordſhips can eaſily determine. Neither God nor Chriſt are concerned for bare words 'or titles invented by men, but for fruits or effects, that is, a godly and chriſtian 'life. If it be aſk'd, which is the beſt Religion? we anſwer, that which produces 'the beſt fruits. The true ſaving knowledge of Chriſt, as alſo of God himſelf, 'is productive of good works. *Hereby do we know that we know him*, (ſays the 'Apoſtle St. *John*, 1ſt *Ep.* 11 *Chap.* 3 & 4 *ver.*) *if we keep his Commandments. 'But he that ſaith, I know him, and keepeth not his Commandments, is a liar, and 'the truth is not in him.* And to the ſame purpoſe ſpeaks St. *Paul* in his Epiſtle to 'the *Epheſians*, *Ch.* iv. *v.* 20.

'We add, that all men both of high and low degree are bound to live according to the commands of our Lord *Chriſt Jeſus*, and his only, who is ordained by 'God to be our only Lord.

'*Juſtification before God* we both have, and ſtill do confeſs and aſſert to be by 'good works; being ready to prove, that St. *Paul* by the *Law* and *Works*, which 'he excludes in his diſcourſe of Juſtification, does not mean the commands of 'Chriſt, nor the works which he requires. As for *Judaiſm* or *Popery*, we abſolutely reject them both. We underſtand by *good works*, the works of Faith, 'Chriſtian Evangelical works, ſuch as are commanded by Chriſt in the Goſpel; 'and we aſcribe it to the undeſerved mercy of God, and the attonement which 'Chriſt has made for us, that we are thereby juſtified, 1 S. *John* j. 7. 2 *Titus* xj. 'This is the doctrine of God's ſaving Grace, confirmed by all the promiſes of ſalvation to thoſe who do well; and all the threatnings of damnation againſt ſuch 'who do evil. All the contrary exaltations of Grace, how ſubtil and amiable 'ſoever, we maintain to be falſe and ſcandalizing, and ſuch as tend to the deceiving and deſtroying of Chriſtians.

'As to the *perfect obſervation of Chriſt's commands*, we hold that it is poſſible 'to True Believers (tho' not without difficulty, and a remarkable growth and improvement in the knowledge and practice of the Will of God) and that all of 'us ought to do our utmoſt endeavours to attain it.

'As for the *uſe of the Sword to the hurt of any perſon*; ſince God at preſent 'allows it neither with an unlimited nor a limited liberty, we therefore judge, *that 'it is unlawful.* All Sanguinary Laws are forbidden and abrogated, ſince the 'Laws of Chriſt are the meaſure of right and wrong, and are the only laws in 'force. But it is expreſly ſaid by him, *Thou ſhalt not kill.* This ought now to 'obtain without any manner of exception. We firmly believe, that the diſtinction 'between putting men to death by a *private* or *publick* authority, in ſuch a ſenſe, 'as to import, that it is either neceſſary or lawful in the latter caſe, is falſe and vain. 'Theſe are general commands of Chriſt: *Reſiſt not evil*; *judge not*; *condemn not*; '*forgive if you have ought againſt any man*; *render not evil for evil*; *uſe all gentleneſs towards all men*; *receive one another as Chriſt has received us.* Our love 'to the honour of God, to juſtice, and to one another, ought now to be exerciſed 'in many reſpects otherwiſe than in former times; and particularly by avoiding the 'uſe of the ſword. *For a proof of this, we appeal to the rules of Chriſtian and 'Goſpel-love, of Chriſtian and Goſpel-mercy, Gentleneſs, Patience, Humility*, and 'the like. *We appeal to the command of our Lord and Saviour* Jeſus Chriſt *in all*

'*theſe*

'*theſe matters.* The doctrine which we here profeſs, perfectly agrees with the de- AN° DOM. 1619.
'ſign and meaning of the Apoſtle in the *thirteenth* chapter to the *Romans*, in the
'*ſecond* chapter of the *Firſt* Epiſtle to *Timothy*, and other paſſages of Scripture, which
'in order to ſupport the contrary opinions, have been obſcured and diſguiſed by falſe
'Gloſſes and Expoſitions.

'This, moſt Noble Lords, is in brief an account of our opinions, for the con-
'feſſion of which we have been accuſed of *departing from the doctrine of the* Re-
'formed *Church*; but why do they not ſay, *from the Truth?* Becauſe that was
'againſt them. 'Tis indeed pretended to be on their ſide, but vainly, and with
'diffidence. If we can retain but the *Truth according to godlineſs*, tho' we ſhould
'loſe the name of *Reformed*, our loſs will be but ſmall, and we ſhall account it yet
'leſs, becauſe we obſerve how many of the *Reformed* do in effect idolize that word.
'We will rather therefore ſacrifice the title of *Reformed* to *Truth*, than Truth to
'that name. And are we to be leſs eſteemed if we carry the Reformation further
'than it has yet been? We own our departure from ſome points of the *Reformed*
'Doctrine, thank God for it, and beſeech him to cauſe us and all true and pious
'Chriſtians, both *Reformed* and others, to increaſe and become every day more
'fruitful in knowledge and vertue.

'However, we cannot allow that we are gone off ſo far neither as they pretend;
'ſo far as that, according to them, *we cannot and ought not to be accounted Mini-*
'*ſters of the* Reformed *Church*. This is an equivocal expreſſion; for if they mean,
'that we neither can nor ought to be ſo eſteemed, only becauſe they have excluded
'us, and becauſe thoſe of the *Reformed* Church refuſe to hear us, it may in that
'ſenſe be true; but if they mean that we have deſerved to be ſo treated for depart-
'ing from their doctrine, and that ours is ſo vile and impious that it ought not to
'be preached to the people, then what they ſay is utterly falſe. Or do they pretend
'that it is not lawful to preach Chriſt aright in thoſe places and congregations where
'the true knowledge of him has been ſo much obſcured, by confining men to *un-*
'*ſcriptural* words and phraſes? If all thoſe are *Heretics* who do not profeſs the
'doctrine of Chriſt in the very ſame terms which the *Reformed* churches require,
'what ſhall we then ſay of the Apoſtles themſelves? May we not teach men,
'*how to walk ſo as to pleaſe God*, in thoſe churches where ſome, by propagating
'wrong notions concerning the doctrine of Grace, and a deceitful appropriation of
'Chriſt's merits, teach people to live in ſuch a manner, that they *will not*, and if
'they continue ſo to live, *cannot* be juſtified by their good works? Is it unſeaſon-
'able or improper to teach true chriſtian charity to thoſe who are ſo ignorant and
'deficient in that reſpect? What! may we not apply medicines to the ſick and diſ-
'eaſed? May we not chaſe away darkneſs by light? Not overcome falſehood with
'truth? Not lead Wanderers into the right way? Not publiſh the word of God in
'the midſt of an evil generation?

Moſt juſtly do they ſuffer pain,
Who the Phyſician's help diſdain.

'As the not retaining any food is an infallible ſymptom of a bad ſtomach, ſo the
'rejecting the ſound truths of the Goſpel, is a ſign of a corrupt church. How!
'may nobody teach in the *Reformed* Church thoſe very things which Chriſt and
'his Apoſtles taught in Churches and Aſſemblies, in which, as among us too, there
'were contrary doctrines and cuſtoms? Tho' indeed for that reaſon they could
'not ſhow themſelves in ſome places, as being caſt out and excluded. And thus
'it has happened to many faithful Paſtors, and ſo it happens to us in particular.

'But now, the better to procure the thanks of all the world for depriving us
'and hindring the propagation of our doctrine, they give out, that we are dangerous
'even to the Civil Government itſelf. If this be true, our deprivation ought to
'extend as far as the power of the Government; and ſo they mean it too; for
'they pretend *that from this time forwards we ſhall be obliged to abſtain from all*
'*Eccleſiaſtical functions.* But that cry, of *danger to the Government*, is the old
'cant of the Enemies of Truth againſt the faithful Teachers and Profeſſors of it.
'Thus it happened to *Joſhua* and *Caleb*, *Eliſha* and *Jeremiah*: The cry was then,
'*Let us ſlay this man, for he diſcourages the Soldiers.* The cry againſt the Pro-

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'phet *Amos* was, *the Land*, that is, *the Government, cannot bear his words.* Thus '*Chriſt* himſelf was accuſed, as we ſee in the xith of St. *John.* And the Apoſtles, '*Ye would bring this man's blood upon us.* Thus did they ſay of *Paul* and *Sylva-*'*nus, Acts* xvj. 20. *Theſe men are come hither to trouble our city, and they are* '*Jews.* And of the Chriſtians in general it was reported, *That they were enemies* '*of the* Roman *Empire*; and in a word, under the pretence of being *dangerous* '*to the State*, the Apoſtate *Julian* reviled and ſlandered the Goſpel and the Chri-'ſtians themſelves.

'But to what *State* or *Government* is our Doctrine *dangerous?* Is it ſo to the 'Kingdom or Government of Heaven? No, by no means: it is what promotes 'the kingdom of God, nay, a great part of it is abſolutely neceſſary to that end. 'If this be true, how *dangerous* and *deſtructive* ſoever it may be to an *earthly* and '*periſhable Government*, Chriſtians ought not once to conſider or value that, as 'knowing to what God has called them, and which way. To what has he called 'them? To that which is inviſible and incorruptible. And by what way? By 'that of Converſion; converſion, we mean, to a *Chriſtian life*, which is not to 'be learnt from the law of *Moſes*, nor from that which is called the *law of Na-*'*ture*, nor from the books of the Heathens, nor from the ancient and general cu-'ſtoms or laws of the world; but from the Goſpel of *Jeſus Chriſt*; from, *Bleſſed* '*are ye, the poor in ſpirit*, &c. But is it true, that we are ſo *dangerous* to *earthly* '*Governments?* In what manner are we thus *dangerous?* Will they ſay, becauſe 'troubles and diviſions, quarrels and tumults, have been excited by us? That indeed 'has always been objected, but always falſely. 'Tis acting the part of the Wolf in 'the Fable, who, as we have been taught in our Grammar Schools, drinking at the 'upper part of the ſtream, accuſed the poor ſheep that ſtood a great way below 'him, of troubling the waters: Thus have they charged us with *Rebellion*, whereas 'none were at that very time known to be more innocent and free from it. Will 'they ſay it is becauſe of the troubles which have intervened? 'Tis true, troubles 'commonly attend the publiſhing of Truth. But Truth is not therefore to be 'blamed, but the things which oppoſe it, *viz.* ignorance, blind zeal, bitterneſs, 'falſe accuſations, and perſecutions againſt the Profeſſors of it. But if it be a ſuf-'ficient reaſon for rejecting what is good, becauſe it is by accident attended with ill 'conſequences, what good is there then in the world that muſt not be rejected? 'We muſt not then make uſe of either meat or drink, no, not of the light of the 'ſun, nor of any thing elſe. Trouble is no property or effect of the Goſpel; yet 'it is that which uſually attends it. *Satan* did not go freely out of the *Demoniack*, 'but with great cries, with gnaſhing, rending, and the like. Neither will the 'fleſh yield to be bound with the bands of Chriſt's obedience. Men ſtir up one 'another againſt it, as the winds excite the waves of the ſea. This is ſufficiently 'manifeſt.

'Will they object, that ſuch doctrines as ours deſtroy the defence of liberty, 'peace, and welfare, both publick and private? But what *defence?* That which 'we before obſerved to have been forbidden by *Chriſt* the Son of God. And what 'welfare, peace, and liberty? Thoſe which have no neceſſary connection with our 'eternal ſalvation, and therefore ought never to be anxiouſly ſought by us; thoſe 'which when good men enjoy them, they thank God for it, and if they be deprived 'of them, yet they ſtill give him thanks; thoſe which God beſtows or takes away 'again as he pleaſes, in order to draw us to him, to puniſh us, to try us, or for 'other wiſe and good ends, ever faithfully ſetting bounds to vice, and that even by 'the permiſſion and direction of the events of ſuch actions which he has forbidden; 'granting for that purpoſe power and ſtrength to the Agents in ſuch degrees as he 'thinks fitting, but giving neither command nor liberty which is without ſin. But 'becauſe all the world endeavours after ſuch welfare, and juſtifies ſuch defence, thence 'it proceeds, that *the Goſpel*, which forbids it, *is a ſtumbling-block to ſome, and* '*fooliſhneſs to others.* Thence it is that thoſe Chriſtians who for Chriſt's ſake oppoſe 'thoſe commonly received opinions, *are hated by all the world for his ſake.* Nay, 'even the greater part of Chriſtians are for ſuch a ſort of chriſtian Government, 'ſuch a kingdom of *Iſrael*, ſuch a mixture of Eccleſiaſtical and Civil Polity, under 'which they may be Chriſtians with ſecurity of their lives and fortunes. But if 'we repreſent the Kingdom of Heaven ſimple and naked to the eyes of men, they

'think

'think it hell inſtead of heaven; yea, they run into the latter to avoid the former. AN° DOM. 1619.
'O that men would but once diveſt themſelves of all their ſelfiſhneſs, their paſſions,
'prejudices, and all the manners and cuſtoms of this world, and ſearch into the
'matter like ſincere Diſciples, and only according to his Word! It would then ap-
'pear, that what now paſſes for fooliſhneſs, and even for an abomination with the
'world, is one of the beſt, if not the very beſt point of the Chriſtian Religion, and
'even that which is the greateſt honour to Chriſtians; tho' ſo many Chriſtians,
'whoſe hearts are always riveted to the world, cannot attain a notion of it. But
'whether this be what our Examiners have in view in their charge againſt us, we
'leave to your Lordſhips judgment, with whom doubtleſs they have a better cor-
'reſpondence than with us. But this is the Doctrine on which the charge of our
'being dangerous to the Civil Government is commonly grounded. Other matters
'of a different nature, and which relate to other doctrines that have been mention'd
'before, occur to our minds, but it will not be proper to ſpeak of them now.
'And your Lordſhips, in your great wiſdom and prudence, may yourſelves form a
'conjecture of what we here mean.

'What has been ſaid, makes us conclude, that our deprivation and exile, as being
'entirely contrary to the Truth and the Peace of Chriſt, cannot be otherwiſe than
'unlawful. The ſentence however is paſs'd; but not content with that, they have
'ſtirred up your Lordſhips againſt us. We rejoyce, on our own account, that theſe
'things have not befallen us, either for any immoral behaviour, or for any do-
'ctrines that are falſe, or deſtructive of our eternal welfare, but only for the ſake
'of Chriſt. But we are troubled on their account, that they endeavour to ſtir up
'your Lordſhips to oppreſs the innocent, as *Zibah* did *David*, and *Haman Ahaſſue-*
'*rus*; and that while no ſwords are in their hands, they yet carry them in their
'mouths, in order to the wounding of virtuous and religious Sovereigns, and their
'Subjects. But what have they gained by it, unleſs it be, that they have given
'us cauſe to ſtand upon our guard, and to warn your Lordſhips againſt their pra-
'ctices?

'If Truth and Chriſtian Peace were the things they had in view, it was a very odd
'way of proceeding, to endeavour to promote them by ſuppreſſing truth, and di-
'ſturbing the peace that was ſettled amongſt us. Our People were quiet and eaſy,
'and attended only to the Word of the Lord. *That good and laudable regulation*
'*of his Excellency the Prince of* Orange *was obſerved in our City.* None laid a
'ſtumbling block in the way of his neighbours. True peace increaſed daily. But
'now on the contrary, the troubles are revived among the good people.

'In their proceedings againſt us they advanced from one evil to a greater. Their
'Examination of us was not regular, much leſs their Deprivation; but that the Re-
'port they made was much worſe than either, we infer from the words of your
'Lordſhips Letter. Your Lordſhips, as we are informed, had a good account
'given of our lives and converſations; there muſt then have been ſome very great
'reaſon that could induce your Lordſhips to reſolve, *that our ſtaying in our Cures,*
'*could not be of any benefit to the People*; and not only to make our deprivation
'more grievous to us, by heavier conditions, but moreover, to confine us to *'Sgrave-*
'*ſande.*

'Moſt Noble and Mighty Lords, their Doctrine concerning the putting men to
'death for Hereſy, which is ſo prejudicial to Church and State, and yet propagated
'by the moſt conſiderable among them, is not unknown to you, no more than the
'opinion they have of us. Wherefore, for us to run into ſuch viſible danger,
'without any neceſſity, ſeems contrary to our Saviour's advice, *Beware of men.*
'Having ſeriouſly conſidered of theſe matters, we are obliged *to avoid our confine-*
'*ment*, not thro' any contempt of your Lordſhips Authority, but to prevent our
'adverſaries further importuning your Lordſhips againſt us, and your Lordſhips fur-
'ther concern on our account. What pity your Lordſhips bear towards our per-
'ſons, we underſtand by the concluſion of your Letter to us, relating to the al-
'lowance you have been pleaſed to make us, as well as by other inſtances: For all
'which we return your Lordſhips our moſt hearty thanks, as much as if we had
'actually enjoy'd the advantage of them; and we ſhall always be ready to ſerve
'your Lordſhips, and your Subjects, our Countrymen, with minds fully ſenſible
'of the particular bounties hitherto ſhown to us and ours. That we are now de-

'prived

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'prived of that advantage, is owing to those from whom we did not in the least de-
'serve it; those, who by driving away the faithful Shepherds, as if they were
'Wolves, affect to shew their great concern for the Sheep. This we repeat by way
'of warning, at the same time giving thanks to God for this tryal.

'But that we be no longer troublesome to your Lordships, we shall reserve what
'we had to say further, to another opportunity, hoping that your Lordships will
'take the premises into your serious consideration; and that out of your gracious
'tenderness and affection to your People, you will pardon us if we have said any
'thing amiss, and grant us the same liberty which this Country has enjoy'd for so
'many years. We do not ask an unbounded licentiousness of saying whatever oc-
'curs to us, but only permission to preach up good christian morality. Your Lord-
'ships may be assured, that in preaching after such a manner as has been always
'our custom hitherto, we shall never give any occasion either to tumults or rebel-
'lions. We think we have always preached up christian subjection, and are ready
'still to labour in the Lord's vineyard, and to use our best endeavours that the *one*,
'the only true and pure Religion, be taught and practised here, and, if possible,
'every where; and this we shall endeavour not by such means as are diametrically
'opposite to the Christian Religion, and which shut the door against it, but by the
'same which Christ and his Apostles used before; namely, by *the sword of the*
'*spirit*; beseeching God to strengthen us and all true lovers and promoters of truth,
'more and more, and to assist us with his Grace, and according to the example of
'him that went before us, leaving those matters untouched, to which we cannot
'apply such remedies as he has prescribed. If we should not succeed as well as we
'could wish; nay, tho' our faithful eadeavours should not meet with a just acknow-
'ledgment, yet shall we be always ready to do our best with patience and sub-
'mission.

'*My Lords*, your Provinces have hitherto been an open and free receptacle of the
'Gospel, and wonderfully blessed upon that account, accordiug to the words of
'our Saviour: *He who receives a Prophet in the name of a Prophet, shall receive a*
'*Prophet's reward.* The Corn and Oil of our Country has been wonderfully in-
'creased. The blessing of *Obed-edom* has been poured down abundantly upon us.
'But the abridging of liberty will be the increasing of troubles and calamities; and
'the loss of it will be the certain loss and destruction of that sincere and unsophisti-
'cated Christian Faith, which has been transmitted with so much expence to your
'Lordships, and all of us. The very moment that Christ was bound by the *Jews*,
'that great tranquillity and prosperity, which their whole land had till then enjoyed,
'began to decline. But we, and many thousands of pious souls, wish a better fate
'to your Lordships and our fellow Subjects.

'May the only powerful, wise, and good God, the Father of our Lord and Sa-
'viour *Jesus Christ*, whom we serve, assist, and strengthen with his Word and
'Spirit your Lordships wise, valiant, and prudent hearts, every day more and more,
'to the abundant knowledge, and blessed performance of his Divine Will! To him
'be glory and power, for ever and ever. *Amen!*

After the sending this Memorial to the States, *John Geesteranus* concealed himself for a while at *Warmond* near *Leyden*, where he learned and exercised the Trade of a Weaver, and maintained his family with the labour of his hands. His Brother *Peter* betook himself to *Norden* in *East-Freesland*, to which Country *John* afterwards retired. Both of them abstained from further communion with the *Remonstrants*, who also endeavoured to ward off from themselves the odium of their peculiar notions, which they, especially *John*, extended so far, as shall be shown hereafter, that they rejected the Ministry as exercised among Christians, and allowed the liberty of prophesying to all; particularly *John*, whom some who highly esteemed him on account of his learning and many virtues, have yet confessed to have been too self-conceited, and to have valued himself too much on his own judgment; a common vice, which too easily insinuates itself into the hearts of men, under the specious pretext of the love of liberty.

* *Further proceedings of the Ecclesiastical and Civil Deputies in* North-Holland.

* The above-mentioned Tribunal of Ecclesiastical and Civil Commissioners, dispatched more business in *North-Holland*, and deprived *Jacobus Ridderus*, Minister of *Warmenhusen*; as also *Petrus Ermikius*, the Minister of *Outdorp* and *Overbeek*.

This

This *Ridderus* conforming himſelf to the times, obtained a penſion from the Government to enable him to ſtudy at *Leyden*, in order to be better inſtructed. *Chriſtian Maſurael*, Miniſter of *Old Nyrop* and *Feenhuſen* was ſuſpended; and as for *Johannes Dibbets*, Miniſter of *Haringhuſen*, they reſolved to leave his caſe in *ſtatu quo*, till the end of the National Synod. The like was done with reſpect to *Nicolaus Bodecherus*, on condition that he ſhould forbear the exerciſe of his Miniſterial function, as he promiſed to do. All theſe ſentences were confirmed by the States on the 19th of *March*, when the above-mentioned Commiſſioners made a report of their proceedings, together with what had been done before againſt the two *Geeſterani*. ANO DOM. 1619.

On the 20th of the ſaid month the Deputies of the Synod of *South-Holland*, together with the Civil Commiſſioners that were joined with them, made likewiſe their Report to the States, in whoſe Aſſembly were read all the ſentences againſt the Miniſters of *Haſerſwoude*, *Warmond*, *Hillegon*, *Boſkope*, *Benthuſen*, *Wonbrugge*, *Sevenhuſen*, *Hillegerſborgen*, and *Bleiſwick*; as alſo againſt *Franciſcus*, and *Samuel Lauſbergen*, Miniſters of *Rotterdam*; and laſtly the petition of the Ladies of *Warmond* and *Haſerſwoude*, for the preſervation of their right of preſentation.

The next day the aforeſaid Report was further conſidered; ‘ *And altho'* [theſe ‘ are the words of the States, as entered upon their Journal] they the States had ‘ not yet ſeen the written account of the proceedings, but had only heard the ſentences, which they believed had been well conſidered, they did not ſcruple to approve ‘ of them ſummarily, as they were laid before them, and agreed that the Civil and ‘ Eccleſiaſtical Deputies ſhould have notice thereof, and that all the ſaid ſentences ‘ ſhould be delivered to the Grand Committee, in order to be put in execution according to their diſcretion, eſpecially with reſpect to the Country Miniſters, provided that the time appointed for that purpoſe ſhould be extended from the 1ſt of ‘ *May* to the 1ſt of *June*. But as for thoſe of the Towns of *Leyden* and *Rotterdam*, nothing was to be done concerning them without the previous knowledge and conſent of his Princely Grace, and the Magiſtrates of each of thoſe ‘ Towns.

On the ſame day it was reſolved by the States, that the allowances to be made to the Civil and Eccleſiaſtical Commiſſioners, who travelled from one town to another, on account of the Synod of *South-Holland*, ſhould be three Gilders *per Diem* to the former, and two to the latter.

Some weeks before, all the *Remonſtrant* Clergy of *Utrecht* were deprived of the publick churches. To bring this about, they were forced to make uſe of the *Secular Arm*, or Civil Magiſtrate; for the *Contraremonſtrants* were ſo inconſiderable in that Province, that they durſt not venture to do it by Eccleſiaſtical means.

On the 8th of *February*, O. S. the following Miniſters, *Henricus Cæſarius*, *Johannes Speenhovius*, *Carolus Rykwart*, *Rudolphus Sylius*, and *Wilhelmus Nyport*, were all on a ſudden ſummoned by one of the Meſſengers before the Senate, where having appeared, they were acquainted by the Penſionary *Salmius*, ‘ That the Ma- ‘ giſtrates of the City had thought proper, on account of the preſent circumſtances ‘ of affairs, and for divers weighty and ſolid reaſons, to diſcharge them from their ‘ ſervice; but that they might ſtay in their houſes, and enjoy their ſtipends till the ‘ following *Eaſter*, at which time they would let them know their further reſolu- ‘ tions. In the mean time the Magiſtrates forbad them to preach any more either in ‘ publick or private, or to be preſent at any Conventicle, on pain of being treated as ‘ diſturbers of the publick peace. *The* Remonſtrant *Miniſters at* Utrecht *are diſcarded by the Senate.*

This deprivation ſeemed very hard to the *Remonſtrants*, who remembred what aſſurances had been given them the laſt year at the change of the Magiſtracy; and particularly to *Cæſarius*, who had ſerved the Church in that City many years, and who had been diſcharged about three weeks before, at his own requeſt, on account of his great age and infirmities: I ſay it appeared particularly ſtrange to him, that he ſhould be then diſcharged by himſelf, and yet cited again, in order to be deprived with the reſt of his Brethren above-mentioned. This made him ſay, with great concern; *I hope your Worſhips will not ſuffer me to periſh for want in this my advanced age*: Upon which *Speenhovius*, who ſtood by him, reply'd, *Brother, God lives.* And *Rykwart* ſubjoin'd, *The Lord will provide for us.* Then *Speenhovius* having deſired and obtained leave to ſpeak, ſaid thus: ‘ Gentlemen, we are

‘ ex-

An° Dom. 1619.

'extreamly surprized to see ourselves thus treated, contrary to all the rules of ju-
'stice; for there is no reason alledged for depriving us, no charge brought against
'us either as to our lives or doctrines. Your Worships ought to have expected the
'event of the National Synod, or at least to have called some of the Clergy to
'your assistance, in order to have examined us as to matters of *Doctrines*.' The Heer *Nicolas Berk*, one of the Burgomasters at that time, reply'd; *Why do you talk of the Synod, when you will not own the legality of it?* To whom *Speenhovius* answered, *How can you say thus, since we have sent Deputies thither?* The Burgomaster reply'd; *We know well enough how those Deputies behave themselves there:* And falling into a violent passion, he reproached the Ministers, *with conversing day and night with Traytors. These*, added he, *have corrupted you with large stipends to preach after this manner.* [He reflected upon the increase of their Salaries by the Government, in the year 1609, before *Rykwart*, *Fredericus*, *Sylius*, and *Nyport*, were called thither]. *You petitioned for a larger stipend, and it was granted, to induce you to justify the actions of the late Ministry, with relation to the* Truce. *Ask your own consciences, and see if you have not been over paid: You have seduced the People, and still continue to seduce them.* *Speenhovius* answered with great freedom, and told him, 'That what he said was contrary to truth: that neither he nor his 'Colleagues had ever petitioned for an augmentation of their stipends, much less was 'it granted for such purposes: that they were not over-paid, nor indeed had received 'more than their necessities required: that they should carry nothing of their 'wages out of *Utrecht* with them, tho' they had never been guilty of excess: that 'they never were seducers, nor promoters of seducement, but had acted faithfully, 'as in the sight of God, teaching that *faith which worketh by love*, and exhorting 'the people to piety, charity, peace and unity.'

The Heer *Berk*, in this discourse with *Speenhovius*, let fall some expressions reflecting upon *Uitenbogart*, whom he described as one who held a correspondence with the *Spaniards*, and who had formerly said to him: 'We are agreed with 'the King of *Spain*; every man must mind his interest. The Gentry have no 'value for religion: They will all soon turn their coats.' This was the sum of what *Berk* had said some months ago in private to *Speenhovius* against *Uitenbogart*; but which he afterwards publickly deny'd, when *Uitenbogart* had been informed of it.

After this the Ministers desired a written Instrument or Certificate of their Deprivation, in order to make use of it in their own defence, as occasion should present: To which *Rykwart* subjoined, 'If your Worships have any thing to object against 'us, with respect either to life or doctrine, 'tis desired you would mention it, and 'even insert it in your Certificate.' But being told that they found no fault with them on that score, he proceeded, and said, 'We sue for no favour in this matter; 'and tho' we are forbidden the exercise of our Ministry, 'tis only because we have 'not preached for a party, but for the common edification, and the promoting the 'salvation of the People in all peaceableness, sincerity and simplicity; and we think 'we shall be able to justify our conduct in due time before the Tribunal of our Lord 'Jesus. We know and are conscious to ourselves that we have not given any 'cause for your passing such a sentence upon us: we therefore the more chearfully 'submit to it, seeing it is not founded upon any previous charge against us, but 'only upon the present state and circumstances of your City, which it is not for 'us to examine into at this juncture of time. 'Tis very agreeable to us however, 'that we have given no occasion for such treatment: We shall therefore conform to 'your resolutions, so far at least as our consciences will permit.' Upon which having taken their leave, the following Instrument was delivered to them the same evening:

An Act or Instrument delivered to the discarded Ministers.

'THE Senate of this City having caused the Five Ministers of the *Remonstrant* 'persuasion to appear before their Assembly, and communicated to them sum-'marily by the mouth of their Pensionary the resolutions of them the said Senate, in 'relation to their further Service, Stipend, and Places of abode respectively; and 'they the said Five Ministers having pray'd for an Act or Instrument of their dis-'charge: They hereby declare, that they are not obliged to grant them any such 'written Act or Instrument as they desire: And they further order, that all and

'every

'every of them do conform to the aforeſaid Reſolution; and alſo, that they or AN° DOM.
'thoſe of their Conſiſtory do deliver into the office of our Town-Clerk, all the 1619.
'books belonging to the churches, together with the ſeal and keys of the ſame,
'which are in their cuſtody. And all this they are to do immediately, upon ſight
'hereof.

Done this 8th day of February, 1619.

By Order of the Senate,

C. DE LEERDAM.

At the ſame time the Senate likewiſe diſcharged from their ſervice *Iſaacus Fredericus*, and *Carolus Niellius*, Miniſters of the *Walloon* or *French* Church at *Utrecht*, both of them being abſent, for, as has been obſerved above, they were both deputed to the Synod of *Dort*. And *Bartholomew Prevoſt*, Miniſter of *Freeſwick*, commonly called the *Ford*, who at the requeſt of thoſe of the *French* Church, and by the permiſſion of the Senate, ſupplied the place of *Niellius* during his abſence, was acquainted, by a Letter bearing date the 9th of *February*, 'That they having 'thought fit that the Miniſtry of the *Remonſtrants* ſhould ceaſe for the future both 'in the *Dutch* and *French* churches, were willing to ſignify the ſame to him, to 'the end that he might not preſume to ſupply the place of the Miniſter *Niellius*, 'or to preach any longer in the *French* Church at *Utrecht*, on pain of being pu-'niſhed as a diſturber of the publick peace.'

In the room of *Niellius*, the Magiſtrates called one *L'agache*, a *Contraremonſtrant*, to be Miniſter of the aforeſaid *French* Church: Which Gentleman had for ſome time paſt been a Teacher in the ſeparate *French* Aſſembly. Thus were the *Remonſtrant* Clergy of *Utrecht* turned out of the pulpits and the publick churches before the deciſion of the National Synod. Some of the *Contraremonſtrant* Miniſters, who preached occaſionally at *Utrecht* for the ſake of their Salaries, have ſince railed at them in their ſermons, calling them *Self-ſeekers*; tho' they choſe rather to looſe and abandon all, together with their ſtipends, (as befel them not long after) than to neglect their duty in propagating that doctrine which they judged to be more agreeable to Scripture, and to tend much more to edification than that of their adverſaries.

After this, many of the *Remonſtrants* of that city went to the villages round about, to hear Miniſters of their own perſwaſion; particularly to a place called *Fluten*, a good league from *Utrecht*, where *Richard Kamphuſen*, ſo well known by his edifying verſes, was beneficed. At this place there uſed to meet three or four hundred of them at a time. But *Kamphuſen* was himſelf ſoon deprived, in order to prevent that concourſe. For which reaſon they betook themſelves afterwards to the forming private Meetings within the city.

The End of the Thirty ſeventh Book.

THE HISTORY OF THE REFORMATION IN and ABOUT the LOW-COUNTRIES.

BOOK XXXVIII.

AN° DOM. 1619. Sess. LVIII.

ON the same day, (for it is time to return to the Transactions of the National Synod) when the *Remonstrants* were turned out of the Assembly, to wit, on the 14th of *January*, and at the LVIIIth Session, which was holden that afternoon with all the doors locked up, it was resolved, That copies should be taken of the Explanation of the First Article of the Five Points, presented to the Synod in the morning by the *Remonstrants*, to the end that all the Members might consider of it. There was likewise some discourse concerning the order to be observed in all future inquiries into the Doctrine of the *Remonstrants*. The Assessors, the Scribes, and some of the Foreign Divines delivered their opinions; but the further deliberations were adjourned for want of time.

Debates about the Order to be observed in inquiring into the Remonstrant *Doctrines.*

Session LIX. *The Acts of some of the former Sessions are read.*

The next day, which was the 15th of the month, and the LIXth Session, in the morning, the Act of some of the past Sessions were read and approved. But the Act of discharging the *Remonstrants*, and the heats and irregularities which attended it, were, as was observed when we related that affair, disapproved and censured by *Ludovicus Crocius*, Professor of Divinity at *Bremen*, with great freedom, and yet with no less modesty. At the same time the table, with the benches and chairs which had been placed for the *Remonstrants*, was removed.

Session LX. *The Members give their Opinions with reference to the Order of enquiring.*

In the afternoon, being the LXth Session, the opinions of the rest of the Members and of the Lay-Commissioners relating to the method which was to be observed for the future in inquiring into the *Five Points*, were collected; and it was agreed, that out of them should be prepared a draught or decree, which should be laid before the Synod, in order to be considered and approved by them. At these Sessions no Spectators or Auditors were admitted without the leave of the President, who would suffer none to come in but such as were known to be of the *Contraremonstrant* party. It happened, however, that *Rodolphus Sylius*, one of the late Ministers of *Utrecht*, and a *Remonstrant*, found means this day to get in with some others. But as soon as he was discovered, he and all of them were obliged to quit the place. Thus did they endeavour to conceal from the *Remonstrants* what was acted with relation to their own affair. Nay, they were so strict in this respect, that they searched under the tables and benches with candles, during the Winter evenings, to see

ſee whether anybody was there hid, in order to obſerve what paſſed in the Synod, and to inform the *Remonſtrants* of it. ANNO DOM. 1619.

On the 16th of *January*, as *Hales* relates it, there was no Seſſion in the morning, but only in the afternoon, and in private; whereas in the Acts of the Synod it is recorded, that they met in the forenoon. At this Seſſion, the *ſixty firſt*, the Preſident laid before the Aſſembly ſeveral articles for the explanation of the ſecond *Point*. There was now likewiſe a Formulary produced relating to the manner of their proceeding, which being read, was approved by moſt voices among the Eccleſiaſtical Members, and afterwards by the Lay Commiſſioners, and is as follows: Seſſion LXI.

A Form of Agreement with reference to the manner of proceeding.

'It was agreed by majority of votes, that the Synod ſhould immediately enter 'upon the examination of the *Five Points*, in order to form a judgment concerning 'them. That, in the firſt place, they ſhould conſider the firſt *Point*. In inquiring 'into which, (as alſo the others) every man ſhould chiefly attend to the Queſtions 'and Articles propoſed, and to be propoſed by the Preſident. However, in caſe 'any one had any thing more to add, in order to a further explanation of the opi-'nion of the *Remonſtrants*, and which, perhaps, was omitted in the Queſtion pro-'poſed by him the ſaid Preſident, he ſhould have full liberty to do it. And as this 'enquiry ſhould be purſued in the forenoon by every Deputation apart, ſo in the 'afternoon, (leſt it ſhould ſeem that the Synod was adjourned, and that no re-'gard was paid to thoſe ſpectators who came from all parts) there ſhould be a 'public Aſſembly, unleſs the affair ſhould otherwiſe require. At ſuch public Aſſem-'blies the chief arguments and reaſons of the *Remonſtrants*, taken for the moſt part 'from Scripture, and their anſwers to the arguments of thoſe of the contrary opinion, 'which were likewiſe borrowed from Scripture, ſhould be conſidered and examined. 'The Doctors and Profeſſors, as well foreigners as natives, ſhould ſpeak firſt, ac-'cording as the Preſident appointed. In the mean while, all others ſhould have 'the liberty of adding what they pleaſed to that which ſhould be propoſed, and 'of declaring their own ſentiments upon it. For which reaſon it would be ne-'ceſſary, that all ſhould ſeriouſly weigh and conſider by themſelves the Arguments 'and Anſwers. The Preſident ſhould alſo take care, at every Seſſion to ſignify to 'the whole Synod what was to be treated of at the next meeting. In caſe any one 'were deſirous, either for his own, or other peoples ſatisfaction, to know the opi-'nion of the Synod with reſpect to any matter, of which, perhaps, the Preſident 'had not taken notice, his propoſal ſhould, upon his applying privately to the Pre-'ſident, be attended to, according as he, the Preſident, with the advice of the Aſ-'ſeſſors and Scribes, and of other Members, if neceſſary, ſhould judge it for the 'ſervice of the Synod, or conducive to the affair in hand. And the Judgment up-'on each Point being formed, and the Reaſons of it added, it ſhould be delivered to 'the Preſident in private, till the like Judgment ſhould be formed on every Article.'

It was at the ſame time deliberated, whether the Foreigners ſhould begin the inquiry, as they had hitherto done on other occaſions? The Inland Members, deſirous to ſhow their civility, declared, they did not think it becoming for them to lead the way. It was however agreed, that they ſhould, as being better verſed in this controverſy than the others, to whom therefore more time ought to be allowed, to conſider of it.

On the 17th day of the month, and the *ſixty ſecond* Seſſion, which, according to *Hales*'s account, was held in the morning, but according to that of the Synod, in the afternoon, *Thomas Goad* Doctor of Divinity was introduced into the Synod, and took the uſual oath. He was ſent by the King of *Great Britain* to ſupply the place of *Joſeph Hall*, then Dean of *Worceſter*, but ſince exalted to the Dignity of a Biſhop in *England*, and who is ſo famous on account of his edifying books. This Divine having been for ſome time indiſpoſed at *Dort*, removed to the *Hague* for the air, but his diſtemper and weakneſs increaſing, the King gave him leave to return home. [1] But ſome are of opinion, that under the pretence of indiſpoſition, he prudently and ſeaſonably withdrew himſelf from the Synod, that he might not have any hand in many things which afterwards happened, and which he expected would Seſſion LXII.

Dr. Goad is introduced into the Synod in the room of Dr. Hall.

The Cauſe of Dr. Hall's Departure.

[1] M. A. de Dom. Epiſt. de pur. Rel. ad *J. Hales*, *p.* 6. Balcan. *1ſt Letter.*

Anno Dom. 1619. would come to pass. He signified in particular to the Ambassador *Carlton* by the *Scotish* Divine *Balcanqual*, about the time of his going away, that he could by no means agree with *Deodatus* of *Geneva*. In his Valediction, which he sent to the Synod in writing, and which was read at this Session, he lamented himself on account of his indisposition, 'Which, *he said*, had forced him away thus unseasonably from the Synod. There was no place upon earth which so much resembled 'Heaven as that, and where he would rather have fix'd his abode. However, 'tho' absent from the Synod in body, yet he should always be present in spirit; 'and in what part soever of the world his lot should fall, he would endeavour by 'his wishes, his counsels, and his labours to promote the affairs of the Synod to 'the utmost. In the mean while, he recommended all the Members of that Body 'to God, and himself to their prayers.'

His Valediction to the Synod.

Upon this, the Synod resolved that the President *Bogerman* with his Assessors, and *Heinsius* the Secretary of the Lay Commissioners, should wait upon Dean *Hall*, when the Session was ended, and wish him a good voyage in the name of the whole Synod. Moreover, *Heinsius* brought him a present on the part of the States, and the Gold Medal which was struck as a Memorial of the Synod, was sent after him.

Sibrandus Lubbertus *begins the Examination of the* Five Points *with a Discourse concerning the Decree of* Election.

At this Session *Sibrandus Lubbertus* Professor of *Franeker*, began the examination of the *Five Points*, the Professor *Polyander*, (who, as he represented *Holland*, should have spoke before him) being absent. He took upon him to explain the question, *Whether besides the Decree for saving the Faithful, there was no other Decree of* Election? The *Remonstrants* hold, that there is no other Decree. The *Contraremonstrants* own that there is such a Decree, but at the same time maintain that it is only the second Decree. For, say they, God decreed at first to save some particular persons, and then in the next place decreed to give them Faith, as a means to render the first Decree efficacious. *Sibrandus* then discoursed upon some of those texts of Scripture which the *Remonstrants* usually quoted, and insisted on in defence of their opinions: for instance, *John* iij. 36.—vj. 40. *Heb.* xj. 6. 1 *Cor.* i. 21. endeavouring by his expositions of those passages to refute their opinions. As soon as he had done speaking, the President informed the Synod, that the Deputies of the Church of *Kampen* (of the *Contraremonstrant* persuasion) had acquainted him by a Memorial, of the great distress to which their Church was reduced, humbly requesting that the Synod would take immediate care for their relief. It was agreed, in order to prevent the interruption of the Synod's business, that the President, in conjunction with some of the Members, should give them a private audience, and make a report of it to the Assembly.

A Petition of the Contra-remonstrants *of* Kampen.

Sess. LXIII. Gomarus *treats on the same Point of* Election.

At the *sixty third* Session, being the 18th of the same month, and in the afternoon, Dr. *Gomarus* treated about the meaning of these words, *to elect*, *Election*, and *Elected*, maintaining that it could not be proved either from those words, or from the passages of Scripture which *Sibrandus* had discussed the day before, or from *Ephes.* i. 4, *&c.* which he explained, that perseverance in Faith was the motive of Election. He likewise maintained, that God the Father alone was the Cause of Election, and Christ only the Executor of it. This inquiry consisted of a very methodical discourse in the form of a *Latin* Sermon, or rather a Divinity Lecture. *Hales* tells us, that at this first discussion the moderation of *Lubbertus* and *Gomarus* was much extolled; for altho', says he, they had both espoused that rigid doctrine which *Beza* and *Perkins* first usher'd into the world, yet they observed an impartial and uniform method, without ever touching upon that point.

When *Gomarus* had declaimed about an hour and half, the *English* Bishop delivered his sentiments in relation to the sense of the above-mentioned passages in Scripture, and after him several others of the Foreign Divines. The same evening died at *Dort*, *Johannes Bysterfeld*, Chaplain to the Count of *Nassau Siegen*, and was attended the fourth day following to his grave by the whole Synod. At this same time the Synod was informed, that the States Commissioners had deputed the Heer *van Brederode*, the Scout *Hugo Muis van Holy*, the Assessor *Faukelius*, and the Scribe *Festus* to the *Hague*, in order to inform the States-General of what had passed in the Synod since the first of *January*, in relation to the *Remonstrants*, and to procure their approbation of the Synod's proceedings. This gave a new alarm to the *Remonstrants*. They feared the design was, to possess the ears of their High Mightinesses with a partial account of their case. For this reason they petitioned the

A Deputation to the Hague, *which occasions a Petition of the* Remonstrants.

the Lay Commiſſioners on the 18th of the month, both by word of mouth and writing, that they might be allowed to ſend ſome of their people to the Lords the States, and to repreſent to them what they thought might be ſufficient to ſhow their innocency, and the ſincerity of their behaviour towards the Synod. This, they thought, could not be refuſed them; for the law of nature, and of all nations in the world, required that an accuſed perſon ſhould be heard. They were told, that their Petition ſhould be conſider'd the next day; but when they returned for an anſwer, they were again put off. In the mean time, the Gentlemen deputed by the Synod had an audience of the Generality on the 17th of this month. Here they gave ſuch an account of what had paſſed in the Synod, that the Heer *Mattheneſs*, who was there on the part of the States of *Holland*, did not ſcruple to ſay, that thoſe Deputies were not contented to make a ſimple report of matters, but even turned Informers, ſince they (meaning the Eccleſiaſtical Deputies) were not only full of complaints of the obſtinacy and rebellion of the *Remonſtrants*, but alſo accuſed *Epiſcopius* of having communicated certain Theſes or Poſitions to ſuch of his Diſciples whom he inſtructed in private, in which he had not only treated the Synod with contempt, but had even rejected the Word of God; adding, that this would appear by the printed Theſes themſelves; tho' they believed, that not he, but ſome others had publiſh'd them, and that he knew nothing of the matter. Upon hearing this report, the States approved the proceedings of the Synod on the 18th of this month, and gave orders anew, that ſince the *Remonſtrants* refuſed to ſubmit to the Synod, their opinions ſhould be extracted out of their own works, and a ſtate of the controverſy formed from them, in order to proceed againſt them. But when ſome of the Aſſembly ſhewed their zeal a little too much upon this topick, his Excellency ſaid, *He did not deſire that any man ſhould be forced, or be put to trouble in matters that only related to Conſcience*; and he recommended it to the Divines, that they ſhould endeavour to accommodate the differences, as far as might conſiſt with the honour of God; to which end he was likewiſe inclined to write to the Synod. All this was related by the Heer *Mattheneſs*, to the Advocate Maſter *Nicolas van Sorgen*, who waited on him the ſame day on the part of the cited *Remonſtrants* at *Dort*, in order to inquire how it went with their affairs at the *Hague*. That Gentleman told him further, *That his Excellency was at that time the moſt gentle and moderate of all that were preſent in the Aſſembly, and that durſt ſpeak out*. At the ſame time *van Sorgen* diſcourſed the Heer *van Mattheneſs* about ſome further hardſhips with which a certain perſon of the *Remonſtrant* party was reported to be threatened. But the latter declared, that he had not heard any thing of it, and did not at all ſuſpect it; aſſuring him, however, that as ſoon as any thing of that nature occurred to him, he ſhould be informed of it. *Van Sorgen* adviſed with him further, whether it might not be proper for the *Remonſtrants* at *Dort* to repreſent to his Excellency by a letter, the ſituation of their affairs. *Van Mattheneſs* approved of their doing ſo, tho' he ſaid he was afraid it would not avail them much.

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A Report is made of the Synodical Tranſactions to the States-General.

That Report cenſured.

The Proceedings of the Synod are approved by the States.

On the 21ſt of *January* in the afternoon, the *Remonſtrants* at *Dort* were ſent for before the Lay Commiſſioners, and acquainted that they had deputed ſome Gentlemen to the *Hague*, to give the States an account of matters, and that thoſe Gentlemen were come back, and had brought certain orders with them, which, as they concern'd them, the *Remonſtrants*, and ſerved likewiſe as an anſwer to their Memorial of the 18th, ſhould be communicated to them. Accordingly the ſaid Orders, which had been laid before the Synod in the morning, were read in their preſence by Secretary *Heinſius*.

By theſe Orders or Reſolutions, the States ſignified: 'That with the advice, and 'in the preſence of his Excellency the Prince of *Orange*, and of Count *William* 'Lodowick of *Naſſau*, Stadtholder of *Freeſland*, they declared, that all that had 'been till then done at *Dort* by their Commiſſioners and the Synod, was conform-'able to their intentions, and their Orders of the 1ſt of *January*; and that they 'confirmed all their proceedings, as likewiſe the diſmiſſion they had given the *Re-'monſtrants*. They likewiſe required them thenceforwards to forbear approaching 'the Synod, but to remain, however, in the town of *Dort*, till they ſhould receive 'further orders from the Commiſſioners or the Synod. And laſtly, they required 'the Synod to proceed with their affairs in ſuch manner as they ſhould judge moſt 'proper,

Orders of the States.

An° Dom. 1619.

'proper, pursuant to the Resolution of the 1st of *January*.' The *Remonstrants* having heard these Orders read, desired a copy of them, but were denied it: however, they were once more read to them. Then they desired that their Petition of the 18th might be granted, and that they might be allowed to depute some of their number to the *Hague*. This was likewise refused them. The *Remonstrants* said, *It was strange they should be hindered from having access to their Sovereigns, in order to give them an account of their proceedings.* To which the Counsellor *van Essen* replied, *Your Sovereigns are sitting here before you, for these Gentlemen whom you see, are their Representatives, and commissioned by them, so that you need not go elsewhere.* The Chaplain *Hales* writes thus to the Ambassador *Carleton* concerning the above-mentioned Deputation, and the occasion of it: 'The faults of 'public transactions, if they be not too great, are tolerated with less inconvenience 'than mended. For the danger which is incurred of violating or weakening Au- 'thority by changes, is the cause that the nature of such proceedings will not admit 'of returning; but having once begun, whether well or ill, people must go on in 'the same way. The most partial observer of the proceedings of the Synod cannot 'deny but there was a very great fault committed in the last dismission of the *Re-* '*monstrants* with so much heat and precipitation, whether he consider our common 'Profession of Christianity, which suggests to us no other than just and gentle 'counsels, or whether he regard the nature and genius of the people of these Pro- 'vinces, who are easily provoked, and quickly up in arms by reason of their long 'freedom, and their not being accustomed to be driven or forced into any measures; 'for which reason, the Clergy of all men living, ought not to assume too much to 'themselves. It being therefore not possible for the Synod to look backwards in 'order to amend any wrong steps they have taken, without lessening themselves, 'they are obliged to proceed on the same foot as they begun, leaving the event to 'God, and doing all that in them lies to support the honour and dignity of their 'actions. For this end they lately communicated to the States-General by a depu- 'tation of some of their Body, an account of all they had done, and procured a 'Vote from their High Mightinesses, ratifying and confirming the same; which 'Vote or Resolution was publickly read to the Synod on the 21st of *January* in the 'evening, first in *Dutch*, and afterwards in *Latin*.'

Mr. Hales's Account of the Synodical Proceedings.

Sess. LXIV. The reading of the above-mentioned Resolution was the business of the *sixty fourth* Session.

After the reading, the Secretary *Heinsius* said, that this Resolution had been before communicated privately to the *Remonstrants*, and then exhorted the Members of the Synod, *To give all the dispatch imaginable to the affair of the* Five Points, *and to pronounce sentence about it, to the end that they might at last yield some relief to the distressed churches of the* Low-Countries.

Thysius *treats concerning Election.*

After this, *Antonius Thysius* Professor of Divinity at *Harderwick*, examined some of the *Remonstrants* arguments taken out of the Conference at the *Hague*, just after the same manner as *Lubbertus* and *Gomarus* had done before. He answered two questions in particular; first, *Whether the Decree of God to save the Faithful, comprehended the whole Decree of Predestination to Salvation?* Secondly, *Whether Faith was a condition necessarily required in those who were to be elected, or whether it was a fruit resulting from Election?* These explanations were almost always diametrically opposed to the opinions of the *Remonstrants*. When *Thysius* had done, the President intreated the Professors *Polyander* and *Walæus* to be prepared against the 24th of the month, to proceed on the same foot; since till then there would be no more publick Sessions.

The Remonstrants present a Memorial by way of Defence against what was charged upon them by the President at their Dismission.

On the same day, the 21st, the *Remonstrants* sent a large paper, in the form of a sealed letter, to the Synod, which came indeed to the hands of the President, and was considered by him in company of a few of the Members, but never communicated to the Synod, to whom it was directed. To prevent this disappointment, the *Remonstrants* had forborn on purpose to direct it to the President, having superscribed it thus: *To the most Worthy, Pious, and Learned, the Doctors, Professors, and the rest of the Clergy assembled in the National Synod at* Dort. In this letter, which is to be found at length in the *Latin* Acts of the Synod, and in the *Historical Account* of the *Remonstrants*, and which, as is conjectured, was drawn up by *Barlæus*, the cited persons spoke their minds with great freedom. They complained heavily of the treat-

treatment they had received from the paſſionate Preſident in his dimiſſory ſpeech. At that time, they ſaid, they made but little reply; but followed the advice of the Preacher, *Strive not with thoſe who are in wrath.* But now, leſt they ſhould ſeem by their ſilence to confeſs what the Preſident had laid to their charge, they thought fit to anſwer his ſlanders, by giving a brief account of what had paſſed between them and the Synod, in vindication of their honour, in teſtimony of the innocence of their actions and proceedings, and to ſhow the ſincerity of their conſciences, which they valued more than their lives. They related how they had been treated ſince their coming to *Dort*, contrary to Charity, Truth, and Order. How the Synod intrenched upon their liberty, how they ſtirred up the Higher Powers to oppoſe them, and how they endeavoured to incenſe the Foreign Divines, together with the Commiſſioners of the States againſt them. They maintained, that there never was any deſign of allowing them ſuch liberty as was neceſſary for the defence of their cauſe. That the Synod had twice endeavoured to make *Epiſcopius* a liar. That in general they had been treated with great partiality and injuſtice, eſpecially when they were diſmiſſed the Synod with ſuch a ſevere valedictory ſpeech, and when the Preſident dwelt ſo long upon the lies wherewith he ſo unjuſtly charged the afore-mentioned Profeſſor. 'If, ſaid they, the Synodical Acts as drawn up by our adverſaries, te-
'ſtify otherwiſe, our own account of thoſe Acts, you may be ſure, ſhall ſet matters
'in a true light. Our teſtimony will meet with as much credit from our friends,
'as that of the whole Synod from theirs. For God be praiſed, we have hitherto
'lived after ſuch a manner thro' his Grace, that our fidelity, and our whole conver-
'ſation has been as ſatisfactory to the people as our doctrine; and even tho' we had
'been guilty of any miſtakes, for we are but men, we ought not immediately to
'have been treated like villains, in ſuch a haughty and ſatirical harangue; tho' it's
'but a ſmall thing to us to be judged by your judgment.' At the concluſion of this Paper there was a very ſerious addreſs to the Synod, deſigned, it ſeems, for moving the hearts of the Members, which ran thus: 'We ſhall not return the
'ſame meaſure, but beſeech God to inſpire your Reverences with juſter ſentiments,
'and to incline your hearts more tenderly towards your Brethren. Remember
'that you are in the preſence of him who is the Protector of the innocent, to
'whom you muſt one day give an account of the ſentence you ſhall paſs upon
'us. We could have wiſhed, you would have allowed us to proceed in the de-
'fence of our cauſe; but ſince you judge us unworthy of your preſence, we ſhall
'bear it with patience; for our giving ſo much uneaſineſs to our adverſaries, will
'be of no ſmall help to the forming the better judgment of our cauſe. It will be
'ſufficient for us, if we can diſcharge our conſciences before God and Chriſt, and
'if in due time we may enjoy his beatific preſence: this alone is the ſource of eter-
'nal happineſs. Chriſt will be a more juſt and equitable Judge of our conſciences
'and actions. He will judge us, few and inconſiderable as we are, (for with God
'is no reſpect of perſons) with a righteous and impartial judgment. If we be de-
'ſpiſed here on account of the ſmallneſs of our numbers, we comfort ourſelves
'with the words of our Saviour, *Fear not, little Flock.* If we be reproached with
'the meanneſs of our condition or quality, we anſwer with St. *Paul*, *Who has made*
'*thee to differ?* This is the way of the *Papiſts*, who pride themſelves in the
'numbers and quality of their followers, and therefore it does not become the Mi-
'niſters of the *Reformation*, who abhor theſe Characteriſtics of the Church, to de-
'ſpiſe us on that account. But theſe things we ſhall digeſt, as well as the reſt of
'the accuſations with which you have loaded us, being perſuaded that God has
'choſen theſe methods to try and chaſtiſe us, to the end that we may put our
'whole truſt and confidence in him, and glorify his name in the day of our viſita-
'tion. But you, moſt famous men, who are come from ſeveral parts to this Aſſem-
'bly, take at laſt to heart the miſerable ſtate of this our country, and ſo many
'churches, which you by your wiſe and moderate counſels may yet ſave, but by
'following the raſh meaſures of the *Contraremonſtrant* Clergy, will certainly de-
'ſtroy. Let the cries of ſo many pious ſouls, who heartily ſigh and grieve for the
'ſcandalous ejectment of their moſt faithful Paſtors, and who ſend up their groans
'and lamentations to God their Father, let them penetrate to the inmoſt of your
'hearts. Do not permit the Inland Clergy, ſupported by your votes, to rage againſt
'us with ſo much fury. Suffer them not by ſmiting the Shepherds, to ſcatter ſuch
'flouriſh-

Anno Dom. 1619.

The Concluſion of the Memorial.

ANNO DOM. 1619. 'flouriſhing congregations, now even during the ſitting of the Synod. This ſpiri-
'tual rending of our flocks; this miſerable deſtruction in the Lord's vineyard
'(which he has been pleaſed to plant in this our native country by the hands of us
'his unworthy ſervants;) theſe things, we ſay, trouble us, theſe things pierce us
'with ſorrow. Conſider this, and laying aſide all worldly views, endeavour to
'heal theſe diſeaſes by moderate counſels; otherwiſe it may happen, that you, by
'lending your ſuffrages to condemn us, may return home with joy on your part,
'but with ſorrow on ours. They do not act like wiſe or good men, who endea-
'vour to carry the cauſe of Religion by force. Soft and gentle methods will do
'that in Eccleſiaſtical matters, which force can never bring to bear. Theſe wounds
'of our Church are much more eaſily made than cured; and the miſchief ariſing
'from thence will likewiſe extend itſelf to you in the neighbouring churches. Ex-
'perience has ſhown that but too plainly, and the preſent time, in which we are
'ſo hardly dealt with, teaches us, that our congregations ſtill increaſe in number,
'in zeal for the truth, and in love to us. *Gregorius* ſays rightly, *That the more*
'*the Church is perſecuted for the ſake of Truth, the more ſhe advances in Truth.*
'Above all, if ever there be any hopes of peace, the Church muſt be purged of
'certain abſurd tenets about *Predeſtination*, with its dependencies, which till now
'have prevailed in it, not without diſhonour to the name of God; with obſtruction
'to the growth of piety; and danger to the ſalvation of many; to the ſcandal of
'good men, and the diſturbance of the peace of our churches. That bloody opi-
'nion which ſome have entertained concerning the *putting Hereticks to death* (a
'name which they freely beſtow on all that are oppoſite to them) ought by all
'means to be rooted out of the Church, as tending not only to the murdering of
'many innocent Chriſtians, but likewiſe to the ruin of our Country, which has
'hitherto chiefly flouriſhed by Liberty of conſcience. We beg and intreat you on
'account of ourſelves and our churches, ſeriouſly to conſider of theſe matters.

Deliberations concerning the drawing a General Confeſſion of Faith, *according to the Project of* Du Moulin.

About this time there were ſome private conſultations among ſeveral Members of the Synod, upon the famous project of *Peter du Moulin*, relating to a union or comprehenſion of all the *Proteſtant* churches, of which we made ſome mention above in the XXIId book, and which the King of *Great Britain* ſeemed now diſpoſed to encourage. The Chaplain *Hales* relates, that on the 22d of this month he ſpoke of this matter to the Preſident *Bogerman*, on the part of the *Engliſh* Ambaſſador, and that *Bogerman* returned him for anſwer, that he had conſulted ſome of the diſcreeteſt perſons in the Synod, and had deſired the Biſhop of *Llandaff*, and the *Palatine* Divine *Schultetus*, to prepare a form of a Catholick or *Univerſal Confeſſion*. That ſo ſoon as ſuch a form ſhould be prepared, and approved by thoſe with whom he had adviſed, he would communicate a copy of it to the Ambaſſador, in order to be tranſmitted to the King, to be peruſed and amended by his Majeſty as he ſhould think fit, and then afterwards recommended by him to the Synod: As for what concerned the Article about the *Lutherans*, he did not think it proper to ſay any thing of it. From this anſwer it ſeems as if *Bogerman* had no other intention but to draw up a *General Confeſſion* for thoſe churches only which had ſent their Repreſentatives to this Synod, excluſive of the *Lutherans*. However, I have not found what was the reſult of this project; but it is probable that the diverſity of opinions, which ſhewed itſelf not long after in the Synod, and the quarrels that happened thereupon, increaſed the difficulties of this affair, and put a ſtop to any further progreſs.

Seſſion LXV.

A private Seſſion in order to treat about certain points wherein the Members of the Synod differed among themſelves.

On the 22d, the Synod met privately in the evening, in order to treat upon certain particular points about which the Members differed among themſelves. It had been queried not long before, how *Chriſt* could be ſaid to be the *Foundation* of *Election*? What the *Contraremonſtrants* uſually taught upon that head, amounted to this: 'That God had in the firſt place decreed the ſalvation of ſome particular per-
'ſons; and then, in the ſecond place, had pitched upon Chriſt as a means for ren-
'dering that decree effectual. So that according to them, God the Father was the
'ſole Author of our Election, and Chriſt only the Executor.'

Others, on the contrary, maintained, 'That *Chriſt* ought to be eſteemed the
'Foundation of Election, as being not merely the Executor, but likewiſe in ſome
'ſenſe the Author and Procurer of it.' And this they endeavoured to prove by the words of the Apoſtle to the *Epheſians*, *He has choſen us in Chriſt from the founda-*

tion

tion of the world. Now the buſineſs of this meeting was to inquire into the ſenſe of this text. Some were of opinion, that *Chriſt* was the *Foundation* of Election, becauſe he was *the Firſt of the Elected*; or becauſe he was the *Foundation* of the *Elect*; or laſtly, becauſe he was the *Foundation* of thoſe favours which God beſtows upon us. Others uſed none of theſe reſtrictions. *Gomarus* was for the firſt opinion, as he declared in the LXIIId Seſſion. But now *Martinius* of *Bremen* was deſired to deliver his ſentiments on this matter; upon which ſomething happened which the Chaplain *Hales* repreſents after the following manner: *Martinius* told the Synod, 'That he had ſome ſcruples about the manner how *Chriſt* was ſaid to be 'the Foundation of Election, and that for his part he maintained, That *Chriſt* 'was not only the Executor of our Election, but alſo the Author and Procuror.' *Gomarus*, 'who, ſays Mr. *Hales*, owed the Synod a ſpite, and which I fear, he 'was now willing to pay them, ſtood up, as ſoon as ever *Martinius* had done 'ſpeaking, and ſaid, *I take this matter upon me*: and then throwing down his glove, 'he challenged *Martinius* with the following expreſſion: *Ecce Rhodum, ecce ſaltum: 'Show now that you are a man*; and begged the Synod to let him battle it with 'him. He ſubjoined, *I am ſure* Martinius *can ſay nothing in refutation of that 'doctrine.* The other, who is at leaſt as learned as he, and exceeds him a deal in 'temper, eaſily digeſted this affront, and after ſome words had paſt, the matter 'ſeemed to be made up by the prudence of the Preſident; upon which, an end was 'put to this Seſſion by prayers as uſual. But the zeal and attention requiſite to 'devotion had not ſo much abated the paſſion of *Gomarus* as to hinder him from 'renewing his challenge when prayers were over, and endeavouring again to enter 'the liſts with *Martinius*; however, they were parted this day, without coming 'to blows.' *Hales* adds, 'That *Martinius* ſeemed to be ſomewhat adicted to the 'opinions of the *Remonſtrants*, with reſpect to *Reprobation*, the *extent* of *Chriſt's* '*Merits*, and the *Salvation of Infants.*

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A Difference between Gomarus *and* Martinius.

Gomarus *challenges* Martinius *to diſpute.*

Martinius *agreed in ſome Points with the* Remonſtrants.

The next day, the Foreign Divines had a private meeting at the lodgings of the Biſhop of *Llandaff*, in order to bring *Martinius* to ſome ſort of agreement. But he refuſed to retract his aſſertion, promiſing however, to ſhew ſuch temper and moderation that no diſcord ſhould ariſe in the Synod on account of his opinions. After this, the ſaid Biſhop had ſome diſcourſe with him alſo, to induce him to alter his opinion about *Univerſal Grace*; for which purpoſe the Biſhop, in a certain letter examined that paſſage in St. *John* iij. 16. *God ſo loved the world, that he gave his only begotten Son:* which was the ſtrongeſt text that *Martinius* founded his doctrine on. But whether the Biſhop's arguments convinced him or no, does not appear to me.

It was now that the task which was laid upon the Foreigners, in relation to their treating of and diſcuſſing the *controverted Points*, was divided among them; each of thoſe Members being allotted his particular ſhare. But the *Scotiſh* Divine *Balcanqual* writes to the Ambaſſador *Carleton*: 'There was great confuſion in the ma- 'nagement of that affair. They were not acquainted with the method of referring 'matters to particular Committees in order to their being agreed upon and reported, 'to the end they might be either received or rejected by the Synod; as was the 'method of all Councils or Synods. But here nothing was communicated to any 'till it was propoſed in the Synod, and then the voices were as different as the 'perſons.' He adds further, 'That the *Engliſh* and *Palatine* Divines were toge- 'ther three times, and that being agreed in the ſame propoſitions, they reſolved to 'call one man out of each Deputation from the Foreign States, and to deliberate 'with them upon thoſe propoſitions, to the end that, if it were poſſible, all the 'Foreigners might form and ſubſcribe one and the ſame concluſion. As for the 'Natives, they were ſo much prejudiced againſt the *Remonſtrants*, (and he wiſhed 'it was not as much againſt their perſons as their opinions) that he was apprehen- 'the moderation of the Foreigners would not be grateful to them.'

Confuſed Proceedings in the Synod.

Matters ſtanding upon this foot, the leading men of the Synod found themſelves at a great loſs, by reaſon of the diſcontent which ſome of the Foreigners ſhewed at their way of proceeding, which now appeared more plainly every day. Some of the *Remonſtrants* tell us, in the letters they writ to their friends at *Dort* (the copies of which I have ſeen) that thoſe Foreigners plainly ſignified how much they were diſſatisfied at that refuting of the *Remonſtrants* opinions in their abſence;

Some of the Foreign Divines are diſſatisfied.

ANNO DOM. 1619. whilſt they were ſtill in the Town and detained there, whereas they themſelves had offered to explain their opinions upon the points in diſpute, provided they might have due liberty allowed them, and likewiſe to anſwer all queſtions put to them; and whereas they had even offered a conference to the Synod, which was ſo unworthily rejected. The Inland Members, or their Leaders, might well imagine, that their breaking off all further negotiations with the *Remonſtrants*, notwithſtanding the above-mentioned offers, was not eaſily to be juſtified. But what could they do? They muſt not break through the Decrees of the Synod, which were now approved and confirmed by the Reſolutions of the States, leaſt the authority of the Synod ſhould be leſſened and impaired. It was not therefore thought convenient to re-admit the excluded *Remonſtrants*. However, to give ſome further ſatisfaction to the Foreigners, it was agreed a little to alter the whole ſcheme, and to give the *Remonſtrants* ſome more liberty. The *Remonſtrants* were therefore ſent for by the Lay Commiſſioners on the 23d, and acquainted by the Preſident: 'That altho' they 'had been informed of the reſolutions of the States, and were excluded by the ſame 'from all further Synodical negotiations, and the Synod impowered to proceed in 'the examination of their opinions, as taken out of their own books and writings, 'yet that they the Commiſſioners, to remove all occaſions of complaint, ventured 'on their own heads to allow them the liberty of drawing up in writing whatever 'they might have to add by way of explanation or vindication of their *Five Points*, 'and of delivering it to him the Preſident within a fortnight, who would make ſuch 'uſe of it as ſhould be thought convenient.

The Remonſtrants *are permitted by the Commiſſioners to add whatever they think neceſſary for defence of their Opinions within fourteen Days.*

The *Remonſtrants*, who did not expect ſuch a propoſal, were no leſs ſurprized than pleaſed at it. They thought the Petition which they had formerly preſented, was now ſufficiently granted: For without laying them under any obligation to anſwer any queſtions, they gave them the liberty to defend their opinions in writing, and that even beyond the meaſure or rules which their adverſaries would have preſcribed them. They therefore accepted this offer of the Commiſſioners both chearfully and thankfully, but complained, that the time allowed them was by much too ſhort. But they were told, 'That there had been writing enough already upon 'theſe matters, and that therefore they ought to be conciſe; for there was no need 'of repeating what had been treated of before.' To this the *Remonſtrants* replied: 'That in a matter of ſuch importance, they ought to manage their cauſe according 'as the nature of it required, and to make their own defence in the moſt proper 'manner. That there had likewiſe been much written againſt them, to which 'they were obliged to return an anſwer. But ſince they could not obtain any lon-'ger time, they would do their utmoſt, and tho' they believed they could not be 'ready at the appointed time, yet they the Commiſſioners ſhould then ſee a proof 'of their diligence.'

It is thought by ſome, that this favour was ſhown the *Remonſtrants* by the States Commiſſioners, againſt the mind of the leading Clergymen of the Synod, whoſe advice it was that they ſhould be judged only by what they had maintained in the *Conference* at the *Hague*, and in their books.

Seſſ. LXVI. On the 24th of this month in the evening, the Synod held its LXVIth Seſſion. At which time the Profeſſors *Polyander* and *Walæus*, explained ſome of thoſe Scripture texts which the *Contraremonſtrants* are wont to produce againſt their antagoniſts. The firſt of them treated about thoſe paſſages in which there is mention made of *writing names in the Book of life*; ſuch as *Philip.* iv. 3. *Revel.* xxj. 27. *Luke* x. 20. And thoſe expreſſions in *Rom.* viij. 30. 2 *Tim.* ij. 19. The latter explained *Acts* xiij. 48. and *Rom.* ix 11. Upon which occaſion he made a ſhort Analyſis of that Chapter. He likewiſe diſcourſed upon the Text of *Rom.* xj. 5. And thoſe two perſons dwelt upon theſe paſſages for the ſpace of about two hours. *Poppius* gives ſome account of theſe their diſcourſes in certain MS. Memoirs or Notes, and ſays, that *Polyander* ſpeaking upon *Rom.* viij. 29. ſaid, amongſt other things, That it did not relate to a conformity to Chriſt in afflictions, becauſe afflictions were evil. *Walæus*, he ſays, diſcourſed pertinently, but ſharply and magiſterially. It appears likewiſe in the account of his life, that he excelled the reſt in debating on the controverſies and ſolving the arguments relating to them; and that therefore, when any difficult matter occurred, ſuch as was the explanation upon the ixth chapter to the *Romans*, *Walæus* was called upon to treat about it. And when any thing was

Polyander *and* Walæus *explain certain Texts.*

to

to be expreſſed more nicely and cautiouſly than uſual, it was left to his judgment. This was the reaſon that occaſioned his being appointed one of thoſe perſons who were ordered to draw up the Acts or Canons of the Synod. And it was moreover owing to his prudent management, that they were at laſt agreed to by all the Members of that body: For which cauſe the States Commiſſioners, and the Foreign Divines, who had no reaſon to be jealous of him, eſteemed no body more than him. Nay, his Collegue *Giles Burs*, who did not care much for him, having been ſent by the Claſſis of *Walcheren* to the Synod of *Dort*, in order to obſerve what paſſed at the Synod, when he made his report, was heard to ſay, Walæus *ſurpaſſes all the Members of the Syuod.* AN° DOM. 1619.

On the 25th there was another Seſſion, which was the LXVIIth, and was partly publick, and partly private. After the Inland Profeſſors had finiſhed their buſineſs, Dr. *D'avenant*, the firſt Profeſſor of the Foreigners, was called upon to treat about what was committed to his charge. The drift of his diſcourſe, which he made at that time publickly, and in the hearing of all the ſtrangers, tended to refute and overturn ſome of the diſtinctions made uſe of by the *Remonſtrants*. He diſputed upon this queſtion, *Whether the divine election was of one, or of more kinds?* The *Remonſtrants* commonly diſtinguiſh *election* into *limited* and *unlimited*, *revocable* and *irrevocable*, *peremptory* and *not peremptory*, *mutable* and *immutable*. In order to refute theſe diſtinctions, he firſt gave a definition or deſcription of *election*, according to the *Contraremonſtrant Hypotheſis*, and confirmed it at large. In the next place he gave an account of the *Remonſtrant* opinion concerning *election*, and argued againſt it. Thirdly, He attacked the above-mentioned diſtinctions; all which, as Mr. *Hales* writes, he performed very learnedly. After he had finiſhed his diſcourſe, the People were ordered to withdraw; for there being others to ſpeak after him, and it being apprehended that ſome diverſity of ſentiments might ariſe, and thereby a handle be given for diſcord, it was reſolved that the matter ſhould be debated as privately as poſſible. Then followed a debate upon thoſe and other Points. Seſſ. LXVII. *Dr.* D'avenant *oppoſes certain Diſtinctions made uſe of by the* Remonſtrants.

The *Engliſh* Divine, *Ward*, anſwered the ninth Argument of the *Remonſtrants* diffuſively; to wit, that whereby they endeavoured to prove, *that the Decree of ſaving believers was the only election, becauſe Chriſt was the foundation of it.* *Gocleuius*, the Profeſſor of Philoſophy at *Marpurg*, did his endeavour to refute by the Principles of Logick, the chief arguments of the *Remonſtrants* fetched from the execution of Predeſtination. But it is thought by ſome, that this man ſpoke againſt his own opinion. The *Remonſtrants* tell us, that being aſked, 'Why he did not ſpeak 'his mind more plainly, ſince he had always held the opinion of *Melanchon*, which 'came ſo near to that of the *Remonſtrants?* And how he came now to join in con-'demning that opinion?' He reply'd in his dialect, *We find that the Prince and the State will have it ſo*; ſubjoining in Latin, *Et nos habemus hic bonum vinum.* This ſaying of his greatly ſcandalized the *Remonſtrants*, who likewiſe ſay, that he and ſome of his brethren daily abuſed that good Rheniſh wine he ſo much commended, with a more than beaſtial drunkenneſs; nay, that having been almoſt drowned within by that kind of moiſture, he narrowly eſcaped being burnt by fire without; one of his feet being ſo ſcorched, that he was obliged to keep his chamber ſeveral weeks; and that he rarely did any thing elſe when he attended the meetings of the Synod, eſpecially in the afternoon, but ſleep out his drunken fit. They compared ſuch people to *Balaam*, and thought there was too great a confidence put in them in ſo important a buſineſs as that of ſitting in judgment upon the manners and doctrines of their brethren. *Dr.* Ward *diſcourſes againſt the* Remonſtrants. Goclenius *does the ſame.*

At this ſame Seſſion the Profeſſor *Martinius* ſtarted again his former objections about the meaning of *Chriſt's being accounted the foundation of election*, and deſired there might be ſome ſolution given. But *Gomarus*, his antagoniſt, being now ſomewhat better adviſed, thought fit to keep ſilence, whether it were that what the *Engliſh* Divines had ſaid, made ſome impreſſion on him; or whether it proceeded from other motives.

The *Remonſtrants* obſerving in the mean time that they could not get leave to depute any body to juſtifie their proceedings before the States-General, thought it proper now to do it by a Memorial, which they did accordingly, and diſpatched it on the 16th away to the *Hague*. They repreſented at large what they had been accuſed of, to their High Mightineſſes, and what they conceived might ſerve for a proof *The* Remonſtrants *tranſmit a* Memorial *in their defence to the* States-General.

An° Dom. 1619. proof of their innocence, consisting for the most part of the same arguments they had used before in their answers and re-joinders, presented at several times to the Synod, and the Lay Commissioners. They took notice in what manner they had been dismissed by the President. They promised to pursue their negotiations with the Synod in writing, upon the same foot as the Commissioners had prescribed, hoping that they might have a sufficient time allowed them for that purpose: adding, that they would always be ready, if required, to give a good account to their High Mightinesses of their whole conduct. They concluded with saying, 'They hoped 'there would be no further proceedings against them before they should have a fair 'and full hearing; and that tho' they should happen to be condemned by the Sy- 'nod, yet they trusted that their High Mightinesses would not suffer their cause, 'which they were assured was just, and founded in the truth of God, to be oppressed 'by their adversaries; nor consent that that great glory and far-extended fame, 'which the defence of *liberty of conscience* had acquired them throughout the whole 'world, for which so much blood had been spilt, and so many troubles undergone, 'and by which the country had b en thus blessed and enriched, should now be sul- 'lied in the cause of the *Remonstrants*, their faithful subjects, and most humble ser- 'vants, to the grief of their country-men and fellow-citizens. Their daily and 'ardent prayer to God was, that he would more and more endue their Lordships 'with such a heart and spirit, whereby they might be guided and directed to know 'his divine Truth, to defend and maintain the laudable freedom of conscience, and 'to promote the welfare of their country.'

They write a Letter to the Prince of Orange *for the same purpose.*

The same day they sent the Prince of *Orange* a certain Letter, which is to be seen in their *Latin* Acts, in which they at large represented with how great injustice they conceived they had been treated and ejected by the Synod. They complained of the great partiality of the most eminent Members; adding a short account of the most remarkable transactions, in which they thought they had been chiefly injured: 'It grieved them to the heart, *they said*, to be obliged to repeat these mat- 'ters, and they were sorry to find that they who were appointed to teach others 'sincerity and love, show'd so little of them in their own actions. But they found 'themselves obliged freely to declare what it was that hindred them from yielding 'so much to the Synod, as was expected of them; and to let his Excellency un- 'derstand that their consciences would not suffer them to receive from others the 'measures of the defence of their own opinions, especially from those against whose 'doctrines they were to plead. They therefore pray'd his Highness that they might 'be allowed as well as others to stay and observe what the Synod should ordain, to 'the end that they might try the same by the word of God, and see whether their 'consciences could allow them to submit to it, without disobeying the divine Will. This they wished with all their hearts they might be able to do. But in case their consciences should forbid them so to do, they humbly pray'd that the same freedom might be allowed them which the *Lutherans* had enjoy'd in these Provinces, and who were of the same opinion with themselves, in the business of the *Five Points*, and who moreover differed from the *Reformed* in other matters. Finally, they concluded their letter in the following terms: 'We beseech your Highness to have 'compassion on so many churches and communities, who during this Synod are de- 'prived of their Pastors upon several pretences; but in reality for no other reason 'than because they are of the same opinion with us. For we see that in the *Con- 'traremonstrant* Clergy every thing is esteemed venial, and that little or no censure 'is passed upon their disorderly conversation; whereas in our Clergy the smallest 'fault is magnify'd, and, tho' no more than the common effect of humane frailty, 'punished with deprivation or suspension. Suffer then, Great Sir, the cries and 'tears of so many pious, simple, and innocent hearts, which complain that they 'are robbed of their faithful Pastors, to move your Princely mind to compassion; 'and vouchsafe, most wise Prince, to take care that these proceedings do not at last 'issue in more dismal confusions. As for us, we solemnly promise in the sight of 'the Lord, to do our utmost, as we have always hitherto done, in exhorting our 'Flocks to pay that obedience and submission which they owe their Sovereigns, and 'to abstain from all seditious Counsels, which we abhor from the bottom of our 'hearts. But in case our churches during their adversity, increase in zeal and in num- 'ber as at present, it will then be our bounden duty to return thanks to God for his

'Blessing,

'bleſſing, and not to bury in the earth thoſe little talents which our ſupreme 'Lord and Maſter at that great day will require of us with intereſt and im- 'provement. We ſhall be always ready, thro' the grace of God, to pay our 'Superiors a complete obedience in all ſuch matters as are not incompatible 'with what we owe to God, and our own conſciences. But if they ſhould 'extend their commands any further, we muſt obey God rather than men. If for 'this we be obliged to ſuffer, we ſhall endeavour to poſſeſs our ſouls in patience, 'and in the mean while pray to God without ceaſing, that he would be pleaſed 'graciouſly to preſerve your Excellency, and all our Governors, from all evil, and 'grant you may be inſtruments of his goodneſs and mercy towards us, and may 'long rule theſe Provinces in Godlineſs, Righteouſneſs, Peace, and Proſperity, to 'the honour of his name; and that he would preſerve your Highneſs, and grant 'you a long and happy life, for the good of the Church and Nation.' ANNO DOM. 1619.

This Letter, and the above-mentioned Memorial to the States-General, were preſented, and read on the 27th of this month, and copies of both tranſmitted to their Commiſſioners at *Dort*; but there was never any anſwer given to the *Remonſtrants*.

About the ſame time it was ſtrongly reported at *Dort*, that ſome of the Inland Members of the Synod had propoſed, *To baniſh the* fifteen *cited* Remonſtrants *out of the country, and to ſummon* fifteen *more in their room, who taking warning by the ill ſucceſs of the others, might more readily ſubmit to the judgment of the Synod.* There was another report, which the *Remonſtrants* thought was artfully diffuſed by ſome of their enemies, in order to promote that propoſal, and to give ſome colour to it. It was given out, that nine or ten *Remonſtrant* Miniſters were come from the Biſhoprick of *Utrecht*, who ſhowed great diſcontent at the behaviour of the cited perſons towards the Synod, and declared themſelves ready to reſume the negotiations in their ſtead. But the *Remonſtrants* being informed of theſe reports, writ to their friends from *Dort*, to let them know that they were all meer fictions; and that on the contrary, a little before, there came ſix or ſeven Miniſters from the Biſhoprick, and one from *Rotterdam*, together with ſome Elders, and one Elder from the *Bril*, expreſly to thank them for what they had done hitherto, praiſing the conduct they had uſed, and exhorting them to proceed with courage and conſtancy upon the ſame foot. And indeed they were daily complemented and encouraged from all parts by thoſe of the ſame perſuaſion, and even by whole Conſiſtories: ſo that the report of the diſſentions among themſelves, had not any foundation in truth: and that about their being baniſh'd, came likewiſe to nothing: On which occaſion 'twas diſcourſed among the *Remonſtrants*, that the oppoſition of the Foreigners prevented it, tho' almoſt all the Inland Divines were for it. But if there was any thing at all in it, as the *Remonſtrants* ſay there was, and that they had it from good hands, it is ſtrange that the Chaplain of the *Engliſh* Ambaſſador ſhould not make the leaſt mention of it in his Letters.

Rumours ſpread of a Deſign to baniſh the cit Remonſtrants

About the ſame time there was ſent to the Preſident or Synod a little box, containing all the ſymbols of our Saviour's Paſſion, ſuch as the *Nails*, *Pincers*, the *Dice*, *&c.* which was underſtood to betoken that they were going to crucify *Chriſt* again in his truth. Theſe inſtruments or tools were drawn with the pen upon cards, together with the arms of *Enkhuſen*, and to theſe were added Letters of Indulgence, Petitions of the *Remonſtrants* for Pardon, Orders for Pilgrimage and Penance, with a very ſatirical explanation of all the figures. On this occaſion the wife of one *James de Cayjonkel*, at whoſe houſe the cited *Remonſtrants* lodged, was ſent for by the Miniſters *Deodatus* and *Tronchin* of *Geneva*, and *LaVigne* the *French* Miniſter of *Dort*. She was ſtrictly examined by thoſe perſons about the ſaid box, and urged to ſay whether ſhe did not ſuſpect that it came from the *Remonſtrants*, who were quartered at her houſe? But ſhe could tell nothing about it; and beſides, all the *Remonſtrants* declared both publickly, and in their private correſpondence with their moſt truſty friends, that they knew nothing at all of it, and that they abſolutely diſliked ſuch kind of proceedings.

A Box with the Symbols of our Saviour's Paſſion ſent to the Synod.

The *Contraremonſtrants* were very buſy at this time in examining into what paſſed among the *Remonſtrants*. They inquired very curiouſly whether any of them were gone, and what they were doing, ſince they were ſeen ſo ſeldom abroad. Such as came to viſit them were carefully watched. A certain Phyſician, named *Laurentius*, who

ANNO DOM. 1619. who had prepared some Pills for *Episcopius*, came from *Leyden* with some friends to visit them. Upon which it was given out, that *Episcopius* was very ill, and that distrusting the Doctors of *Dort*, he had sent for one from *Leyden*. However, it was observed that the minds of many of their most violent enemies became more favourably disposed, and that they began to speak very civilly of them, to which the uneasy tempers of some *Contraremonstrants* did not a little contribute. We find in a certain letter which one of the *Remonstrants* of *Dort* writ to a friend about this time, that *Gomarus* gave sufficient proofs of his sour and uneasy temper in the places where he lodged, having changed his quarters no less than three times, and that one of his Landlords said to a person worthy of credit, that he had rather have to do with two or three *Remonstrants* than with one *Gomarus*; and that whereas his Landlord had been before a very violent *Contraremonstrant*, he was now become much more moderate. This letter takes notice too of several other *Contraremonstrant* Divines, Members of the Synod, who frequently removed from place to place with a very ill grace, and to the great dissatisfaction of their Landlords, and adds, that *Sibrandus Lubbertus* in particular, was then traversing the whole city to provide himself a lodging.

Sess. LXVIII. Scultetus *treats of the Certainty of Election.*

On the 28th of *January*, and at the *sixty eighth* Session, in the evening, Dr. *Abraham Schultetus* treated publickly about the *Certainty* of *Election*. He maintained, that it was necessary for every man to be assured of his Salvation; but said, among other things, that he did not mean such a *Certainty* as *Arminius* had feigned not long before. At the conclusion of his discourse, he most earnestly exhorted the Lay Commissioners not to suffer the *Abominations of the Remonstrants*, (for so he phrased it) to remain in these Provinces. *Hales* speaking of his manner of disputing, says, that it was more like an Orator or Rhetorician, than a Schoolman, and that he used the same manner in his Pulpit, and that this was the reason why he did not enter deep into the matter, nor produce very cogent arguments in the defence of his opinion, or refutation of that of his adversaries. When he had done, there happened some discourse about that controversy in which *Daniel Eilshemius* Minister of *Embden* declared, that he had preached the said doctrine of the *Certainty of Election and Salvation*, four and forty years in the church of *Embden*, with the entire concurrence of his fellow-labourers, and to the more than ordinary edification of the people.

Sess. LXIX. Altingius *treats of Reprobation.*

The next day in the evening, which made the *sixty ninth* Session, *Altingius*, one of the Professors from the *Palatinate*, discoursed upon the business of *Reprobation*. Mr. *Hales* (who was among the auditors, but who stood too far off the candles to be able to take notes) says, that *Altingius* treated that subject scholastically, or after the manner of the schools, and with good learning; and that his discourse was the best composed of all those he had yet heard. That he began with the definition or description of *Reprobation*, and then shewed how far God might be said to be concerned in it, and how far man is the cause of his own perdition: and that he concluded with answering the arguments which the *Remonstrants* produced against the opinion of the *Contraremonstrants*; his discourse lasting about an hour and half. In the Acts of the Synod 'tis said, that he maintained and illustrated three Points: 'First, That God by this doctrine of *Reprobation* was not made the 'author of sin. *Secondly*, That sin, tho' allowed to be the consequence of *Reprobation*, yet proceeded from the corrupt nature of man, as its only cause. *Thirdly*, 'That the acts of *Hardening* and *Blinding* were the righteous judgments of God, 'and might be ascribed to him as such.'

The *Remonstrants* (who had likewise some of their friends always in the crowd of the hearers, as often as things were publickly discussed, in order to be informed of what was objected against them, and to make use of it in the drawing up of their papers) tell us in their *Historical Account*, that *Altingius* speaking of the doctrine of *Reprobation*, which he stiled the doctrine of the *Reformed* churches, plainly maintained, 'That God had reprobated whom he pleased, according to his meer will, 'without regarding sin at all: that the sins which followed such Reprobation, were 'the fruits thereof: that nevertheless God was not the author of sin, but that sin 'sprung from the corrupt nature of man; (as was said above in the Acts of the 'Synod) and finally, That tho' the Hardening and Blinding of mens hearts and 'eyes proceeded from God, yet they were the effects of his just judgment; and that

'God

'God was nevertheless holy in all things; and we ought to cry out with the Che- 'rubims, *Holy is God tho' he reprobates*; *Holy is God tho' he blinds*; *Holy is* 'God *tho' he hardens.*' This diſcourſe finiſhed the firſt article of the controverſy, which was now judged to be ſufficiently diſcuſſed. But *Hales* ſays, in a letter which he writ upon that occaſion to the Ambaſſador of *England*, that he could have wiſh'd they had gone further into the diſpute about *Reprobation*, and dwelt a little longer upon it, ſince it was a Point of vaſt extent, and particularly urged by the *Remonſtrants*. At the ſame time the Preſident required all the Synodical Colleges, or perſons deputed from the ſeveral countries, to deliver into his hands their advices in writing concerning the firſt article of the *Remonſtrants*. But there was no Reſolution or Decree formed upon it, foraſmuch as it was agreed that no determinate ſentence or deciſive judgment ſhould be paſſed, before all the *Five Points* were quite gone through. In this, *Hales* thought, and not without reaſon, that the Synod acted very prudently, for ſince there was ſuch a cloſe or ſtrict dependance of the *Five Articles* on each other, it was abſolutely neceſſary to go thro' them all firſt; for a deciſion of one of the firſt Points might poſſibly have involved and engaged them in ſome inconvenience with reſpect to the laſt, had they entirely prevented a review, by obliging themſelves to adhere to what was once determined. To avoid this inconvenience, they judged it moſt proper to make one final determination of all thoſe articles at once. AN° DOM. 1619.

On the 30th in the evening there was nothing but a private Seſſion, which paſſed for the *ſeventieth*. The Preſident acquainted the Synod, that ſome of the Members were of opinion there might be a much more proper and quicker method of proceeding found out, than what had been practiſed hitherto, and deſired to know whether they would go on in the manner they had begun, or no? After a long debate, it was reſolved by moſt votes, to keep to the old method, and to purſue that foot. The Lay Commiſſioners agreed to this reſolution, and likewiſe adviſed that the Canons or deciſive Judgments ſhould not be formed, before all the *Five Points* were firſt publickly weighed and conſidered. The aforeſaid propoſal of a ſpeedier and more convenient way of diſpatching buſineſs, proceeded from ſome of the Foreign Divines, who had communicated their remarks to the Preſident. Seſſ. LXX. *Deliberations concerning the Method of proceeding.*

On the 31ſt the Synod met before noon; this was the *ſeventy firſt* Seſſion, and, as *Hales* tells us, they met again in the evening privately. At this Seſſion the Preſident propoſed ſome things by way of confirmation of the articles which he had drawn up before. At the ſame time alſo thoſe that he had prepared relating to the opinion of the *Remonſtrants* upon the *ſecond Point*, were conſidered. And here, in order to find the more eaſily thoſe places where the *Remonſtrants* treated about *univerſal Grace* in their books, there was a kind of an Index formed out of ſeveral of their writings. Seſſ. LXXI. *Preparations for entering on the Examination of the* ſecond Point.

On the 1ſt of *February*, and at the *ſeventy ſecond* Seſſion, in the evening, the Synod treated publickly about the *ſecond Point* of the *Remonſtrants*. The *Scotiſh* Divine *Balcanqual*, and *Cruciger* Profeſſor at *Marpurgh* in the Country of *Heſſen*, opened the debate. The firſt endeavoured to prove, 'That the will or intention 'of God the Father in giving up his Son to death, and of the Son in reſigning him- 'ſelf thereto, was not to ſave all mankind.' And upon that occaſion he treated at large concerning the diſtinction which the *Remonſtrants* make between the *Acquiſition* of *Redemption*, and the *Appropriation* or *Application* of it; endeavouring to prove that ſuch a diſtinction was groundleſs. After him the Profeſſor attempted to ſhow, 'That the Acquiſition of *Redemption*, and the Application of it, were of 'equal extent. Inſomuch that to all thoſe for whom *Redemption* had been acqui- 'red, it was likewiſe, in his opinion, applied; and that it was never acquired for 'thoſe to whom it was not actually given.' He endeavoured at the ſame time to refute what the *Remonſtrants* maintain in oppoſition to this; *viz. That* **Redemption** *was obtained for many, to whom, however, it was not appropriated, becauſe of their Unbelief.* It is ſaid of *Balcanqual*, who harangued above an hour, that he behaved himſelf very well. And the *Remonſtrants* tell us in their *Hiſtorical Account*, that he treated his ſubject with ſome degree of moderation. But as to *Cruciger*, they ſay, he made wretched work of it, being hardly able to read his own writing by the candle light, which occaſioned many blunders. After the end of their diſcourſes, the Preſident ordered *Steinius*, Profeſſor at *Caſſel*, to prepare himſelf to ſpeak Seſſ. LXXII. Balcanqual *and* Cruciger *diſcourſe upon the* ſecond Point *of the* Remonſtrants.

to

ANNO DOM. 1619. to the *fourth Article* againſt the *Tueſday* following; for as to the *third*, there was no diſpute about it. The *Engliſh* Divines were extremely ſurprized at this ſudden tranſition from one article to another: for all the Deputies of the reſpective countries had not yet brought in their opinions upon the *firſt*. There was likewiſe ſomething expected on the part of the *Remonſtrants* upon the *firſt Point*, and ſome time would have been neceſſary to conſider of what they ſhould have offered; which made it impoſſible for them to gueſs at reaſons for ſuch precipitation. 'The Synod, 'ſays *Hales* in one of his letters to the *Engliſh* Ambaſſador, went on now like a 'clock; that is to ſay, the principal motives upon which the whole work turned, 'were leaſt in ſight: all matters of moment were tranſacted at the ſecret meetings; 'what was done publickly, was only done to be ſeen, and to ſave appearances.'

Seſſ. LXXIII. The 4th of this month was the *ſeventy third* Seſſion, at which time the Synod met in the evening privately. The firſt thing which was propoſed, was the old buſineſs of *Kampen*. There was a letter read from *Johannes Scotlerus* a *Remonſtrant* Miniſter of that town, who having been formerly cited before the Synod, excuſed himſelf upon his illneſs. After this, there happened ſome deliberations about compoſing certain treatiſes for the ſervice of the *Netherland* churches. It was firſt propoſed, that ſome general Formulary of doctrine ſhould be prepared, in which the doctrine of the *Five Points* ſhould be explained according to the opinion of the Synod, and ſuitably to the apprehenſions of the vulgar, and publiſhed both in *Latin* and *Dutch*. In the next place, they conſidered of preparing ſomething by way of defence or juſtification. This work was to conſiſt of two parts. The firſt was to ſerve for a Confutation of the Errors lately ſprung up in prejudice of the eſtabliſhed doctrine; the ſecond was to be an Hiſtorical Account, which was likewiſe to conſiſt of two parts: The firſt was to be a Relation of all that had paſſed between the Synod and the *Remonſtrants*, from the day they firſt appeared before that Aſſembly to the time of their ejection, in order to refute what had been lately publiſhed againſt the Synod. The ſecond part was to account for the Cauſes of the late diviſions, and to point out the authors of tumults and riots in the time of the ſeparation. By this means the harangues of *Epiſcopius*, and other writings of the *Remonſtrants*, in which they caſt all the blame of the diſorders upon their adverſaries, would, 'twas conceived, be ſufficiently anſwered. The propoſal concerning a Formulary of doctrine with reſpect to the *Five Points*, was contradicted by all the *Engliſh* Divines, as alſo by the Heer *Foſbergen*, one of the States Commiſſioners. Their reaſons were, that it did not ſeem proper to prepare any writing about the *Five Points*, before the Synod had come to a determination and ſentence. And Mr. *Hales* writ to the Ambaſſador *Carleton*, 'That he did not approve of the 'above-mentioned propoſal, ſince matters were as yet litigated. That it was the 'practice of Judges to ſuſpend their opinions, and to keep themſelves unbiaſſed 'by either ſide. Neither would they make any diſcovery of their ſentiments, 'whatever they thought, till the time of pronouncing ſentence. *He added*, That 'all that ſtir about citing, inquiring, and examining, would appear like a comedy, 'or meer ſhow, if the Synod ſhould come to a reſolution unſeaſonably.' But notwithſtanding all the arguments which were alledged againſt doing it, the buſineſs was reſolved upon, and *Walæus*, *Udeman*, and *Triglandt*, were appointed to draw up the ſaid Formulary of Doctrine, which was to be reviſed, and ſubmitted to the advice of the Biſhop of *Llandaffe*, *Schultetus*, *Brittingerus*, and *Deodatus*. The firſt part of the account of the Synod's proceedings with the *Remonſtrants*, was referred to *Triglandt* and *Schultetus* to draw up. *Johannes de Laet*, one of the Elders of the church of *Leyden*, was appointed to write the ſecond part relating to the cauſes of the Diviſions, but with the aſſiſtance of *Feſtus Hommius*, and the *South* and *North Holland* Brethren, as thoſe who beſt knew the whole ſtate of theſe affairs. The Profeſſors *Polyander*, *Sibrandus*, *Gomarus*, and *Thyſius*, were charged with the Refutation, and were to be aſſiſted by *D'avenant*, *Altingius*, and *Martinius*. But this work met with great oppoſition. 'Twas very diſpleaſing to *Deodatus* in particular. *Polyander* prayed he might be excuſed from his part: *I am conſcious*, ſaid he, *how unqualified I am for ſuch a taſk.* But *Gomarus* was much incenſed at the propoſal: *I ſee*, cried he, *that war is declared againſt me.* He therefore adhered to his refuſal, being reſolved not to engage in any polemical writings, and adviſed that in the Formulary of Doctrine, they ſhould abſtain from inſerting any unneceſſary

Deliberations concerning the compoſing certain Treatiſes for the Uſe of the Netherlandiſh *Churches.*

unneceſſary or private matters, and confine it to neceſſary points, and ſuch as could be laid down by common conſent, and that they ſhould likewiſe ſtay till the *Remonſtrants* had produced contrary poſitions; then, as he thought, it might be more ſeaſonable to ſet about this matter. Some thought it no wonder to ſee *Gomarus* thus backward; for being a *Supralapſarian*, or one who placed the Divine *Election* before the *Fall* of man, and being aware that the Synod would not come into thoſe notions, but deſigned to move in a lower orb, he was excuſable if he did not ſet his hand to a paper, which he firmly believed could not be ſo cautiouſly worded, but that he muſt be obliged to write with his own Pen ſomething that impeached his former writings: The Preſident declared, 'That it was not his intention to preſs 'the Synod to prepare ſuch a Formulary of doctrine againſt their minds, but that 'he only aimed at embracing the preſent opportunity, whilſt the Foreign Divines 'were there, in order to the getting ready ſuch a Formulary, to be uſed hereafter, 'tho' not immediately publiſhed.' He further adviſed, that thoſe who were appointed to prepare it, ſhould always carry the ſenſe and meaning of the Synod in their minds, and take care, as near as they could, not to touch upon any man's ſore. The Chaplain *Hales*, ſpeaking of theſe matters in his laſt letter to the *Engliſh* Ambaſſadour, ſubjoins, 'That the compoſing ſuch books or writings (whatever 'the pretence might be) would be very unſeaſonable, before the Synod had made 'a formal deciſion of the points in diſpute. It would make the world believe they 'had prejudged the cauſe, and had agreed before-hand what to do: which tho' 'it might poſſibly be true, yet it was no prudence to declare it publickly.'

An° Dom. 1619.

After theſe debates, it was moved to anſwer the Remarks or Objections which the *Remonſtrants* had delivered in againſt the *Confeſſion* and *Catechiſm*. The Deputies of the *Palatine* churches had taken this taſk upon themſelves, namely, to defend the *Catechiſm*, but the defence of the *Confeſſion* was committed to *Lydius*, *Mehnius* and *Doreſlar*. In the laſt place the Preſident propoſed to the Synod, by order of the Lay Commiſſioners, that they ſhould think of collecting a ſhort Abſtract of all the Synodical Tranſactions, to be tranſmitted to the King of *Great Britain*, and other Princes and States, who had ſent their Deputies to the Synod, for their information in all that had paſſed. For this work were appointed *Altingius*, *Steinius*, and the Aſſeſſors and Scribes; and for the reviſing it, Dr. *D'avenant* and the Preſident. The *Remonſtrants* were afterwards informed, that it had been propoſed, whether the Synod ought not to publiſh a ſhort relation of all that had paſſed till that very time, between them and the *Remonſtrants*, in order to put a ſtop by that means to the reports which were ſpread abroad to the prejudice of the Synod, on account of their ſtrictneſs or ſeverity againſt that Sect, who had given it out every where, that *the Synod had refuſed to enter into a conference with them, or to grant them ſufficient freedom to defend their own opinions, and to refute thoſe of the Contraremonſtrants.* Many of the inland Clergy were for juſtifying the Synod by ſuch a kind of writing: But the States Commiſſioners did not think it fitting, poſſibly becauſe they would not provoke them, being well aſſured that thoſe people would not hold their tongue; for they only wiſhed for an opportunity of giving an account to the world themſelves of the treatment they had met with from the Synod: and accordingly they apprized their friends and their congregations of it under-hand, as much as they were able.

At the LXXIVth Seſſion, on the 15th of the month, which was a private meeting of the Synod, in the evening they conſidered the Articles propoſed by the Preſident, relating to the opinion of the *Remonſtrants* upon their ſecond Point. Every man ſpoke in his turn what he had to offer upon this head. They debated about the diſtinction of *ſufficiency*, and the virtue of the *merits* of *Chriſt's death*; and whether, and how far *Chriſt* may be ſaid to have ſufficiently *died for all men*. *Hales* writing about this Seſſion, ſays, that till then there had no difficulty been made by any of the Foreign Divines, excepting only with reſpect to the *ſecond Article*; and that if they could handſomely extricate themſelves from that Article, they could make their way much ſmoother thro' all the reſt. For not only *Martinius* of *Bremen*, but the *Engliſh* Divine, Dr. *Ward*, ſided with the *Remonſtrants* in this point, they being both of opinion, *that Chriſt died for all men, and every one in particular.* Dr. *D'avenant* maintained the ſame. The two other *Engliſh* Divines, the Biſhop of *Llandaff* and Dr. *Goad*, and the *Scotiſh* Divine *Balcanqual* underſtood

Seſſ. LXXIV.

Debates upon the ſecond Point *of the* Remonſtrants.

A Difference among the Engliſh *Divines with reſpect to that Point.*

An° Dom. 1619. the Scriptural words, which are made uſe of in the confeſſion of the Church of *England*: **That Chriſt died for the whole race of mankind, or for the ſins of the whole world**, only of the *Elect*, conſiſting of all kinds of men. This diſagreement gave the Synod a deal of pain, leaſt it ſhould produce ſome diſorder. To prevent it, there were ſeveral private meetings at the Biſhop's lodgings. Mr. *Hales* writes that they drew up there certain Theſes or Poſitions in very cautious and circumſpect terms; whether it was to give content to all parties, or to communicate them to the Synod, or with any other view, does not appear. In one of *Balcanqual*'s Letters, bearing date the 9th of the month, it is ſaid, that both parties thought themſelves in the right, and that therefore neither could yield to the other with a ſafe conſcience. To have eſtabliſhed the one or the other opinion, would have been to make an explanation, or to fix a limitation of the Article of the *Engliſh Confeſſion*, in which it is declared, that *Chriſt died for the whole race of mankind, and for the ſins of the whole world.* And to expound this expreſſion, either by the words *all men*, or *all kinds of men*, was a matter of great conſequence. Wherefore, that they might not diſoblige the Church of *England*, *Balcanqual* endeavoured to bring to paſs, by the aſſiſtance of the Ambaſſadour *Carlton*, that the Preſident *Bogerman* ſhould take no notice of the opinions of the *Engliſh* Divines, with reſpect to the *ſecond Article*, but let them paſs on to the remaining Articles. In the mean while the ſtate of the controverſy was to be tranſmitted to *England*, and certain of the moſt eminent Prelates of that Church were to be conſulted, with reſpect to the explanation which they would have given of that Article in their confeſſion; whoſe explanation *Balcanqual* conceived might be ſafely followed. For the diſpute, as he thought, did not affect ſalvation. Conformably to this project, they writ afterwards to a certain eminent Prelate in *England*, whom I take to have been the Arch-Biſhop of *Canterbury*: But it was propoſed to him only as a difference which ſeemed to have ariſen among the Members of the Synod, without taking notice how much the *Engliſh* Divines were divided about the matter. They likewiſe deſired, by the Ambaſſadour, thro' whoſe hands the account paſſed, a ſpeedy anſwer, to the end that they might govern themſelves accordingly, when they proceeded to draw up their Canons for the *ſecond Article*.

Balcanqual's *Advice for preventing any ill effects of the Difference.*

Seſſ. LXXV. Steinius *treats of the* fourth Article *of the* Remonſtrants. On the 16th of *February* they held the LXXVth Seſſion publickly; at which time Dr. *Steinius*, Profeſſor at *Caſſel*, treated about the *fourth Article* of the *Remonſtrants*; he diſcourſed of the *Grace of God*, and the manner of its working in the act of *Regeneration*: And when he came to declare his opinion, whether *Grace* was *reſiſtible* or *irreſiſtible*, he maintained the latter. The *Remonſtrants* ſay that he handled this matter very poorly, and much like *Cruciger*; he harangued about an hour and half; and when he had done, the Preſident returned him thanks; and at the ſame time declared that there would be no more publick Seſſions till the *Monday* following, and this was *Wedneſday*: And ſo he diſmiſſed the ſpectators, but not the Synod, which continued aſſembled for a while, conſulting among themſelves in private. In the Synodical Acts it ſtands, that they diſcuſſed the doctrine of the *Remonſtrants* upon the *ſecond Article*.

On the 7th of *February* the Lay Commiſſioners gave the *Remonſtrants* notice to bring in their expoſitions and defence of their opinions, which they had been directed to prepare, the time allowed them to do it being now elapſed. The ſame day the *Remonſtrants* preſented to them, by the hands of *Poppius*, *Niellius*, *Leo*, *Sapma* and *Goſwinus*, a writing, which conſiſted of 204 Sheets; in the *Preface* whereof, ſubſcribed by them all, they ſaid, 'That having being very unworthily diſmiſſed, as 'their Lordſhips knew, and required to leave the Synod, they ſhould have been 'glad if every one of them had been ſuffered to go home again: But ſince their 'Lordſhips had forbidden them to ſtir, they ſubmitted. That having afterwards re'ceived orders to commit their opinions to writing, in order to explain and defend 'them, they readily undertook the taſk. If the Synod would have allowed them 'to do ſo ſome weeks before, the diſcuſſion of their doctrines might already have 'been finiſhed. They returned their Lordſhips however their humble thanks for 'ſo juſt a permiſſion (which had been often deſired of the Synod, and always in 'vain) and by which they were now allowed to defend their doctrines after ſuch a 'manner as ſhould appear to them in conſcience moſt proper and neceſſary. The 'papers which they now preſented to them the States Commiſſioners, contained the 'de-

The Remonſtrants *deliver certain Writings to the Commiſſioners.*

'defence of their doctrine upon the *first Article*, with a refutation of that of the *Contraremonſtrants*; an explanation of the IXth of the *Romans*; a diſcourſe concerning *Reprobation*, a further explanation of the *ſecond Article*, and an *Index* or Regiſter of the evidences by which they endeavoured to prove what was the opinion of the *Contraremonſtrants*, and of thoſe whom they counted orthodox, with relation to the ſaid *ſecond Article*. That they would make no difficulty of continuing their labours upon the reſt of the Articles, which the ſhortneſs of time had not then allowed them to do, provided their Honours would grant them as much time as was neceſſary for that purpoſe, which could not be leſs than five or ſix weeks. They owned that this work was grown under their hands, which was occaſioned by the neceſſity and importance of the ſubject. That the weight of the matter did not permit it to be handled curſorily. That the Synod ought very ſeriouſly to conſider this their laſt defence, before they proceeded to give ſentence, foraſmuch as they had explained many things more clearly and fully in it than at the *Conference* of the *Hague*; for which cauſe they wiſhed the Synod would return an anſwer, and ſo proceed to ſuch an inquiry into truth, as became *Chriſtians*, Divines, and Fellow-labourers in the Lord's vineyard. That by this means what was obſcure and dark would be cleared up; what was dubious unravel'd; the controverſy ſtrictly examined; what was granted on each ſide diſcovered; the moſt neceſſary points chiefly inſiſted on; the leaſt neceſſary, rejected or retrenched; and thoſe who were involved in error the better informed. But that on the contrary, the Synod, in the abſence of them the *Remonſtrants*, had ſet about refuting their opinions, as extracted from the *Conference* of the *Hague*; and, as they were informed, had paſſed over ſome of their principal and beſt arguments in ſilence, or wreſted them contrary to their meaning, or elſe had taken no manner of notice of their own arguments being anſwered by the *Remonſtrants*, and that they looked upon ſuch kind of proceedings to be diſhonourable and unjuſt —— Wherefore, as they had formerly invited the Synod to a verbal conference, which had been refuſed, they now thought it juſt and neceſſary, that they ſhould return an anſwer in writing to this their defence, (ſince they would not ſuffer them to appear any more in their Aſſembly) and ſhould give them ſome ſatisfaction in this manner at leaſt in their abſence. This they earneſtly deſired of them: Then would it, *they ſaid*, appear that the Synod really deſigned the repoſe of their conſciences. — They likewiſe pray'd they might have copies of thoſe ſpeeches by which ſome of the Members endeavoured to confute their opinions. If they might obtain that favour, it would, *they ſaid*, ſerve either for their own inſtruction, or elſe enable them to return ſuch anſwers as might be convincing to thoſe Members. But if this were not granted them, they ſhould acquieſce in having done their part for the defence of Truth, and diſproof of thoſe Errors which had crept into the church. Finally, they deſired the Commiſſioners that they might be allowed to return to their families, and to the churches committed to their care. This the liberty of all Synods required; this the circumſtances of their churches required; this the affairs of their own families required. If it was their Lordſhips pleaſure that they ſhould draw up their thoughts upon the reſt of the Articles, they would do it as ſoon as they came home, and deliver it to their Lordſhips at the time they ſhould appoint, and return at any time, upon their firſt orders, to *Dort*.'

ANNO DOM. 1619.

The Lay Commiſſioners having received this *Defence*, cauſed the *Remonſtrants* to withdraw, read the *Preface*, and ran over the reſt in haſte. Then they called them in again, and gave them a ſevere reprimand: *Firſt*, Becauſe they preſumed to cenſure the proceedings of the Synod, in their *Preface*, which they forbad them to do for the future. *Secondly*, For not obeying their commands in bringing the whole in at the time appointed. *Thirdly*, For ſpeaking againſt the Doctrine of the *Contraremonſtrants*. *Fourthly*, For having made their defence ſo long and tedious. They ſaw plainly, *they ſaid*, that what had been reported of them, was but too true; *viz.* that their deſign was to tire out the Synod. The *Remonſtrants*, on the other hand, excuſed themſelves as well as they could, alledging, 'That they 'had ſaid nothing againſt the Synod, but what was ſtrictly true. That in ſo 'ſhort a time it was impoſſible for them to do more. That they could not defend 'their own opinion without refuting that of their adverſaries; neither did they 'imagine that their Lordſhips would have denied them the liberty of doing ſo. ——

They are reprimanded by the Commiſſioners.

Their Anſwer in their Defence.

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'That the importance of the matter rendered such prolixity as they were blamed 'for, absolutely necessary; and lastly, That their Lordships ought not to require 'brevity in such a famous and weighty controversy, which had been agitated above 'a thousand years.' To which the Counsellor *van Essen* replied, *That's true,* **Pelagius** *is famous enough, is he not?* The *Remonstrants* on the other hand said, *The* **Manichees** *are as famous as* **Pelagius**, *in the sense you mean, but that is no matter, the case ought to be well considered.* The Heer *van Brederode* said, *You only endeavour to spin out this business, that you may put the Country to greater charges. You have made your brags, that every Article should cost a Tun of Gold.* This the *Remonstrants* denied, and begged that he who pretended he had heard them say so, might be named, and confronted with them; they did not doubt but they should stop his mouth; such a thing had never entered into their hearts; for quite contrary to that, they had proposed, and were still ready, to draw up all they had more to say, without putting the States to further charges, provided they might be suffered to return to their own houses. Many other words past between them, but so various and confused, that the *Remonstrants*, as one of them writ to his friends at that time, could not so much as guess at the intentions of the Commissioners. One cried, *Why are you so prolix; you might have proposed your opinions more briefly and plainly?* To this it was answered, *We did so before; but we were since commanded more fully to explain and defend our opinions.* Another, *You ought only to have defended your own opinions.* The *Remonstrants* asked, *Whether they were not at liberty to refute those of their Adversaries?* To which one made answer, *You are not forbidden it.* And another, *Don't report that of us, it is allowed you.* Thus one allowed what the other opposed. At last, the Commissioners declared, they granted the *Remonstrants*, *ex abundanti*, one week longer, requiring them to dispatch and bring in every thing by that time. The *Remonstrants* said, it was impracticable, but that they would do as much as they were able. They were asked whether they refused to obey the Commissioners? They replied, 'We are willing to do it in all things possible; but in case your Lordships 'should command us to drink up the sea, every one knows that to be impossible. 'And it would be alike impossible for us to perform the task which is laid upon 'us.' The Commissioners however adhered to their orders, namely, that the *Remonstrants* should bring in all they had more to offer within the space of a week, on pain of being declared guilty of contumacy; and so they were dismist.

Sess. LXXVI.

On the same day the Synod held the LXXVIth Session in private, but nothing more was then done, save only that they who had not yet spoken to the *second Article*, now declared their opinions concerning it. The *Scottish* Divine *Balcanqual* relates, in one of his letters to the Ambassador *Carlton*, that there did not happen any thing remarkable at this Session, excepting this one particular, That the Divines of *Over-Yssel* found fault that those of *England* had extracted the doctrines of the *Remonstrants* out of such places of their books where they spoke most orthodoxly; whereas on the contrary, they thought the extracts should have been made where they spake the most erroneously and absurdly. But the *English* did not think such a proceeding to be consistent with the rules of charity. Thus ended the discussion of the *second Article*. Then the President informed the Synod, that the *Remonstrants* had presented a large MS. book to the States Commissioners, and it was agreed, that the next *Monday* it should be considered what was to be done with it. The following day, which was the 8th of *February*, the Professor *Martinius*, of *Bremen*, met the Son of *Poppius*, and desired him to give his service to his Father, excusing himself that he had not been to wait on him about *Vorstius*'s letter, and praying, that *Poppius* would call upon him the next day. But in the evening of the same day, *Martinius* sent his Clerk to *Poppius*, to acquaint him, that he would meet him on the New-bridge in the dark. When they met, *Martinius* accosted him with great civility, telling him that he had heard much of his learning and piety, and for that reason was very desirous to pay his respects to him; but that his affairs and the malice of the times had till then prevented him; for it was a matter which required caution: but that nevertheless he would not hold with any party against his own conscience, which he had brought with him inviolate, and designed to carry it back so. That his opinion was, that extreams ought to be avoided, but he thought the *Remonstrants* had not followed this rule: They ought to have owned

Great Partiality of the Divines of Over-Yssel.

A private Conference between Poppius *and* Martinius.

the

the Synod for their Judges, had it been only for the ſake of the Foreigners. *Poppius* replied: That the *Remonſtrants* had expected ſome good from the Foreign Divines, but that ſince they had heard what hot ſpeeches they had made, they were become of another mind. *Martinius* ſaid, They ought to diſtinguiſh between the violent and moderate. He extolled the temper of the *Engliſh*, and added, that thoſe of *Geneva* had been ſtiff at firſt, but were then become more moderate; and that it was to be wiſhed the *Remonſtrants* would return to the Synod. He expected, he ſaid, that thoſe of the *Palatinate* would have been of a better temper. Then he proceeded to the buſineſs of *Vorſtius*, ſaying, He preſſes earneſtly for an anſwer to his letter; *firſt*, to know what was done at the Synod in relation to him. That was but little, and not at all to his honour. *Secondly*, To know what I think of his affair. I think he is the author of his own misfortune, by having ſpoken ſo imprudently concerning *God* and his *Attributes*. He added, That *Vorſtius* had writ word, that he would reviſe thoſe paſſages in his book which had given ſuch offence, correct the errors of which he could be convinced, and omit that which was dubious. This, ſaid he, pleaſes me well. Whilſt they thus diſcourſed, he carried *Poppius* home with him, telling him, that he could not write then, by reaſon of his want of leiſure, but would do it without fail as ſoon as he had a little more time. In the mean while he was of opinion, that *Vorſtius* ought to write to the *Engliſh* Divine Dr. *Ward*, with whom he had diſcourſed about him, and was apprized of the moderate judgment he had formed concerning him. The ſubſtance of his letter ſhould, he thought, be to declare, that he would never have gone ſo far as he had done, if he had not been provoked by the rigid doctrine of *Reprobation*. This, he ſaid, was the way to obtain his favour. He added, That *Vorſtius* would do well to incloſe his letter to Dr. *Ward* in another to him, *Martinius*, but ſo as that the contents of the latter might be communicated to the Doctor, importing, that having been a Fellow-ſtudent with *Martinius*, he took the liberty of recommending his caſe to him, depending upon his moderation, and deſiring him to deliver the incloſed as directed. He ſubjoined, that he wiſhed *Vorſtius* might be re-admitted into the Church, and that he was as much concerned for him, as if it had been his own caſe. *Vorſtius*, he ſaid, had aſcribed ſomething to him, *Martinius*, which he had never writ, but which was writ by one of his Pupils, though indeed it was not very foreign to his opinion, and he had publiſhed it when he was *Piſcator*'s Colleague, who, he ſaid, had ſeen it. *Martinius* was moreover of opinion, that *Vorſtius* ought to write to all the Foreign Deputations. He ſaid, That the Biſhop of *Harriſburgh* had written, that *Arminius* did a good thing when he rejected the doctrine of *Reprobation*, but that he had introduced ſomewhat elſe in its ſtead. He ſaid, That he diſagreed with the *Remonſtrants* in all the *Five Articles*, but thought however, that they ought to be otherwiſe treated. He concluded, That *there were ſome things in the Synod which were Diabolical, ſome that were Divine, and others Human*. He judged, that in the affair of Religion, many things might be reformed, for the increaſe of piety and dependance on God: but circumſpection ought to be uſed, and extremities avoided. He was, he ſaid, as great an enemy to *Reprobation* as any of the *Remonſtrants*. Neither did he ſubſcribe to the opinion of *Piſcator*, tho' he had been his Colleague for eleven years; yet he commended him for his piety. He related, that himſelf having once ſaid, that one ought to judge of *Piſcator*, as the *Engliſh* did of *Perkins*, to wit, *That his labours were uſeful to the Church, but that they had likewiſe given great offence*; another had replied, *That he ought to be ſpared*. To which he, *Martinius*, made anſwer, *I ſpeak it as my own private opinion*. *Martinius* further added, That in order to engage *Gomarus* in a regular debate, he had affirmed at one of the Synodical Aſſemblies, 'That *Chriſt* ought to be eſteemed the *Foundation* of '*Election*, and the Saviour of the whole world. He thought that the *Remonſtrants* 'aſcribed too much to the power of Man, and that they ſeemed to be *Semi-Pela-*'*gians*.' They diſcourſed further concerning *God's love in ſending of his Son, and the Decree of Election*. He held, that there was a Decree of *Loving*, and of *Electing*, tho' he confeſſed that the act of *Loving* was not a Decree. That there was a Decree prior to that of giving *Chriſt*, and another which was poſterior, and a third which was neither prior nor poſterior. They likewiſe diſcourſed concerning thoſe who were not *called*, and of *Bucer*'s poſition of a *conditional Præſcience of God*, and of *reſiſtible* and *irreſiſtible Grace*, and about the queſtion whether our *wills* operate as neceſſarily as our

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our *understandings*. He maintained, that the operation of the *understanding* after the conception of the simple ideas consisted in assent or dissent, or in a suspense of either; and that the operation of the *will* appeared in loving, hating, or in an indifferency between both. *Poppius* intreated him carefully to consider the defence which the *Remonstrants* had lately presented. The other replied, *I will not alter my opinion.* Upon which, *Poppius* put him in mind of what he had publickly declared in the Synod, *That he was as much disposed to learn as to teach. Martinius* complained how much reproach, contempt and slander he had gone through since his arrival at *Dort*; that he had never met with such troubles in all his life as there; and that he was counted a hypocrite and dissembler, but he solemnly declared his sincerity, and that he would never speak against his conscience to please any man. He added, that he had often shown his inclination towards the *Remonstrants*, and related how he had said to somebody, *I like these men* (meaning the *Remonstrants*) *better than the others.* To which he subjoined, *Your cause will not want Advocates.* But he complained there was a certain obstacle, meaning the Government. *It looks*, said he, *as if the States mocked the Foreigners, since they suffer so many Ministers to be deprived whilst the Controversy is depending in the Synod.* He concluded the discourse with exhorting the *Remonstrants* to aim at peace, to own in some measure the authority of the Synod, to avoid tediousness in their writings, to treat briefly upon the remaining Articles, within the week which had been allowed them, and not to produce the testimonies of those Doctors which had given such offence to the Synod, and the Government. He protested that he had their cause as much at heart, as if he stood in their place. He believed, that after the discussion of all the Five Articles, the Foreigners intended to hold private conferences with them. He said, he could have wished that the Synod had entered into a conference with them; in which case if they could not have answered all their subtilties by word of mouth, they might have done it in writing.

Session LXXVII.

On the same day, and at the LXXVIIth Session, which was likewise held privately, the President laid before the Synod some of his Positions and Articles for explaining the *Third* and *Fourth Points* of the *Remonstrants* which he had drawn out of their writings, and caused the Members to take notes of them. This was all they did then. About the same time he sent to the *English* Deputies certain Positions, which they thought very strange, and which he pretended he had extracted from the last explanation of the *Remonstrants* upon the *Second Article*, and in a letter which he wrote to those Deputies, he pressed them in the strongest terms to remember to condemn the said positions, when they came to pass a judgment upon the *Second Article.* But this application to the *English* Deputies was not very seasonable, considering their disagreement about that Article.

The President Bogerman's *Request to the* English *Divines.*

Session LXXVIII. Bekkius *disputes against the* Fourth Article *of the* Remonstrants.

On the 11th of this month, and at the LXXVIIIth Session which was publick, *Sebastian Bekkius*, one of the *Swiss* Divines, directed his discourse on the *Fourth Article* at the President's request, against the seven Arguments of the *Remonstrants* used by them at the *Conference* of the *Hague*, by which they maintained, *that Regenerating Grace was resistible*, or might be withstood. He said, that the rest of their arguments were not worthy to be refuted, since they had not been borrowed from Scripture, but only from reason. The *Remonstrants* who heard him, affirm, That his Speech was so poor and mean, that it shamed itself, and that the *Contra-remonstrants* had argued much better upon those points at the aforesaid *Conference.* He said at the conclusion of his discourse, 'That the Doctrine of a *Resistible Grace* 'was an obstruction to piety; that it destroyed our trust in God; subverted the 'Christian religion; and was drawn from the sinks of *Pelagius* and *Socinus*.' When he had ended, the President caused the Auditory to withdraw, and the doors being shut, they fell to debating what they should do with the large Manuscript Defence which the *Remonstrants* had presented to the States-Commissioners. *Balcanqual* making mention of it in a letter to the Ambassador *Carlton*, says, 'That he could 'hardly imagine that men of judgment could perswade themselves that the Synod 'would have time to peruse it; for, *says he*, it is like a little Book of Martyrs.' One of the *Remonstrants* says, in a letter written about this time, that some of the Members of the Synod declared concerning that book, *That the* Remonstrants *might have said as much in one line as they had said in six.* Others said scoffingly, *That they understood the Black-art, and must have dealt with the Devil, since otherwise they*

they could never have writ ſo much in ſo ſhort a time. When it was propoſed to copy it for the benefit of the Members, ſomebody cried out, *Let the* Remonſtrants *themſelves do it, for nobody underſtands writing and copying better than they.* They were all of opinion at this Seſſion, that it was impoſſible to get it copied for the Members. The Preſident told them that he had almoſt run it over, and found that a very ſmall part of the firſt ſheets contained a confirmation of the *Remonſtrants* Doctrine upon the *firſt Article*, and that all the reſt conſiſted only of a refutation of the opinions of the *Contraremonſtrants*, together with reflections on their perſons. Some of the Members deſired that a little of it might be read. But the Preſident diſcovered ſuch a partiality in the matter, that *Balcanqual* could not forbear breaking out into the following expreſſions, in one of his letters to the *Engliſh* Ambaſſador: *I muſt needs own, that there is no favour here ſhown to the* Remonſtrants; *for the Preſident picked and culled out the very worſt of what their book contains.* Afterwards he tells him that there were five or ſix leaves of it read, which were nothing but a Satire upon *Calvin*, *Beza*, *Paræus*, *Piſcator*, *Whitacre*, *Perkins*, *Bogerman*, *Feſtus*, and many others. But that tho' it was indiſcreetly writ, yet there was a great deal of wit in it; and he fancied it was the ſtile of *Epiſcopius*. The opinions of the Members about that book were various, but moſt of them agreed, that a Committee ſhould be appointed to examine it very carefully, and to inform the Synod, if they found any thing new in it, which had not been advanced in their former books; yet ſo as that it ſhould be free for any Member to be preſent at the peruſal of it. It was likewiſe agreed, that the ſmalleſt part of the ſaid book, containing the proofs of their doctrines, ſhould be read at one or two of the fore-noon Seſſions, and that every Member that pleaſed, might take notes. The reſt was ordered to be read quite through by ſome perſons to be named for that purpoſe, and they were to inform the Synod of whatever they thought was of moment. Accordingly the two Aſſeſſors *Rolandus* and *Faukelius* were deſired, together with the Scribe *Dammannus*, to run thro' the book, and to make an extract of whatever they thought proper to be laid before the Synod. When the *Remonſtrants* heard how this matter was ordered, they thought it very unreaſonable as well as prejudicial to their cauſe, that it ſhould be left only to three ſuch partial Divines as they conceived them to be, to decide what of their book was to be communicated to the Synod, and what not. And it is reported, that when it was moved by ſomebody during the debate, whether what the *Remonſtrants* had now offered for the explaining and juſtifying their opinions ought not to be read, conſidered and confuted paragraph by paragraph; another made anſwer, *At that rate the Synod may ſit theſe twelve years.* The Preſident informed the Synod at the ſame time, that the two *Remonſtrant* Miniſters, *Foſkule* and *Schotlerus*, who were lately ſummoned before them, had neglected to appear; but that ſome perſons from *Kampen* attended to give an account of the ſaid Miniſters abſenting themſelves; and that he had likewiſe received a Petition to the Synod from the *Contraremonſtrants* of the ſame place. It was thereupon agreed to refer this matter to a Committee of one perſon out of every Deputation, together with ſome of the Lay-Commiſſioners. The ſaid Committee met accordingly in the afternoon. On the part of the *Remonſtrants* it was repreſented by letters from *Foſkule* and the Conſiſtory, that the Church could not ſpare the ſervice of *Foſkue* and *Schotlerus* at that time, and therefore they prayed the Synod to ſuffer their two Collegues, *Goſwinus* and *Matthiſius*, who were then at *Dort*, to appear for them, they having authorized them ſo to do, promiſing to ratify and confirm whatever the two ſhould do in their names. On the part of the *Contraremonſtrants*, the ſaid requeſt was oppoſed by *Acronius*. He likewiſe accuſed *Goſwinus* and *Matthiſius*, who were among the cited perſons, of ſeveral miſdemeanors. They prayed, that a copy of his charge might be granted them, and it was agreed to.

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Deliberations concerning the Writing preſented by the Remonſtrants *to the States-Commiſſioners.*

The Affairs of the Church of Kampen *is referred to a Committee.*

This ſame day in the evening was holden the LXXIXth Seſſion. Now they entered upon an inquiry into the *Third* and *Fourth Articles* of the *Remonſtrants*. It was debated, 'How far a man may proceed by the help of the mere light of Na-'ture, or of the external Word; and alſo how God powerfully produces conver-'ſion in our hearts, and how, notwithſtanding that, he may juſtly require it from 'us.

Seſſ. LXXIX.

An Enqniry into the third *and* fourth Article.

At

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Sess. LXXX. *A further Enquiry into the* third *and* fourth Articles.

At the LXXXth Session, which was holden on the 13th of *February*, the Synod proceeded in their Enquiry into the *Third* and *Fourth Articles*. They then considered the questions touching, 'the liberty of Human Will; the determination of 'Free Will; the Grace of God as necessary to conversion, and whether we ourselves 'contribute any thing to such conversion; and likewise concerning the co-operation of 'Free Will with the Grace of God.' Many of the Members spake very freely on this occasion. When it came to the turn of *Sibrandus* to speak, he said he had several objections to make against some things that had dropt from *Martinius* in the preceding Session, as for instance, *That God was a natural cause of Conversion*. He offered some arguments against this position, and desired that *Martinius* might satisfy him upon the point, and instruct him in what he was ignorant of. *Martinius* answered him, but *Balcanqual*, in one of his letters to *Carlton*, says, *That there was more of words than sense in their whole debate*; *for*, added he, *they made a meer Philosophical Disputation of it, as if it had been in the schools, which was by no means consistent with the way of treating such controversies in a Synod*. *Martinius* appealed for the truth of his assertion to *Goclenius*, then present, who he looked upon as a Prince of Philosophers. But this Gentleman not being used to be appealed to in Synodical Questions, offered his mediation to them both: He said, 'That *Themist*, *Averroës*, *Alexander Aphrodisæus*, and several others, were of the 'opinion of *Martinius*, and that their assertion held true in Philosophy, but that 'he would not determine it to be good doctrine in Divinity.' *Sibrandus* sided with him. After this, when a great deal of talk had been spent on one side and the other, the President put an end to it, and dismist the Assembly.

A Dispute between Sibrandus *and* Martinius.

The Remonstrants *present their Explanation to the Lay-Commissioners.*

On the 15th of this month, the *Remonstrants* sent to the Heer *Jerom Ysbrandts*, who was then President of the Lay-Commissioners, a further explanation of their *Third*, *Fourth*, and *Fifth Articles*, consisting of about threescore sheets of paper. But when the said Heer *Ysbrandts* understood that the defence of those Articles was not subjoined, he refused to receive the Explanation, and ordered them to bring it to the meeting of the Lay-Commissioners at eleven o'clock, which they did accordingly. The Commissioners received it, and acquainted them in civil terms, that they had expected their defence at the same time; but since they had not brought it, they ordered them to set about it forthwith, and added, that they should be informed in due time when their Lordships expected them to be ready. In the Preface to this last Explanation, the *Remonstrants* said, That since but a week was allowed them for treating of the remaining Articles, they had thought it most adviseable to go thro' the explanation of all the Articles, and so to finish their work in case the Synod should deny them any further time. But if the defence of these Articles should be judged necessary, they prayed, that a longer time might be allowed them. They said they had used their utmost efforts in order to supply the shortness of time by a greater diligence, insomuch that they had not only spent whole days in writing, but had found themselves obliged to appropriate a good part of the night to the same employment, not without visible prejudice to the health of some among them. 'They thought it was by no means proper to treat of matters of Religion, and especially such great mysteries in Divinity, too superficially 'and hastily, or without considering and weighing every thing maturely. Dispatch 'indeed was necessary, but it ought to be made with discretion. The business 'ought not to be hurried, to the wronging of the cause and the truth itself.' The *Remonstrants*, in the drawing up these papers, made use, for the most part, of the service of *Episcopius*. This Gentleman, as his writings, which are in all mens hands, show, drew up almost all that was writ upon the *First* and *Second*, and the defence of the *Third* and *Fourth*, as also the explanation and justification of the *Fifth Article*. The discourse about *Reprobation* was the work of *Niellius*. One of the Expositions on the ixth to the *Romans* was drawn up by *Borrius*, a Minister of *Leyden*. They had likewise been thus far much assisted by the Vice-Regent of the States College, *Gasper Barlæus*. Among the things which he drew up, the Explanation of the *Third* and *Fourth Article* of the *Remonstrants* was one, the rough draught of which, in his own hand, I have at this very time among my papers. He likewise published *The Succinct Account* of all that passed in the Synod during his stay at *Dort*, day by day; which Account I have frequently made use of in this History, and which is to be met with in the *Latin* Ecclesiastical Epistles printed in the year 1660.

But

But *Barlæus* was forced to return to *Leyden* about this time, much againſt the will of the *Remonſtrants*. At his leaving them, they gave him the following honourable Teſtimonial: ANNO DOM. 1619.

Barlæus, who had for ſome time aſſiſted the Remonſtrants, returns to Leyden. *They give him an honourable Teſtimonial.*

'WHereas the Reverend and Learned D. *Gaſper Barlæus*, Profeſſor of Logick in the Univerſity of *Leyden*, and Vice-regent of the Divinity-College of the ſaid Univerſity, did, at the earneſt requeſt and deſire of ſome of us, appear at *Dort*, in company of the cited *Remonſtrants*, with the expreſs conſent and allowance of the Burgomaſters of the Town of *Leyden*, in purſuance of the Permiſſion granted by the Commiſſioners of the States at the Synod, authorizing the ſaid cited *Remonſtrants* to uſe the help and aſſiſtance of ſuch, and ſo many perſons, as they ſhould judge to be neceſſary: which ſaid D. *Barlæus* has, for theſe ten weeks laſt paſt, laboured ſo indefatigably for us, both by words and deeds, that all and every of us perſonally have reaped great benefit and ſatisfaction thereby; and conſequently ſhould have been extreamly pleaſed if he could have ſtayed with us to the very end and concluſion of our affair, communicating to us his good advice and aſſiſtance in the common cauſe: Yet being informed that the ſtate of his own concerns requires his immediate return home, and no inducements or intreaties being capable of detaining him here any longer, we have at length reſolved not to oppoſe his intentions. Therefore, rendring hereby our moſt hearty thanks in our own, and all our Brethrens name, for his good, great, and ſingular ſervices performed by him in word and deed, upon all incidental occaſions, and according to the exigencies of our common cauſe, to the particular ſatisfaction of all of us, we acknowledge our ſelves to be highly obliged to him for the ſame; intreating our Brethren in all parts duly to acknowledge his ſaid ſervices in the like manner, and upon all occaſions, and deſiring his Reverence to continue the ſame kindneſs for us and our good cauſe; and as ſoon as his own affairs, and our ſervice ſhall require it, to come back to us again. This will be of ſingular uſe and advantage to us and our common cauſe, which we ſhall not fail always to acknowledge to the utmoſt of our power.'

Done at Dort, *and ſign'd and ſeal'd by us the under-written, this* 14*th of* February, 1619.

The *Remonſtrants* had likewiſe ſome thoughts of making him a preſent; but when he heard of it, he writ to *Epiſcopius*, and told him that his Pen was not mercenary; and that there were ſome among them who wanted their money more than he did. He acquainted them at the ſame time that *Voſſius*, the Regent of the Divinity-College, exhorted them 'to be of good chear, wiſhing them Unanimity and Courage to the end: for it was a terror and amazement, he ſaid, to the adverſaries, to ſee how unanimous the *Remonſtrants* were, and that their conſtancy could not be ſhaken by the dangers that hung over their heads.'

On the ſame day, being the 15th in the afternoon, when the *Remonſtrants* preſented their Explanation on the *third*, *fourth*, and *fifth Articles*, the Synod held their LXXXIſt Seſſion: At which time *Tacitus van Aitſma*, an Elder of the Church of *Hightum*, was admitted as a Member in the ſtead of *Mainard van Itzerda*, an Elder of the Church of *Leeuwarden*, not long before deceaſed. This was a publick Seſſion, in which *Alſtedius*, Profeſſor at *Herborn*, took a great deal of pains to defend the arguments of the *Contraremonſtrants* againſt the third and fourth Articles as propoſed by the *Remonſtrants* at the *Conference* of the *Hague*; and to refute all the objections, exceptions, and allegations of the latter. Upon this occaſion he diſputed alſo about *reſiſtible* and *irreſiſtible Grace*. He repreſented the *Remonſtrants*, 'tis ſaid, not only as *Pelagians*, but likewiſe *Blaſphemers*. He ſaid that the word *reſiſtible* was invented by people who only aimed at getting themſelves a name. As for the *irreſiſtible Grace* of converſion, he was of opinion that it might be proved from the text in the XIth of St. *Matthew*, v. 12. to wit, *The kingdom of heaven ſuffereth violence, and the violent take it by force.* 'This, *he affirmed*, could very well conſiſt with the liberty of man's will. For who, *ſaid he*, is ignorant that men *neceſſarily*, and yet *freely*, love the ſupreme Good? Or, that God *freely* made the world, and yet, that the world was *irreſiſtibly* created? That

Seſſ. LXXXI.

Alſtedius *diſcourſes concerning* irreſiſtible Grace.

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'we shall *necessarily*, and yet *freely* persevere in the happy state of the next life? 'That we shall *freely* obey God in the said state, and yet we shall do it *necessarily*? 'That we shall then *freely* believe in *Christ*, and yet *necessarily*? From all which 'he concluded, that altho' it could not be denied that there was in men a *free will*, 'whereby they did every thing *freely*; yet such a *freedom* of will was subordinate 'to the government of God, who led, drove, and turned them as he pleased, without their being able to make any resistance.'

When he had done, the President acquainted the Synod, that at the Session of the *Monday* following they would begin to read the great MS. book of the *Remonstrants*; and that they the said *Remonstrants* had presented their Explanations on the *third*, *fourth*, and *fifth Articles*; adding, that they had been required to bring in all that they could, or would offer upon the *fifth Article*, and within the space of eight days. Then he moved the Assembly to consider in what manner the contumacy of the two *Remonstrant* Ministers of *Kampen*, who had been so peremptorily cited, and yet did not appear, ought to be punished. They afterwards read a Letter from one of them, named *Foskule*, and another from the Consistory, as has been mentioned above. In the first of these, the aforesaid Minister represented to the Synod, that the Community could not spare them both; that he had begun to get himself ready for the journey, but that all degrees of people surrounded his house, and with tears and prayers prevailed on him to stay; he therefore pray'd, that his two Collegues, who were already attending the Synod, might be allowed to speak for him. The Letter of the Consistory was writ in *Latin*, but in such a stile, as *Balcanqual* testifies, that it was very easie to discover the Pedant or Schoolmaster, who had run himself quite out of breath, in passing thorough all the sorts of arguments, which are to be met with in School-boys Rhetorick. Besides those arguments contained in the first Letter, the Writer of this endeavoured to represent to the Synod, in the most lively manner, what a moving scene it was to see the deplorable state of the whole Town of *Kampen*; how men and women, young and old, great and small, tore their hair, beat their breasts, rent the air with their sighs, and pierced the heavens with their dismal cries and lamentations for the departure of their Pastors, of whose doctrine the Synod might have had sufficient information, without obliging them to a personal attendance, since they asserted nothing more than the rest of the *Remonstrants* had done before at the *Conference* at the *Hague*; and as for their lives and conversations, they defied any man to discover in them the least blemish. The Magistrates of the Town, who had writ before in favour of the cited persons, now held their peace; but, if I mistake not, there had lately been a notable change in the Government, and the *Contraremonstrants* had got the upper-hand there, as well as in other places. After the reading of those letters, the answers of the *Contraremonstrants* of *Kampen* were read. To the first argument, that the church could not spare their service, it was replied, that the Classis of *Kampen* could easily supply the want of the afore-mentioned Ministers; and besides, that no particular charge or office ought to exempt a man from appearing before a Tribunal to which he was cited. To the second, that the people would not suffer them to come away; they answered, that a riotous and tumultuous Mob was not a sufficient excuse for their non-appearance; besides, that it was a riot of their own exciting, as many of the people confessed, who having been called upon to join the rest, refused to do it; and who further declared, that the cited persons went about to sollicite hands to the Consistory's Letter. To the third Argument, namely, that the said Ministers had deputed and impowered others to speak for them, they said, it was very absurd that one man should give an account of the doctrines which had been taught by another. Then the States Commissioners were desired, that since some of them were learned in the Law, and best understood the nature of Contumacy, they would please to assist the Synod with their counsel. They replied, that the said Ministers might justly be condemned for contumacy and disobedience, notwithstanding the excuses they alledged, and consequently that they had forfeited their offices; but that they were however of opinion that they should be cited once more for the last time, and allowed fourteen days for their coming; and if they neglected that, *tunc ut nunc*, & *nunc ut tunc*, as the Lawyers speak, that is to say, *then as now, and now as then*, they ought to be esteemed as suspended from their Ministry. The consideration of this advice was adjourned to the *Monday* following.

Deliberations on the affair of the Church of Kampen.

The

The next day, being the 16th, the Heer *Clant*, who was at that time Preſident of the Lay Commiſſioners, ſent for ſome of the *Remonſtrants*, and acquainted *Poppius* and *Sapma*, who attended him, that the Commiſſioners would allow them ten days longer to diſpatch the reſt of their buſineſs, and that accordingly they muſt preſent all they had more to ſay on the 25th inſtant; adding, that after that time they would not obtain ſo much as one day more. The *Remonſtrants* repreſented, that this was an impoſſible taſk lay'd upon them. He reply'd, they might make the work the ſhorter, and aſſured them that his Brethren would not depart a tittle from this reſolution. AN° DOM. 1619. *The* Remonſtrants *are allow'd ten days more to finiſh the Defence of their Opinions.*

About the ſame time *Deodatus*, the Profeſſor of *Geneva*, opened a Lecture for every *Thurſday*, on which he preached in the *Italian* tongue, in order to give a greater luſtre to the Synod. This laſted all *Lent*. But there were ſo few of the people that underſtood that language, that they were forced to ſhift without a Reader or Clerk, neither could they ſing a *Pſalm* for want of aſſiſtance; ſo that he was obliged to go into the Pulpit without a *Pſalm*, directly contrary to the Eccleſiaſtical Conſtitution of *Geneva*. At his firſt Sermon his auditory did not conſiſt of above ſeven men, and one woman.

There being now but few Seſſions holden in publick, and yet a great many people coming from other places to ſee the Synod, who were often forced to return *re infectâ*, it was agreed, that as often as the Synod met, every body, without diſtinction, ſhould be admitted to ſee the manner of their ſitting, and ſuffered to ſtay till the prayer before the entrance upon buſineſs was ended; after which they were all to withdraw.

The *Remonſtrants* ſay, that this order was made chiefly upon the complaints of the Inn-keepers and Exciſe-men, who found their buſineſs much decline, ſince the ceſſation of publick Seſſions. To prevent therefore this decay of trade, the venerable Members of the Synod were made a ſhow of, ſay the *Remonſtrants*, and expoſed to be ſeen, tho' not heard.

The LXXXIId Seſſion, on the 18th of *February*, which was holden on *Monday* in the forenoon, was ſpent in reading ſeven and thirty pages of that great book of the *Remonſtrants*, which contained only an anſwer to the four arguments produced by the *Contraremonſtrants* at the *Conference* of the *Hague*, to prove *that the will of God, to ſave only believers, and to deliver up unbelievers to deſtruction, was not the whole decree of* PREDESTINATION. The *Scottiſh* Divine *Balcanqual* ſays, in a letter to the Ambaſſador *Carlton*, that ſuch a long tedious piece, which ſo abuſed the Scripture, ſometimes by racking and wiredrawing it, ſometimes by mangling and diſmembring it, was never heard of; and that there was nothing in it but what was more proper to leſſen than increaſe one's good opinion of any cauſe. But they who are minded to peruſe this piece in the *Latin* Acts of the *Remonſtrants*, will beſt judge how far it deſerved this character. Seſſion LXXXII.

The afternoon, when the LXXXIIId Seſſion was holden, each Member delivered his advice, touching the affair of *Kampen*. The judgment of the Lay Commiſſioners, tending to the ſuſpenſion of the two Miniſters, *Foſkule* and *Schotlerus*, on account of contumacy, was approved of by all, excepting the Deputies of *Bremen*, who gave in their objections very diffuſively in writing, in which they adviſed to make uſe of more gentle methods. Their reaſons, ſays the above-mentioned *Balcanqual*, were various, and well drawn up. Then he relates what followed in theſe words: 'When it came to the turn of the Profeſſors to ſpeak, *Gomarus*, the profeſſed enemy of *Martinius*, deſired leave to declare himſelf, notwithſtanding that *Polyander* had expreſſed the ſenſe of his Brethren; and thereupon he entered into a refutation of the arguments of thoſe of *Bremen*. *He adds*, that ſome of the Inland Divines treated *Martinius* very rudely, inſomuch that all the Foreigners began to be offended at it. That notwithſtanding he was a very learned and good man, and very ſound in all the five Articles, except the ſecond (with relation to which, it would appear by the time they came to make their Canons, that more were of his opinion) yet he was treated ſo roughly (becauſe he did not approve of ſeveral odd ways of ſpeaking uſed by the *Contraremonſtrants*, and ſuch as no learned and good man could ever approve) that he was juſt upon the point of quitting the Synod, and his Collegues were half reſolved to have followed him. What a reflexion this would have brought upon the honour of the Synod, it is Seſſion LXXXIII. *The Opinion of the Lay Commiſſioners, with reſpect to the affair of* Kampen *is agreed to by all the Members, except thoſe of* Bremen. Martinius, *a Profeſſor of* Bremen, *being uncivilly treated by* Gomarus, *&c. is about quitting the Synod.*

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'easy to conceive. The Inland Divines made a very false step in this matter; for altho', 'says he, a man in reality differed from the *Remonstrants* in every one of the *five Ar-* 'ticles, yet if he happened in the least to vary in the manner of expressing himself, 'they would not allow him to be orthodox.' The aforesaid *Balcanqual* begg'd the Ambassadour to warn the President *Bogerman* of these things, which, as he thought, might be very seasonable.

Session LXXXIV.

At the LXXXIVth Session, holden on the 19th of *February* in the morning, they read fifty seven pages in the MS. book of the *Remonstrants*, being that part of it which served to explain the *third* and *fourth Articles*, which, says *Balcanqual*, was spent chiefly in exposing some of the rigid ways of speaking, as they had been collected from the books of *Calvin*, *Beza*, *Zanchius*, *Piscator*, and several other *Contraremonstrant* authors.

Session LXXXV.

At the LXXXVth Session, holden in the afternoon of the same day, they communicated to *Acronius*, and the persons deputed with him on the part of the *Contraremonstrants* of *Kampen*, what the Synod had resolved by majority of voices relating to the suspension of *Foskule* and *Schotlerus*. These desired a copy, and that the Synod would write a letter to the Magistrates, informing them of the whole matter.

Immediately after this, discord began to show itself with great warmth among the Members of the Synod. There was something brought upon the anvil, as *Balcanqual* thinks, on purpose to disgrace the Divines of *Bremen*. When *Gomarus*, who was to conclude the examination into the *third* and *fourth Articles*, was requested by the President to deliver his opinion upon those Articles, *Sibrandus Lubbertus* pray'd leave of the President that he might be allowed to subjoyn a few words to what he had said the day before. What he added was nothing else but a renewal of the dispute which had arisen between him and *Martinius* at the LXXXth Session. He said he had been to make *Goclenius* a visit, and had discoursed him about the question, *Whether God could be stiled a natural cause of humane actions?* Producing certain Theses or Positions, in which the same was deny'd, and which proceeded from *Goclenius*. To confirm this, he appealed to *Goclenius*, who was then present at the Assembly, and who owned that it was so. And forasmuch as *Martinius* had quoted a passage from *Paræus*, to confirm his opinion with respect to that position, *Sibrandus* read a great many places in the books of the said Author, which proved quite the contrary, and desired (tho' there had been nothing moved about it before) that some of the *Palatine* Divines, naming each of them in particular, who were the Collegues of *Paræus*, might declare what they knew of his sentiments upon that question. Then *Schultetus* began to make a set discourse, but it was such a one, that *Balcanqual* says, he and the other Foreign Divines were extreamly concerned to hear such a speech from a man of his merit. The contents of the speech were to the following purpose: 'That he knew by his own experience, that the opinion of *Paræus* 'was contrary to what he had been falsely charged with in the Synod; that he 'could not endure that his dearly beloved Collegue should be so abused, as he had 'been by some persons of the Synod; and that upon this occasion he could not 'conceal how much he was grieved to observe how some Members studied to cor- 'rupt the sound and orthodox Divinity, by foisting into it scholastick notions and 'whimsies; such as was the position, that *God was the natural cause of conversion* '(this was pointed at *Martinius*) and again such as those odd expressions of *limiting* 'the will, and *not limiting the will*. He observed further, that some presumed to 'say, *there were certain doubts upon the* fourth Article, *which neither* Calvin, *nor* 'the rest of the Reformed Doctors, *had been able fully to explain*: And that it was 'to be apprehended, that the design of these people was, *to introduce the divinity* 'of the Jesuits into the Reform'd churches, and to corrupt the Youth under their 'care by a strange kind of christian doctrine.' This last expression squinted upon *Crocius*.

Sibrandus Lubbertus *opposes* Martinius.

Thus did *Schultetus*, as *Balcanqual* testifies, explain himself in very angry and offensive terms, repeating the most violent of his expressions more than once.

When he had made an end, *Martinius* reply'd, with great temper, that he would in the first place read the very words of *Paræus* himself, which he did, and then subjoyned, 'That as for *Sibrandus*, he could not help being amazed to hear that 'Gentleman publickly bring those matters upon the stage, at this time of day, since 'he

Martinius's *modest Defence.*

'he, *Martinius*, out of love to peace, had ſent his Collegue *Crocius* to *Sibrandus*, 'with a large explanation of the ſenſe in which he had propoſed the Theſis in diſ-'pute; and ſince *Sibrandus* himſelf had ſignify'd to him, that he was entirely ſa-'tisfy'd with that explanation; upon which account he imagined there had been an 'amicable concluſion put to the whole diſpute.' All this time *Crocius* ſaid not one word. Then *Gomarus* began to ſpeak upon the *third* and *fourth Article*; but, ſays *Balcanqual*, he let fall ſuch expreſſions againſt thoſe of *Bremen*, as none but a mad man would have uttered. *Martinius* had ſaid before, that he was very deſirous to hear the ſolution of this doubt; namely, *How God could require of man, whoſe power was limited, that ſaving faith, which was the work of a power that knew no bounds?* adding, that neither *Calvin*, nor any of the *Reform'd* Divines, had ever yet been able to untie this knot: Upon which *Gomarus* broke out into theſe expreſſions; *That the perſon who had uſed that language, was not worthy to looſen* **Calvin**'*s ſhoe-latchets*; *and as for the difficulty he mentioned, it was ſuch a trifle, that even ſchool-boys were able to ſolve it.* This raiſed an indignation in every man's breaſt; and the more, becauſe *Martinius*, in his anſwer to *Schultetus*, had not ſaid one word againſt *Gomarus*, but only that it troubled him they ſhould treat a man ſo ill, who had been five and twenty years a Profeſſor of Divinity, for no other reaſon, but becauſe he had made uſe of a few ſcholaſtical ways of ſpeaking. *Gomarus* ſaid, *If people inferr'd their ſuperiority from the number of years of their Profeſſorſhip, then he ought to have the preference, for he had been a Profeſſor not only five and twenty, but even five and thirty years.* After this he fell upon *Crocius*, and deſired the Synod *to mark thoſe perſons, who had brought from the ſchools ſuch monſtrous terms, and ſuch a ſtrange language*, as that of *limiting* and not *limiting* the Will; with many other reproachful words, which he thundered out in ſo violent a manner, his eyes ſparkling with anger, that every body was amazed that the Preſident did not ſilence him, as *Balcanqual* relates it. At laſt he left off, of his own accord, after having run himſelf out of breath. When he had done, the Preſident returned him thanks for this learned, noble, and well-adapted ſpeech. But the Foreigners were as much ſurprized at the thanks as they had been at the ſpeech. And accordingly the Biſhop of *Llandaff* ſaid to the Preſident, 'That the inquiry 'of the Synod was calculated for edification, and not to furniſh any man with an 'opportunity to ſhew his love for quarreling. He therefore wiſhed that the band of 'unity might be preſerved.' The laſt word was ſcarce out of the Biſhop's mouth, when that mad-man *Gomarus* (for ſo *Balcanqual* calls him in his letter to the Ambaſſadour *Carlton*, in which he gives an account of this diſpute) who was conſcious of his own guilt, broke out into theſe words: 'Moſt Reverend Lord Biſhop, it is 'not authority but reaſon that ought to govern this Synod. I have a right to ſpeak 'for my ſelf in my own place, and no body muſt think to deter me by his autho-'rity.' The Biſhop made him no reply; but the Preſident ſaid to his Lordſhip, 'That the renowned Dr. *Gomarus* had not ſpoken againſt the perſons of men, but 'againſt their opinions; for which reaſon he had not ſaid any thing which deſerved 'cenſure.' This gave every body juſt occaſion to think that the Preſident was deep in the plot againſt *Martinius*, who made no other return to all this railing of *Gomarus*, but only, that he was ſorry to be thus rewarded for having taken ſo long a journey.

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After theſe bickerings it came to the turn of the Profeſſor *Thyſius* to diſcuſs the ſubſtance of the *third* and *fourth Articles*, who ſaid to the Aſſembly, with much prudence and goodneſs, *It troubles me to ſee* Martinius *thus uſed, and that only for a word, which is true according to his explanation of it.* He had hardly ſaid this, but *Gomarus* and *Sibrandus*, who ſate next him, pulled him by the ſkirts of his cloak, and with fierce and diſordered looks, ſcolded at him in the ſight and hearing of the whole Synod. Then *Thyſius* deſired *Martinius*, with great modeſty, to ſatisfy him upon one or two dubious matters he had advanced, which the latter did very fully, and at the ſame time thanked him for his civility. *Balcanqual* ſays, that the Preſident was certainly at the bottom of all this buſineſs; for he was heard to read out of his notes a catalogue of all the heterodox expreſſions (as he thought them) which had been uſed by *Martinius*. During all theſe brangles and debates, every body wondered at the patience of *Crocius*, who, tho' ſo groſly diſhonoured and affronted (as *Balcanqual* relates it) had ſtill ſuch command of his paſſion, as to remain ſilent.

On

ANNO DOM. 1619.

Session LXXXVI. Session LXXXVII. Mayerus *discourses on the* Fifth Article *of the* Remonstrants.

On the 20th of the month, at the LXXXVIth Session, there were sixty three pages read of the *Remonstrants* book, containing their explanation of the *Fifth Article.*

In the afternoon of the same day was holden the LXXXVIIth Session publickly, and with the admittance of all that had a mind to be present, among whom were several women. At which time Dr. *Mayerus*, one of the *Swiss* Divines, and a Minister of *Basil*, declaimed upon the *Fifth Article.* The substance of his Speech, as the *Remonstrants* relate it, was as follows: 'In the first place he made an apo-'logy for his unfitness, after the *German* way. Then he represented the Doctrine of 'the *Contraremonstrants*, subjoining his own arguments. After which, he said some-'thing by way of confutation of the first *Four Arguments* which the *Remonstrants* 'made use of at the *Conference* of the *Hague*; and for a conclusion to his discourse, 'he said, That he had set the Truth in so clear a light, and proved it so strongly, 'that none could deny it, unless he were possessed with the spirit of *Arminianism.* 'He had likewise a good deal to say against *Arminius*, for having spoiled so many 'excellent Wits, who now maintained error with so much obstinacy. It was *Ar-'minius* who would have altered our Religion, *said he*, and innovated upon the 'Doctrine of the *Reformation.* It was he who had made all his Disciples *Scepticks*, 'and taught them to *doubt* of every thing. *Bertius*, he said, had prefixed such a 'title to his book as was *damnable:* he had exceeded all the bounds of decency, 'but *Crocius*, whom he saw there with pleasure, had bravely refuted him. *He 'added*, That *Poppius*, who alone by his grey hairs gave a lustre to the body of 'the *Remonstrants*, had confest with a faultering voice, *that one day teaches ano-'ther. Corvinus*, whom he much extolled on account of his learning, was once, 'he *said*, his dear friend, when he defended those opinions which he now opposed. 'Pelagius was dragged out of hell, and placed in heaven by the *Remonstrants*; but 'good St. *Austin* was fetched down from heaven, and thrust into hell by them: But 'Pelagius should be sent back to his place, and *Austin* should triumph in heaven. 'All those barren trees should be hewn down with the ax of St. *Austin.* He ap-'pealed to the grey hairs of antiquity; but quoted no more than one only passage 'out of one of the books of St. *Austin*, (which is likewise much suspected by some) 'to wit, his *Sermones de Tempore.*' As he was making an end, he addrest his speech to the States-Commissioners, to the Synod, to the Town of *Dort*, and to the *Remon-strants*; exhorting the Commissioners, 'to maintain Truth, and defend that Do-'ctrine which had been sealed with the blood of the Martyrs, and had brought 'down so many blessings on their land.' To the Synod he said, 'That they ought 'to have this affair at heart, and to come to a determination of matters; they should 'not grudge the pains it cost them, neither should they be too pressing to return to 'their several habitations, nor hanker after wives, children, friends, or country; 'that they ought to forget all those dear pledges for a time, and value no contempt 'or affronts which might be offered them, but only to bear this in their mind, 'that it was the will of God, that they should there finish his work.' He fre-quently stiled them **the Holy Synod,** and every time he gave them that title, he pulled off his velvet cap with great respect, saying, among other things, '*Audite 'fatidicam vocem O sancta Synodus! quanto magis inveteraſcis, tanto magis efflores-'cis:* that is, *Hearken to a word of prophecy, O holy Synod! the older you grow, 'the more you flourish.* He pronounced *Dort* to be very happy, because the Synod 'met at that Town. It would be every where proclaimed, he said, that the re-'medy for this evil proceeded from thence; he called it, *the Holy City, our Mo-'ther, the Heavenly* Dort.' Lastly, addressing himself to the *Remonstrants*, he 'said, 'If any of them happened to be corporally present (whether it were with 'a good design, or out of curiosity, or ill will) he hoped they would be likewise 'present with their affections; that they would suffer themselves to be overcome 'with such a meridian light as none could resist; that they would return to the 'bosom of the Church; that they would take pity of her deplorable state, who 'cast herself at their feet, begging compassion of them; and that they would 'commiserate their native country, which was all in confusion. He begg'd them 'not to be the cause of a new war, and of another invasion from their inveterate 'enemy. They knew well enough that they themselves had been the only occasion 'of all the troubles, and that they only were capable of applying the remedy if 'they pleased: wherefore if they did not, they would have reason to repent it.' Thus he finished his oration. The President thanked him in very civil terms, espe-

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cially for his application to the Commiſſioners, and for his charitable exhortation to the *Remonſtrants*. But others, and thoſe even Members of the Synod, were much diſpleaſed at his mean complaiſance. An° Dom. 1619.

At the LXXXVIIIth Seſſion, held on the 21ſt of the month, ſixty pages more were read out of the great book of the *Remonſtrants*, containing their defence of the *Firſt Article*. Seſſion LXXXVIII. *The Defence of the* Remonſtrants *with reſpect to the* Firſt Article.

At the LXXXIXth Seſſion, held the day following, there were ſeventy-five pages more read, treating about *Reprobation*. *Balcanqual*, writing to the Ambaſſador, ſays, That in this part of their book the *Remonſtrants* expoſed the moſt rigid opinions of ſeveral of the *Reformed* Doctors, and that unleſs the Synod condemned thoſe opinions as well as the others, he could not ſee how they would convince the world of their fairneſs and impartiality. We alſo find in the Memoirs of thoſe times, that ſome of the Synodical Members declared their aſtoniſhment at the labours of the *Remonſtrants*, being incapable of conceiving how they could perform ſo great a work. Some thought that Dr. *Vorſtius* writ for them, and tranſmitted his writings from *Gouda* to *Dort*: But they proteſted in the letters they writ to their moſt familiar friends, that there was not one word of truth in this ſurmiſe, and that they received no aſſiſtance from any but God himſelf, who, as they ſaid, had taken them under his protection. Seſſion LXXXIX. *Balcanqual's Judgment concerning the Opinions of ſome of the Reformed Teachers.*

Deodatus, Profeſſor at *Geneva*, was appointed to treat about the *Fifth Article* in the XCth Seſſion, which was publickly celebrated the ſame day in the afternoon; but he acquainted the Preſident that he was indiſpoſed; upon which he ordered the Five *Netherland* Profeſſors to diſcuſs each of them one or two of the *Remonſtrants* arguments, which they had made uſe of at the *Conference* of the *Hague*. Thoſe Gentlemen maintained, that the doctrine of *certain Perſeverance* was no obſtruction to holineſs, nor incompatible either with the promiſes or threatnings of God; and, laſtly, that it did not leſſen our care of avoiding ſin, or our zeal and fervency in prayer. One of the cited *Remonſtrants* ſays, in a certain letter, that Dr. *Polyander* opened this controverſy, but did it pitifully and bunglingly, after his manner; that *Sibrandus Lubbertus* followed him, but raved without judgment or diſcretion; that *Gomarus* managed it with more temper, and not impertinently, according to the principles of the *Contraremonſtrants*. But, ſays he, the old diſtinctions were made uſe of, tho' diſguiſed under a new varniſh. The two former laid down the ſtate of the diſpute according to their notions of it, which *Gomarus* corrected according to his. Then came *Thyſius*, who read all he had to ſay out of a paper, but what he added was unpoliſhed and impertinent; inſomuch, that after he had made an end, the Preſident himſelf thought fit to ſubjoin a few words, by which he endeavoured to ſhow, that ſuch a *Perſeverance* was not inconſiſtent with prayer for *conſtancy*. *Walæus* was the laſt, and he, according to cuſtom, ſpake boldly and ſharply. All of them declared, that they were not ſo well prepared to ſpeak as they could have wiſhed, by reaſon of the ſhort warning which was given them, and yet moſt of them had committed their thoughts to writing. The *Remonſtrants*, who had again poſted ſome of their friends among the hearers, tell us, that they were yet more and more confirmed in the truth of their doctrines, by the arguments thoſe Profeſſors brought againſt them; that they offered nothing more than what had been ſeriouſly weighed at the aforeſaid *Conference*, and found too light; that the ſubſtance of all they ſaid amounted to no more than this, *that Believers might fall with reſpect to themſelves, but not with reſpect to God*; which, ſays the writer of the above-mentioned letter, was juſt as if one ſhould maintain, **That a Thief's falling from the gallows was poſſible with reſpect to his own weight, but not with reſpect to the halter which held him irreſiſtibly.** But whether men ought to uſe ſuch odious and invidious compariſons againſt their adverſaries, I ſubmit to the judgment of thoſe who are impartial. The eveningbeing ſpent in theſe harangues, the Preſident returned thanks to the Profeſſors for the pains they had taken, and ſo diſmiſt the Aſſembly. Seſſion XC. *The Five* Netherlandiſh *Profeſſors treat of* Perſeverance.

The next day, the remainder of the *Remonſtrants* book was read, conſiſting of thirty-five pages, and this *Balcanqual* calls the XCIſt Seſſion. But in the publick Acts of the Synod, which in the computation of the number of Seſſions ought to be obſerved, there is no notice taken of this; whether it was thro' neglect, or for what other reaſon, is unknown to me. At this time, the diſpute with the Deputies of *Bremen* was carried ſo far, that thoſe Gentlemen had not only reſolved to return home, but intended *The Divines of* Bremen *reſolve to return home.*

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The Engliſh *and others endeavour to compoſe the difference.*

After ſome deliberations upon this affair, the *Engliſh* were deſired to endeavour a reconciliation between the *Bremers* and *Schultetus*, but they met with but little encouragement; foraſmuch as the former would hear of nothing leſs than a publick ſatisfaction, becauſe they had been reproached publickly with having been corrupters of the youth. The Biſhop of *Llandaff*, Dr. *Goad* and *Balcanqual*, went in the evening of the 23d to *Schultetus*, whom they found tractable enough. Dr. *D'avenant* and Dr. *Ward* treated with the Deputies of *Bremen*, and found them much diſatisfied. *Martinius* had abſented himſelf from the Synod ever ſince the LXXXVth Seſſion, but he and his Collegues had been to complain to the States Commiſſioners againſt *Gomarus*. In *Balcanqual*'s letters, from whence I have drawn theſe things, it is ſaid, that the *Engliſh* had likewiſe reſolved to apply themſelves to the Commiſſioners, to deſire they would take cognizance of the affront which had been offered to the Biſhop of *Llandaff*: he adds, that there were two perſons in the Synod, *Sibrandus*, and particularly *Gomarus*, who were both of them capable of ſetting all in a combuſtion, if not timely prevented. But in order to reſtore peace more effectually, and prevent the like diſorders and troubles for the time to come,

The Engliſh *Ambaſſadour* Carlton *writes to the Preſident* Bogerman.

Balcanqual prevailed with the Ambaſſadour *Carlton* to write to *Bogerman* in the ſtrongeſt terms, and to exhort him to manage matters more peacefully and moderately. This letter was not without ſucceſs; for ſoon after the Preſident intreated the Members, in the moſt ſoft and pathetick terms, to abſtain from all bitterneſs and perſonal reflections, and to proceed with gentleneſs and brotherly love. The immediate conſequence of which was, that ſome of the *Netherland* Profeſſors were more moderate in their language than before. After this, the Preſident and the Commiſſioners endeavoured to adjuſt this diſpute between the *Bremers* and *Schultetus*, *Sibrandus* and *Gomarus*. The Deputies of *Bremen*, to ſhow their love to peace, conſented to a private Satisfaction. *Schultetus*, *Sibrandus*, and *Gomarus* proteſted, that they did not entertain any ill thoughts of thoſe Deputies, but eſteemed them as learned, pious, and ſincere Divines; they ſaid they were ſorry for what had happened, and would not be guilty of the like again. They of *Bremen* deſired that ſome of the *Engliſh* might be preſent at this Satisfaction, but the other three would not hear of it. *Gomarus* was admoniſhed to make ſatisfaction for the affront he had offered to the *Engliſh* Biſhop, by owning that he had let fall thoſe expreſſions unwarily and unadviſedly. But I think he did not humble himſelf ſo far as that.

A Reconciliation made.

When this had paſſed, *Martinius* appeared again at the Synod as formerly; but the *Remonſtrants* ſay, in the writings of thoſe times, that he often wiſhed 'he had never ſeen the Town of *Dort*, nor ever come to the Synod; adding, that this was 'the firſt he ever appeared at, and would be the laſt at which he intended to be: 'that he had been often threatned in private, that if he obſtinately perſiſted (for ſo 'they expreſſed themſelves) and continued to oppoſe the counſels of others, meaſures would be taken to make him read his lectures, when he returned to *Bremen*, 'to the bare walls. That letters of complaint had been writ againſt him already 'to the Magiſtrates of the ſaid Town; and if his beſt friends had not interpoſed, 'he might have eaſily been brought into trouble, becauſe he could not preſently ſay 'Yea and *Amen* to every thing which the Ringleaders of the Synod expected of him: 'nay, that he had even been warned by Count *William Lodowick*, Stadtholder of '*Freeſland*, and by other eminent perſons at the *Hague*, to look to himſelf, leaſt he 'ſhould fall into diſgrace, *&c.*' And it is thought, that theſe threatnings and warnings made the greater impreſſion on him, becauſe being burdened with a large family of eleven living Children, and terrified with the thoughts of poverty, he durſt not venture the loſs of his place.

Martinius's Complaint.

The End of the Thirty eighth Book.

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THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK XXXIX.

ON the 25th of *February*, and at the XCIst Seſſion, there was ſome further examination made of the *third* and *fourth Articles*, but wherein it conſiſted is not ſaid. At the ſame time the Preſident produced certain Extracts from the books of the *Remonſtrants*, upon the *fifth Article*, and cauſed the ſame to be copied by the Members. He alſo communicated to *Thomas Goſwinius*, and *Aſſuerus Matthiſius*, Miniſters of *Kampen*, by one of the Synod's Meſſengers, a copy of the accuſations brought againſt them by their adverſaries; but it not being ſigned, they returned it to the Preſident, with a letter containing a ſhort Repreſentation of the ſeveral partial proceedings againſt them, and their Reaſons why they could not as yet attend to ſuch particular accuſations whilſt they were ſo taken up with their common defence, and likewiſe ſignifying after what manner they would be ready afterwards to juſtify themſelves either before the Synod, or the States Commiſſioners, in caſe they were not deprived of their Miniſtry in the mean time. In this their Repreſentation they related among other things, that ſome weeks before two Miniſters were called to *Kampen*, and joined to them, namely *Acronius* and Dr. *Wilhelmus Stephanus*, from whence it was eaſy to conclude how little doubt was made there of the deprivation of the *Remonſtrant* Miniſters; adding that theſe proceedings, by which they endeavoured to obtain it from the Synod, were no more than a meer pretence, in order to give ſome colour of juſtice to their actions.

AN DOM. 1619. Seſſion XCI.

The Articles of Accuſation againſt the Miniſters of Kampen *are tranſmitted to them by the Preſident.*

On this ſame 25th of *February*, the *Remonſtrants* Defence of their *ſecond Article*, contained in *eighty* ſheets of paper, was preſented by *Epiſcopius*, *Niellius*, *Leo*, *Iſaacus Fredericus*, *Matthiſius* and *Poppius*, to the Lay Commiſſioners. The Lords received the ſaid paper, and told them they might go their ways to their reſpective lodgings. About an hour after they ſent them word that two or three of them ſhould attend their Lordſhips: Accordingly *Epiſcopius*, *Iſaacus* and *Poppius*, went to them: when they came to the chamber-door they ſaw *Bogerman* coming out; from whence they inferred, that the Lords had been conſulting with him about their defence. Being called in, the Lords Commiſſioners ſhewed their diſſatisfaction on account of the prolixity of all their papers, and for their not delivering all they had to ſay upon the remaining points in diſpute. Their anſwer was, 'That it was impoſſible for 'them to diſpatch the whole in ſo ſhort a time; and that being to defend their opi-

The Defence of the Remonſtrants, *with reſpect to the* ſecond Article, *is delivered to the* Lay Commiſſioners.

Some diſcourſe between the Commiſſioners *and the* Remonſtrants.

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'nion concerning the *death* of *Chriſt* in the *ſecond Article*, againſt all the objections 'and evaſions of the *Contraremonſtrants*, their defence neither could nor ought to be 'ſhorter.' One of the Commiſſioners ſaid, *You might have reduced the whole to four or five leaves.* But he was anſwered, *Many falſe and vile conſequences are charged upon us, which we think it our duty to obviate.* To which another of the Commiſſioners replied; 'To ſuch things as thoſe you ought to anſwer no other-'wiſe, *than* by a bare negation, and ſo leave it there. For what occaſion have you 'to refute another man's opinion?' *Epiſcopius* made anſwer, 'That in this paper the '*Remonſtrants* only treated of five of their Arguments, and vindicated the ſame from 'all objections, exceptions, or evaſions, to the end that their adverſaries might be 'diſarmed of all their accuſations.' They were likewiſe told by the Commiſſioners, that purſuant to former reſolutions, they could allow them no longer time, neither would they receive any more papers from them; and finally, that they would try whether the Synod would admit of, and read this laſt. Some of the Commiſſioners were of opinion, as the Heer *van Brederode* likewiſe told them, that they the *Remonſtrants* had really drawn up their papers long ſince, and brought them to *Dort* with them; and that what they now requeſted was only for procraſtination, and to tire out the Synod by delays. But the *Remonſtrants* ſtrongly denied this charge, and proteſted that they were obliged to draw up every thing upon the ſpot, and that they muſt have time allowed them to do it. There happened alſo ſome diſpute about their Expoſition of the IXth Chapter to the *Romans*, which had been formerly preſented. The Commiſſioners told them, that that paper contained little but what had been ſaid before. To which they replied, 'That they had prepared that Expoſition, 'becauſe their adverſaries reckoned that the ſtrength of their cauſe conſiſted therein, 'and becauſe Dr. *Hall* had declared that the whole controverſy depended in ſome 'meaſure upon the meaning of that Chapter. *They added*, that the number of 'evaſions, as well as of Scripture-proofs, occaſioned the drawing out their writings 'to ſuch a length; and that what they now produced, was not the ſame arguments 'which had been offered before, but anſwers and confutations of new ſubterfuges. '*And it was finally ſaid by ſome of them*, that even upon the ſuppoſition, that no-'thing of the matter now offered were new, yet the manner of proceeding was new, 'with reſpect to many new arguments and anſwers.' This was taken very ill by the Lords, as if it had been inſinuated that the ſame things were to be propoſed in a different and diſguiſed dreſs. Then the Commiſſioners aſked them, *Whether the Defence of the remaining Articles would likewiſe be as large as the other?* To which the *Remonſtrants* replied, 'That it would be full as large; that the *fourth Article* 'had many difficulties and abſtruſities in it; and that the *fifth* was of great impor-'tance; that the point of *free will*, which was objected againſt them, and which 'was very intricate, was to be diſcuſſed in their next paper.' The Counſellor *Kampen*, who was then Preſident of the Lay Commiſſioners, ſaid, *That a great many things might be paſſed over with a bare negation.* To which it was replied, *That in ſuch caſe the* Remonſtrants *would not have an opportunity of defending themſelves as well as they could, or as far as they judged neceſſary.* They added, *That there was no diſpute about the third Article.* Whereupon Burgomaſter *Boolis* of *Amſterdam* ſaid, *That he had affirmed the ſame thing, but had been anſwered, that now that Article was likewiſe controverted.* The upſhot of this whole confabulation was, that no more papers would be received from the *Remonſtrants*, and ſo they were diſmiſſed. Two days after the Lords ſignified to *Epiſcopius*, that he, with one or two more of his Brethren, ſhould attend them at their meeting: He appeared there accordingly with *Poppius* and *Sapma:* They were then put in mind what conceſſions had been made to the *Remonſtrants* in the preparing of their papers, and at the ſame time told that they had been ſo prolix, that the Commiſſioners could not allow them ſo much time. But to take from them all pretences of complaint, they were now ſent for, that the Lords might be informed whether they would undertake to finiſh and preſent the whole, in caſe a few days longer were granted them. They added, that they did not require this of them authoritatively, but if they, the *Remonſtrants*, could do it, the Lords would conſider whether they could receive, or induce the Synod to read any thing more from them; if they failed in it, the blame muſt lie at their door. *Epiſcopius* thanked their Lordſhips for the time they allowed, and aſſured them, 'That it was not of choice, but neceſſity, that the *Remonſtrants* made

Farther Diſcourſe between the Commiſſioners *and the* Remonſtrants.

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'their papers ſo long, and that they had worked upon them day and night, even to the prejudice of their health. *He added*, That if their Lordſhips would allow them three or four weeks longer, they would exert their utmoſt diligence, and hoped to finiſh all within that compaſs of time.' The Commiſſioners anſwered, That they could not agree to it; they muſt ſhorten the time, for the Foreigners were reſolved to be gone by *Eaſter*, and they, the Commiſſioners, ſhould be glad they might ſee and judge of every thing before they went away. However, it was ſaid afterwards, that the Synod did not ſtay for the *Remonſtrants*, but proceeded as before. Upon which, *Epiſcopius* replied, 'Let them do as they pleaſe. We ſhould not do this for the ſake of the Synod, but only in obedience to your Lordſhips. We have been moſt ſcandalouſly caſt out by them, as if we were Impoſtors and Liars, tho', without boaſting, we may ſay, that we are as little guilty as the beſt of them.' The Preſident of the Lay Commiſſioners made anſwer: 'You muſt forget and forgive any haſty expreſſion that has fallen. Do but diſpatch your buſineſs as far as you are able, and I doubt not but all may be finiſhed in eight days time.' *Epiſcopius* replied, 'That there were too many exceptions and ſubterfuges which the *Engliſh* Divine, Mr. *Ames*, had made uſe of; that no Article had afforded more matter for controverſy than the *Fourth*; that whole books had been filled with the ſubject of it; that it contained many abſtruſe points; and that an argument often turned upon a nicety, which having ſome appearance of weight, muſt be refuted; that they did all that in them lay to learn by ſome of their own friends, after what manner their arguments were anſwered by the Doctors of the Synod, in their daily harangues, to the end they might the better defend themſelves. *The Preſident thereupon:* If the matter turns now upon Niceties, and not upon plain Scripture, why may not ſuch niceties be laid aſide? *The* Remonſtrants *anſwered:* Our Adverſaries will not be ſo ſatisfied. *The Preſident:* Theſe diſputes are chiefly levelled againſt the Papiſts. *Epiſcopius:* The Papiſts, excepting a few *Jeſuits*, are all of them promoters of the doctrine of *Predeſtination*, as well as the *Contaremonſtrants*; yea, the *Dominicans*, the moſt rigid Inquiſitors, maintain that doctrine in the higheſt degree.'

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After this there was mention made of the *Third Article*, concerning which the Burgomaſter *Boolis* ſaid, that he was informed that the *Remonſtrants* had altered their mind, but they denied it. As to the *Fifth*, they ſaid, *that it muſt be diſcuſt, by reaſon of the importance of the matter which it contained.* To which the Preſident replied, 'You ought not to urge that doctrine *of the poſſibility of falling from Faith*, ſo violently as you do. 'Tis diſputing on the Devil's ſide, who claims ſuch as *fall* for his own property. We ſhould not labour for the Devil, but for ourſelves.' Then the diſcourſe fell again upon the time required by the *Remonſtrants* to draw up their papers. Some of the Commiſſioners ſaid, there was no doubt but that their anſwers were already prepared. Others, that they being many in number, could eaſily ſhorten the time, by dividing the taſk among them all; and that this procraſtination of their buſineſs, put the Country to great expences. Others again told them, there were reports, that they had boaſted it ſhould coſt the Provinces a thouſand Rix Dollers a day, by their ſpinning out the Seſſions of the Synod. The Heer *van Brederode* ſaid, ſmiling, That the Boors of *Gelderland* (where a tax was laid upon every acre of land) began to feel the weight of their contributions towards the ſupport of the Synod; and therefore no longer time could be allowed them. The Preſident ſaid, *That the Commiſſioners had indulged them thus far againſt the mind both of the States and Synod too.* The *Remonſtrants* replied, 'That their Doctrine did by no means tend to promote the Devil's kingdom, but rather to deſtroy it, by warning men of their danger, and inſpiring them with a holy concern and care to avoid his ſnares, and ſtand upon their guard; whereas, on the other hand, being miſled by the ill-grounded ſecurity or confidence of the *Contraremonſtrants*, they might too eaſily fall into his toils. That they, the *Remonſtrants*, had indeed ſome kind of ſcheme in their heads, of what they could offer in defence of their opinions, but had not yet digeſted it upon paper. That it was never their intention to detain the Synod. That if this taſk had been laid upon them ſooner, it would have been diſpatched by that time. That they acted ſincerely in all things, and deſired no more time than was neceſſary to commit their thoughts to writing. That they could not govern the tongues of the people. That as to

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'the expences of the States, those reports had been spread before their arrival. 'That they did not desire to stay there, but had much rather return to their 'churches: for which reason they had been preparing a petition for their discharge. 'That they had formerly desired leave to return home, where they might have 'drawn up their papers without being burdensome to their country: but that they 'were obliged to concert matters with each other, as not being all alike capable of 'making their defence: and without doubt, the case was the same with the Synodical 'Members, who were not equally qualified for such affairs. That they would do 'their utmost to be ready in three weeks time, and even in a fortnight, if possible.'

They were asked, whether they had not already drawn up something? They answered, That they had indeed considered of their matters, but had not yet composed any other writing: That they had been almost spent with labouring, and had therefore unbent their minds, and given them a little diversion. Then they were ordered to withdraw, and being called in again, were told, 'That the Com-'missioners believed they could dispatch all their business in a little time; since the 'disputes were not new. Wherefore, if they would promise to do it within eight 'or ten days, they would consider whether they should receive any more of their 'papers; and they would not set them any certain day.' The *Remonstrants* said, 'it was impossible for them to do it in so short a time, but that however, they 'would use their best endeavours.

Isaacus Fredericus and Niellius, being deprived during their Attendance on the Synod, desire Leave to return, but 'tis refused them.

Whilst they were withdrawn, *Isaacus Fredericus* came to them, and informed them, that news was brought him by a messenger from *Utrecht*, that the Magistrates of that City had deposed him from the Ministry, and had ordered his family to quit his house at *Easter*; and that he heard, that *Niellius* had been treated after the like manner. Afterwards he went in with the rest of his Brethren, and acquainted the Commissioners, that he was deprived without ever being heard; wherefore he begged leave to return home to look for another settlement. Yonker *Nyvelt*, who sat among the Commissioners as Deputy of the Province of *Utrecht*, said, That there might application be made to the said Magistrates to allow them to stay in their houses. But *Episcopius* said, 'What strange proceedings are these? we are 'come hither at the command of your Lordships, and have employed all our time 'in defending our cause, and in the mean while two of our Brethren are thus ill 'treated.' *Poppius* used the same language, and the President himself was even heard to say to the Burgomaster *Boolis*, 'Tis very unreasonable. Thereupon the *Remonstrants* went their way. But *Fredericus* staid behind to get his dimission from the Lords, who, tho' they refused to let him go, yet promised to write to *Utrecht* about his affair. After this, *Niellius* received a certain account of his being deprived too; upon which he went to the President, and told him, *He designed to be gone, since he had nothing more to do there.* But he was answered, That he must stay till the rest of the Commissioners could be consulted about him. And after this, they signified to him, that his case was laid before the States-General in order to learn the pleasure of their High-Mightinesses concerning it.

In the mean while the Synod went on with reading the *Remonstrants* writings; Session XCII. and at the XCIId Session they perused fifty-six pages of their defence of the *Second Article*, relating to *the universality of the merits of Christ's death.* In this defence they maintained, 'That *those passages in Scripture in which it is said,* Christ died 'for the sins of the whole world, *ought to be extended to all men in particular, and* 'by no means *limited or restrained to* the world of the Elect.'

Sess. XCIII. On the 27th in the morning, and at the XCIIId Session, there were fifty-three more pages of the same writing read, containing a defence of the arguments they used at the *Conference* of the *Hague*, against the objections and evasions of the *Contraremonstrants*.

Sess. XCIV. *A Speech of the President* Bogerman.

In the evening of the same day, and at the XCIVth Session, which was holden publickly, the President said, *That thro' God's grace, they were now come to the end of the publick discussion of the* Five Articles. Then he gave an account of the matters which had been treated on by each of the Divines from *Sibrandus Lubbertus* to that time. *It was*, he said, *by a peculiar providence of the Almighty, that the* Fifth Article *about* Perseverance *had been, and still would be discussed by the Divines of those two States, which were the most stanch in the defence of the pure orthodox doctrine:* Mayerus *of* Switzerland *had done it lately, and* Deodatus *had*

taken

taken it upon him to proceed; but being prevented by ſickneſs, his Colleague would ſupply his place, and make an end as he had deſired him. It is ſaid in *Balcanqual*'s letters, That he maintained with credit the doctrine of the *Perſeverance* of the *Saints*. But in the brief Notes or Diary of *Poppius*, which I have lately ſeen, I find that he ſaid little concerning that doctrine, and that his diſcourſe was very confuſed. And in the *Hiſtorical Account* of the *Remonſtrants*, his argumentations are repreſented after the following manner: 'He ſtruck at the *Remonſtrants*, 'in the Introduction of his diſcourſe, by ſaying, *That theſe Provinces had been 'tormented with an Article ſickneſs*. Then he went on, and, in treating of *Perſe-'verance*, diſcourſed ſomewhat looſly of the promiſes, which are conditional, and 'of their certainty. In the concluſion, he adjured the Government, that after ſo 'great victories, by which they had reduced their enemies to diſpair, they would 'defend and maintain this ſweet and comfortable doctrine in their churches; fur-'ther exhorting the Clergy to inſinuate the ſame doctrine into the minds of their 'hearers, and always to maintain it, without ſcrupling the pains it might coſt them; 'adding, they were like ſheep among wolves, but that God would give them the 'victory over their adverſaries. He warned them to beware of Philoſophy; for 'the *Remonſtrants*, he ſaid, had borrowed all their arguments from *Ariſtotle*'s *Mo-'rals*, againſt which they ought to be on their guard.' The concluſion of his ſpeech was: *That as* Hippocrates *ſaid in his Book of Dreams, that thoſe who dreamt that they ſaw the Sun flee from them, and that they were for following it, diſcovered a certain ſymptom of an approaching deprivation of their ſenſes: So they who were for giving up this comfortable doctrine, betrayed a ſure ſign of their being about to fall into deſperation and madneſs.* As ſoon as he had made an end of ſpeaking, the Preſident returned him hearty thanks, and then declared, that herewith an end was put to the publick diſcuſſion of the *Five Articles*.

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Tronchinus *diſcourſes about* Perſeverance.

About this time there appeared a little Pamphlet conſiſting of two or three ſheets of paper, with the title of *The Nullities, Miſmanagements, and unjuſt Proceedings of the National Synod holden at* Dort *in the years* 1618 *and* 1619; without either the Author's or Printer's name. 'Twas the ſame book, as I take it, of which *Balcanqual*, ſpeaking in one of his letters, ſaid, *It was calculated to create an averſion and hatred in the minds of the common people againſt the Synod*: adding, *that it was not ſold, but diſperſed every where among their friends.* It was eaſy to obſerve, that it proceeded from ſome of the *Remonſtrants* at *Dort*, or from ſuch as were well informed by them of all that had paſt in the Synod. It's aim throughout was to lay the blame upon the *Contraremonſtrants*, and to prove, that partiality reigned in that Aſſembly. The printing and publiſhing that book, was a violation of the Placard made the foregoing *December*, by the States-General in the buſineſs of books; and the rather, becauſe the ſaid Placard expreſly forbad the printing and publiſhing any of the Papers preſented to the Synod, or any Acts or Proceedings of that body.

At the XCVth Seſſion, holden the 28th of this month, they read about fifty-four pages of the *Remonſtrants* defence of the *Second Article*. Seſſion XCV.

The ſame day in the afternoon, at the XCVIth Seſſion, there was ſome examination made into the meaning of the *Fifth Article* about *Perſeverance*, and ſome of the controverſies relating to that *Article* were explained. Seſſ. XCVI.

This examination was continued at the XCVIIth Seſſion, which was holden the 1ſt of *March*. Seſſ XCVII.

And ſo likewiſe at the XCVIIIth, on the 4th of that month; at which time the Preſident informed the Synod with great joy, that letters were come from the Magiſtrates of *Kampen*, in which they teſtified, 'their acquieſcence in what the Synod 'had reſolved concerning their cited Miniſters; and that if they continued to diſ-'obey the Synod, they would no longer protect them as they had done; that they 'waited for the deciſions of the Synod relating to the controverted doctrines with 'all due reſpect, being reſolved to ſubmit to the ſame entirely, and by their own 'example, and as far as was in their power, to induce their diſperſed people to pay 'the ſame obedience; and that in the mean time, and during the abſence of the Mi-'niſters, they would take care that the Community of *Kampen* ſhould be ſerved by 'the Paſtors of *Swoll*.' Seſſ. XCVIII.

A Letter from the Magiſtrates of Kampen.

This

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This letter of thoſe Magiſtrates, ſays *Balcanqual*, was extremely different from their former letters, which were always in favour of the *Remonſtrants*. The Preſident likewiſe acquainted the Synod at the ſame time, that the Profeſſor *Altingius* had brought him a letter from old *Paræus* at *Heidelberg*, together with a long Memorial containing his opinion about the *Five Articles*. After which, the Aſſembly proceeded to the Synodical examination of the *Fifth Article*, againſt which ſome of the inland Divines made their objections, but others ſaid nothing; ſo that this Article was ſoon diſpatched. Then the letter from *Paræus* to the Synod was read, bearing date the laſt day of the former year. This letter contained a ſhort Abſtract of his large Treatiſe, wherein he declared, among other things, 'That he rejected 'a *conditional Election*, maintaining, with *Calvin*, that the corruption of the whole 'race of mankind was the immediate cauſe of *Reprobation*, but that the firſt cauſe 'was the will of God. He likewiſe declared after what manner he rejected the 'reſt of the *Remonſtrants* doctrines.' He concluded his letter with the following expreſſions; *Let not theſe deceitful Articles, with the equivocating way of propheſying, lately introduced among you, any longer impoſe upon the hearts and eyes of the ſimple, nor diſturb your pulpits, but make a perfect reſtoration and re-eſtabliſhment of the purity of the orthodox religion.*

Paræus ſends a Letter to the Synod.

In this ſituation of affairs, *Dominicus Sapma*, one of the cited *Remonſtrants*, received a letter of the 28th of *February* from his Wife, in which ſhe acquainted him, that the Magiſtrates had warned her, big with child as ſhe was, and near her time, to remove from the houſe belonging to the Miniſter, and to look out for ſome other lodgings, allowing her no longer time for that purpoſe than the ſpace of eight days. Thoſe Magiſtrates had already called two new Miniſters at the beginning of the ſaid month (tho' *Sapma* was not as yet condemned, nor his Brethren entirely deprived, but were ſtill attending the Synod, to which they appealed;) and this ſeems to have been the reaſon why they diſpoſed of his houſe, and gave it to one of the new Miniſters; taking it for granted, that he would certainly be deprived. This warning was ſo grievous to the poor big-bellied woman at the time of a ſevere froſt, that *Sapma* waited on the Counſellor *Kampen*, whoſe turn it was at that time to preſide over the Lay Commiſſioners, and informed him of what ſhe had writ, begging leave that he might return home to aſſiſt her in this great diſtreſs. The Preſident ſhewed himſelf much diſpleaſed at theſe haſty proceedings of the Magiſtrates of *Horn*, but durſt not take upon himſelf to let him go, but deſired him to ſtay with *Iſaacus* till the reſt of the Commiſſioners met together, at which time they would conſider of the like requeſt from the ſaid *Iſaacus* and *Niellius*. *Sapma* repreſented to him, that there was a ſhip bound to *Horn*, that lay juſt ready to ſail, and that if he ſhould let this opportunity ſlip, it would be impoſſible for him to reach home by the day appointed, in order to prevail with the Magiſtrates to change their mind, or to aſſiſt his Wife, if they continued in their reſolution of obliging her to remove. He likewiſe concluded from this warning him and his family out of the houſe, that they had already deprived or ſuſpended him from his Miniſtry, and conſequently, that he was not qualified to aſſiſt the *Remonſtrants* any longer in the defence of their cauſe, as they the Commiſſioners had adjudged before in the caſe of *Grevinkhovius* and *Goulart*. He could not therefore imagine, he ſaid, that their Lordſhips would detain him any longer at *Dort*, in vain, and to the prejudice of his family. The Preſident owned, that his excuſe was juſt enough, with reſpect to his Wife, but yet he feared the Commiſſioners would take his departure very ill, and that he might be brought into great trouble on that account. Upon which, *Sapma* hinted pretty plainly, that altho' he were refuſed, he would make bold to go without leave, ſaying, 'That he could not think any inconvenience greater than not to be allowed 'to aſſiſt his dear, ſorrowful, and ejected Wife, in ſo great diſtreſs; that he could 'not omit it with peace to his conſcience, and therefore had rather undergo any 'thing in the world, than deſert his Conſort in her need, provided he could but 'once reach her; tho' he did not queſtion but that their Lordſhips, when they 'came to conſider the matter ſeriouſly, would never blame him for what he had 'done.' Then the Preſident endeavoured to perſwade him to ſtay only till noon, by which time the reſt of the Commiſſioners would be aſſembled. But *Sapma* anſwered, the occaſion of his journey would not allow him even that delay, and intreated his Lordſhip to get him excuſed by his Brethren; which the Heer *Kampen* undertook

dertook ſo far, as to ſay, *I will freely do my beſt for you.* Thus *Sapma* himſelf relates the matter in certain Memoirs writ about that time. But his departure and journey had very diſmal conſequences, which we ſhall briefly here relate: AN° DOM. 1619.

Sapma returns to Horn *without Leave from the Lay-Commiſſioners.*

When he arrived at *Horn*, he found his wife removed to an empty houſe. The next day there was an order ſent him by the Magiſtrates, that he ſhould not preſume to preach in that town, nor to form any riotous Aſſemblies, nor to enter into any Meeting or Aſſembly already formed, nor to exerciſe any part of his function; and he was required to promiſe obedience to the ſaid order. To which he anſwered, 'That 'by the Grace of God he would forbear all acts of uproar or ſedition; but he could not 'promiſe to abſtain from what he owed to God and the Church; and that he was 'ſurprized that ſuch a promiſe ſhould be exacted from him, as long as he continued 'in the Miniſtry, and was not condemned.' Soon after there came directions from the higher powers, that he muſt return to *Dort*. As to the haſtening his departure, *Richard Velius*, author of the Chronicle of *Horn*, and others, acquaint us, that two or three of the Magiſtrates behaved themſelves very imprudently: they ſlighted the repreſentations of the *Remonſtrant* Elders, and put him, *Sapma*, into the publick, or town waggon, openly before his own door, by way of inſulting or daring of his friends, notwithſtanding that he himſelf had privately placed another at the weſtern Gate of the Town, and deſigned to have retired without any noiſe. This happened, according to *Velius*'s account, at eight o' clock in the morning, tho' *Sapma* had ſignified to the Scout, that he was ready to depart at ſix. The Soldiers were likewiſe drawn out two hours before, which increaſed the concourſe of the Mob; add to this, that ſome of the *Contraremonſtrants* very much provoked the people with ſarcaſtical expreſſions, crying out, 'Where are now the *Arminians?* Why don't they ſtand 'by their falſe Teacher? What is become of them all? What will they do now 'for their Miniſter?' Thereupon ſome, whoſe zeal was greater than their prudence, and who were for ſhowing their love to their Miniſter irregularly as well as unſeaſonably, flew to the waggon, caught hold of the horſes bridles, cut the traces, took out the Miniſter, with his Wife and Child, and broke the wheels in pieces. This bold action brought the Soldiers upon them, who endeavoured to diſperſe them without firing, but were ſoon repulſed by the people, who not being able to unpave the Streets, which were hard frozen, aſſaulted the Soldiers, and drove them back with tiles taken from the houſes. This induced the Soldiers to fire, but without Bullets. The Mob ſeeing nobody wounded, fell on more furiouſly. Thereupon other Soldiers, who were *Swiſſers*, were ordered to march againſt them, and to fire on them in good earneſt. This was very much againſt the mind of Captain *Waltſdorf*, who intreated the Magiſtrates again and again, to think of ſome other means to pacifie their Burghers, but he could not prevail. They, the Magiſtrates, made much more light of it; and one of them leaning out of a window in the Stadthouſe, called to the Soldiers, and aſked them if they had no balls in their Pieces, bidding them not to ſcruple uſing them. Upon this order the Drums beat an alarm, and the Soldiers fired a volly of ſhot upon the unthinking Crowd; ſo that ſix or ſeven of them were killed, and about forty more wounded; the reſt were put to flight. The Soldiers being once heated, there was no putting a ſtop to their fury, but they marched along the ſtreets, ſhooting at every one who was in their way, by which means ſeveral that were not in the tumult, were killed or wounded. They fired into ſome houſes thro' the windows, but by good luck hit no body. Nay they fired at ſome Burghers, after the tumult was over, for only looking at *Sapma*, or ſhewing him any token of friendſhip, or wiſhing him a good journey, as he went by in a ſecond waggon, attended with two Companies of Soldiers; for all the houſes, windows and doors were thronged with thoſe who deſired to ſee him for the laſt time. Thus one *Sewart*, a Smith, who had not been concerned in the riot, had his chin ſhot off from his face with a jagged bullet, ſo that he fell down dead immediately on the threſhold, for only crying, *adieu, Brother, adieu.* It was alſo reported afterwards, that ſome of the Soldiers had a deſign to have ſhot *Sapma* himſelf, but his Wife and Child, and three other women, who were with him in the waggon, by ſurrounding him, ſaved his life.

A Tumult at Horn.

This Tumult happened on the 10th of *March*, on a *Sunday*, in a very hard froſt, it being one of the coldeſt days of the whole winter; inſomuch, that thoſe Soldiers who were drawn up on the Market, and the place called the *Ooſt*, were not able to hold

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A Memorial preſented by the Remonſtrants of Horn in their Juſtification.

'alledging, that it was chiefly occaſioned by the imprudent behaviour of two Bur-
'gomaſters, and giving an account of all that had paſſed, and what they the ſaid
'Conſiſtories had done to preſerve peace among the Burghers. Finally, they pray'd
'that the raſh proceedings of the common People, who had been provoked by
'others, might be forgiven, ſince the remedies that were to be applied to the pre-
'ſent miſeries ought not to be rigorous but gentle. Thus the whole Town would
'be pleaſed, and a foundation would be laid for a ſolid peace, which they prayed to
'God for, with all their hearts.' This Memorial was ſigned by *Peter Johnſon Lioren*, *Simon Arits Salm*, *Pelgrom Hulleman*, and *Brune Bruneſon*, who, in preſenting the ſame, added by word of mouth, 'That they deſired the Commiſſioners to in-
'quire as ſtrictly and rigorouſly as they pleaſed into the facts alledged in the ſaid Me-
'morial; they did not queſtion but it would appear that all had been truly ſtated;
'and that if it ſhould be judged neceſſary, they were ready to give further proofs
'of the truth of thoſe facts.' However, this was not required, and yet thoſe wounded people were cauſed to lie ſeven weeks in priſon, after the departure of the Commiſſioners. It was inſiſted that they ſhould own their fault and aſk pardon, but they refuſed it, becauſe they had no hand at all in the tumult. At length, chiefly upon the preſſing inſtances of the Heer *Sonk*, they were diſcharged, paying the coſts of their impriſonment.

Sapma went to *Alkmaer* with his Wife, who would not forſake him, and from thence thro' the *Hague* and *Rotterdam* to *Dort*, where, as ſoon as he arrived, he was immediately ſummoned before the Commiſſioners, who examined him upon the reaſons of his departure without leave. He acquainted them that the Counſellor *Kampen* had promiſed to do his endeavours to excuſe his going, and that he had not abſolutely forbidden him to go. But the Lords would not admit of that excuſe. The day following ſome interrogatories or queſtions were read to him, chiefly tending to diſculpate the Heer *Kampen*, and *Sapma* was commanded to return an anſwer to them all, upon the ſpot. He deſired a copy, and that time might be allowed him to refreſh his memory, and that he might return an anſwer in writing. The Heer *van Brederode* ſaid to him, *Whom have you been adviſing with? Yeſterday you were very forward to anſwer.* He replied, *I could not aſk advice, becauſe I knew not what queſtions would be put tome; but one ought to be cautious how one anſwers ſuch queſtions.* They refuſed to allow him a copy, and he to return an anſwer without it; which the Commiſſioners took very ill of him, looking upon it as obſtinacy. They writ likewiſe the ſame day to the States-General, and to thoſe of *Holland*, about this affair, ſending a copy of the aforeſaid Interrogatories, and deſiring their orders as to what was further to be done with *Sapma*: But the matter reſted here, and they gave him no further trouble, tho' it was given out that he would be ſeized on, and carried to the *Hague*.

Sapma, *at his return to* Dort, *is examined concerning his Departure.*

A few days before the tumult at *Dort*, the Mob was up at *Alkmaer* againſt the Commiſſioners of the Synod of *Enkhuſen*, of which mention has been already made in the foregoing book. But theſe extravagancies were blamed by the moſt eminent of the *Remonſtrant* Party, particularly by *Uitenbogart*, in ſome Memoirs of his, which I have ſeen.

In the mean while, the Synod went on with their work. And on the 5th of *March*, at the XCIXth Seſſion, they read that part of the large treatiſe of *Paræus*, which contained his judgment on the *firſt* and *ſecond Articles*.

Seſſ. XCIX.

In

In the afternoon of the ſame day, and at the Cth Seſſion, which was holden publickly, the Preſident declared that all the *five Articles* were now diſcuſſed, ſaving that *Deodatus* had not yet treated of that part which was referred to him. The Synod might therefore, *he ſaid*, proceed to other points of doctrine: *He added*, that *Deodatus* being ſtill indiſpoſed, *Martinius* had been deſired to diſcourſe about the Perſon of *Jeſus Chriſt*, God and Man, foraſmuch as that important and fundamental Article had been ſapped and undermined ſecretly, if not attacked openly. *Vorſtius*, *he ſaid*, had publickly oppoſed ſeveral arguments which were uſed to prove the *Eternal Divinity* of *our Lord*; and to make good the charge, he read ſeveral paſſages, not out of *Vorſtius*'s own book, but out of the *Specimen of the Differences* writ by *Feſtus Hommius*. He likewiſe endeavoured to prove by one paſſage in the *Remonſtrants* defence of their *ſecond Article*, that the *real Humanity* of *Chriſt* was called in queſtion by them. The *two Natures* of the Lord *Jeſus*; to wit, his *Divine* and *Humane*, were, *he ſaid*, the two Pillars upon which our ſalvation, and truſt in his *perfect attonement* and *ſatisfaction* for our ſins were built, and ought therefore to be ſupported againſt all underminings: Finally, he begged that *Martinius* would offer his thoughts upon that head. We find in the Diary of *Poppius*, that *Niellius* coming the day before to *Martinius*, found him taken up in reading *Vorſtius* his book *of God and his Attributes*, who told him that *the more he read of it, the worſe he liked it, and that he could not underſtand what he aimed at: He uſes too many limitations or reſtrictions*, ſaid he: *He had done much better if he would have ſpoken plainly, and told us what he would have been at: for it looks as if he doubted of the* Divinity *of the* Son, *and yet would be thought not to do it.*

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When he diſcuſſed this point in the Synod, by order of the Preſident, in the hearing of a good many *Remonſtrants*, who were mixed with the crowd, he maintained the cauſe with ſo much prudence, temper and good manners, that, in the judgment of many, he far exceeded all the other Synodical Haranguers. Whilſt he confuted *Vorſtius*, he diſcovered no bitterneſs nor partiality, but wiſhed that he might be readmitted into the church, provided he previouſly gave ſatisfaction for his offence. The *Remonſtrants* ſay, that he declared at the beginning of his ſpeech, that he treated of that matter in obedience to the Synod's commands; and that he was reſolved to abſtain from all perſonal reflections, and whatever tended to foment animoſities, and only to defend truth peaceably and amicably. He took notice in the firſt place of three Arguments, which are commonly produced to prove, that *Chriſt is God from Eternity*; *viz.* becauſe, *Firſt*, *Omnipreſence*; *Secondly*, The Work of *Creation*; and, *Thirdly*, The name *Jehovah* is aſcribed to him. Then he repreſented how far *Vorſtius*, in his opinion, had oppoſed the ſame, and handſomely refuted him. After this he treated of thoſe paſſages of the *Remonſtrants*, which *Bogerman* had extracted out of their Defence, as if they thereby called in queſtion the *real Humanity* of *Chriſt*. In the ſaid *Defence* it was advanced, *that it could not be proved by any convincing arguments, that the equality of nature was abſolutely neceſſary to the value, and conſequently to the ſufficiency of the price, foraſmuch as that depended on the pure will of God.* Againſt which *Martinius* endeavoured to ſhow, that it was neceſſary for Chriſt to take upon him the nature of man, in order to redeem us; but, as the *Remonſtrants* teſtify, he did not ſo much ſupport his aſſertion by Scripture arguments, as by thoſe he borrowed from the *Heidelberg Catechiſm.* He acknowledged that our Reconciliation to God depended on his meer pleaſure, *as to the matter, but not the manner of it*; or, that God could have reconciled, or not reconciled us to himſelf, according to his good pleaſure; but having once decreed ſo to do, he was obliged to do it after ſuch a manner; *viz.* by his Son's taking *humane* nature upon him, becauſe God could do nothing but wiſely and juſtly. For it was his opinion, *he ſaid*, that it would not have conſiſted either with the Wiſdom or Juſtice of God to have reconciled us to himſelf any otherwiſe than by one who was really Man. As for thoſe Doctors whom the *Remonſtrants* obſerved to have taught that *Chriſt* (though he had not taken on him the nature of Angels) had by his Death procured the confirmation of the good Angels in their happy ſtate; he owned, that this was the opinion of *Calvin*, but ſaid, that he rather joined with *Beza*, who diſapproved it. He added, by way of excuſing the *Remonſtrants*, that 'it often happened in the courſe of diſputations, that people, to preſs their Antagoniſts the more, did not only advance what was certain and true, but likewiſe

Martinius *diſcourſes in the Synod with great Moderation.*

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'what was probable, and that the aforesaid assertion of the *Remonstrants* ought to 'be looked upon as such; that is, not as what they would simply maintain, but as 'something which was not improbable, and which might be of use against their 'Adversaries.' He concluded, that this was an opinion which might be canvased among the learned, and maintained *pro* or *con*, without giving any just occasion to suspect a man's principles. But, added he, *We must be upon our guard against the dishoneſt* fucus, *or varnish of the* **Socinians**, *who have explained away almost all the* Mysteries *of the* Christian Religion, *and have in a manner apostatized from it to* **Judaism**, *and even to* **Gentilism**. He ended his discourse with his wishes and exhortations to peace and unity, in order to the healing the breaches of the church. Some were of opinion at that time, that the concessions which *Martinius* made to the *Remonstrants* on this occasion, were somewhat disagreeable to the President, as well as unexpected, and that this was the reason why no notice was taken of that part of his speech in the Acts of Synod: However, the President very solemnly thanked him. This being done, he dismissed the Assembly, by telling them that it was too late to begin any thing else; and acquainting the Strangers that there would be no more publick Sessions till the next *Thursday*, at which time the Professor *Deodatus* would discuss the point referred to him.

Certain Remonstrant *Ministers and Elders assemble at* Rotterdam.

This same day several of the *Remonstrant* Ministers and Elders met at *Rotterdam*, by the appointment of some of that party, in order to consult and agree upon what was proper for them to do for the support of their cause in their present distressed condition, when all the world was against them. At this meeting there appeared *van den Borre*, one of the Ministers of *Leyden*, *Henboldus Thombergius* of *Gouda*; *Samuel Langsbergen* of *Rotterdam*; *Wilhelmus Lomannus* of *Nortwick*; *Johannes van Galen*, *Petrus Cupus*, *Adrian Simons*, late Ministers of *Schoonhoven*, *Worden*, and *Charlois*; *Nicolas Grevinkhoven*, late Minister at *Rotterdam*; *Carolus Rykwart*, and *Theodorus Boom*, Ministers of *Utrecht* and *Beusichem*; together with divers Elders and Deacons from the *Bril*, *Alkmaer* and *Horn*. These persons having considered how the National Synod had treated their Brethren, and what was further to be expected from that quarter, were of opinion, 'that the *Remonstrant* Communities 'ought to keep what footing they had got, and to promote their Doctrines as far as 'they could; that notwithstanding the Placards made, or to be made against them, 'they should urge the separate exercise of religion; and that then was the time to 'lay the foundations of their liberty of conscience, otherwise that both they and 'their posterity must remain slaves to the spirit of *Calvinism* for ever.' Of the same mind were likewise the cited *Remonstrants* at *Dort*. This Assembly at *Rotterdam*, by some nick-named an *Anti-Synod*, drew up their Observations in writing upon what daily befel themselves, their Collegues, and such as professed the same faith with them; together with a Declaration of their Views, of their Objections against their adversaries proceedings, and the Doctrines they rejected, and a Plan of discipline to be observed in their churches, but with design to conclude upon nothing till they could procure the opinion and advice of their Brethren, and of their Churches. It was particularly thought advisable to send a copy of the Acts of this Assembly to the *Remonstrant* Brethren at *Dort*, to know their mind about it, and to testify their approbation of what they were doing there; but above all, to procure their advice, with respect to the holding of separate congregations. They deputed thither for these purposes an Elder and Deacon of *Horn*, who arrived at *Dort* on the 7th of *March*, and presented to the Brethren the aforesaid Acts, and a Letter from the Assembly of *Rotterdam*. The copy of which Acts is as follows:

The Remonstrant *Assembly send a copy of their* Acts; *together with a Letter to their Brethren at* Dort.

The Transactions of the Assembly holden at Rotterdam *the* 5*th of* March, 1619.

Acts *of the* Remonstrant *Assembly at* Rotterdam.

'WHEREAS certain Ministers, Elders, and Deacons of several churches, known by the name of *Remonstrants*, found, by daily experience, that the '*Contraremonstrants* departed more and more both from God's holy Truth, and 'from the practice of all the Christian vertues of Peaceableness, Charity, and Moderation towards them the said *Remonstrants* and their churches; and that they 'not only maintained divers harsh and blasphemous opinions, with respect to the

'point

'point of *Predeſtination* and its appurtenances, to the great detriment of piety; 'which opinions they had either entirely concealed at the *Hague-Conference*, or elſe 'propoſed but very obſcurely; but that they likewiſe attempted to impoſe them 'upon the *Remonſtrants*, as neceſſary to be believed and taught; without ſuffering 'the leaſt oppoſition with reſpect to theſe matters, tho' made with all the modera-'tion and temper imaginable. That likewiſe ſo great a ſtreſs was laid on the au-'thority of human writings, ſuch as the *Netherland Confeſſion*, and the *Heidel-'berg Catechiſm*, as that they were eſteemed almoſt as a *ſecond rule of Faith*, 'and not much inferior to Scripture itſelf; as appeared by ſeveral proofs for-'merly produced by the *Remonſtrants*. And that in order to propagate and 'ſpread theſe and many others of their pernicious doctrines (ſome of the chief 'of which we ſhall hereafter relate) they likewiſe endeavoured to inſtil into 'the hearts of our Rulers, thoſe ungodly and ſoul-deſtroying opinions of the co-'ercion of conſcience, and of inflicting even civil puniſhments on all thoſe whom 'their church condemns as *Hereticks* and diſturbers of her peace; without having 'the leaſt regard to the many and often repeated inſtructions in the knowledge of 'the Truth, which is according to godlineſs, or to thoſe ſerious exhortations to 'Peace and mutual Forbearance, which have been made to them for many years 'laſt paſt; or even to the ſolemn reſolutions of their Sovereigns that have been 'formed and taken for this purpoſe. But that on the contrary, they proceeded ſo 'far from bad to worſe, as to occaſion an open, deplorable, and ſcandalous Schiſm 'in the *Reformed* Church of theſe Provinces, by ſetting up throughout the whole 'land ſeparate Meetings, Conſiſtories, Claſſes, and other Aſſemblies, contrary to 'the Eccleſiaſtical diſcipline eſtabliſhed in this Country; and on the other hand, 'diſturbing, whereever they had power, the peaceable churches of the *Remon-'ſtrants* ſo far, that after having been firſt admitted to the joint uſe of the publick 'churches, they, the ſaid *Contraremonſtrants*, ſoon rendered themſelves maſters by 'open force, expelling the *Remonſtrants*, robbing them of their faithful Paſtors, and 'after that, not allowing them any publick meetings or exerciſe of their religion, 'in towns or villages. From which nothing elſe is to be expected but a total ruin 'and diſperſion of ſo many hitherto flouriſhing churches. All which is incom-'patible with liberty of conſcience, and the privileges of the Subjects of this land, 'in which ſeveral other ſects of Chriſtians, nay, even the *Jews* themſelves, are to-'lerated in the exerciſe of their reſpective religions; and the *Remonſtrants* have 'been thus treated, without expecting the judgment of the *Reformed* churches, which 'have not yet declared their doctrines unworthy of a toleration; and even with-'out ſtaying for the deciſion of the National Synod, which has been aſſembled by 'their High-Mightineſſes, in order to heal the diviſions, reſulting from the contro-'verted points, in the moſt effectual manner, for the peace and tranquility of the 'Church, to diſcover the truth of doctrines, to try the ſame by the Word of God, 'and to wait for the directions of the States-General thereupon. In direct oppoſition 'to which intentions of the States, they the ſaid *Contraremonſtrants*, without re-'garding any of the above-mentioned reaſons, have, even before the meeting of the 'ſaid Synod, depoſed and ſuſpended ſome of the *Remonſtrants* from their Miniſtry, 'and others during the very Seſſions thereof, and carried matters ſo far ſince, that 'there is not one church of the *Remonſtrants* now in the land, which either has not 'ſuffered, or is not like to ſuffer ſome prejudice by the loſs of its Paſtors; nay, 'they have not ſpared ſome Clergymen of their own perſwaſion, becauſe they lived 'in a friendly manner with the ſaid *Remonſtrants*; having given no quarter to 'whole Conſiſtories, but depoſed them on that account. That the whole National 'Synod is likewiſe of the ſame complexion, it being entirely compoſed of *Contra-'remonſtrants*, and of the moſt bitter and violent that could be picked out among 'them; ſuch as have all along ſhown themſelves on all occaſions, to be the ſworn 'adverſaries of the *Remonſtrants*, as have alſo ſome of the Foreign Divines, who 'have made ſuch warm ſpeeches, (which may be juſtly deemed ſo many ſentences 'pronounced againſt them) and all this without hearing the cited Brethren of that 'party, or giving them the leaſt opportunity to defend themſelves, notwithſtand-'ing that they offered and deſired to do it. That conſequently the good ends for 'which their High-Mightineſſes called them together, are not likely to be obtained 'from this National Synod; but that, on the contrary, according to all appearance,

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'we are to expect new uneasinesses, schisms, coercion of conscience, supporting and 'justification of error, and perhaps an increase too of so many unjust actions, which 'both have been and still are committed against the *Remonstrants*.

'Therefore the aforesaid Ministers, Elders, and Deacons, in order to provide 'against those evils in a proper manner, as much as in them lies, and to the end 'they may preserve the Churches and Members of the *Remonstrant* Communities, 'as far as possible, in the profession of that sound doctrine which is according to 'godliness, and secure them from that utter ruin and destruction which the *Con-* 'traremonstrants are contriving against them, as also knit and bind them to each 'other in mutual peace and unity (without which it will be impossible for them to 'subsist:) have thought it proper and necessary to meet together in the name of 'the Lord on the 5th of March, 1619, at the Town of Rotterdam, and then and 'there maturely to deliberate and consult about the state of their affairs, and to 'propose such expedients as they shall judge most serviceable thereto, with the in- 'tention of making a report of all their proceedings to their Fellow-labourers, to 'their Churches and Consistories, as often as shall be judged convenient, and like- 'wise of hearing the advice of other churches of the Remonstrant perswasion, be- 'fore all or any part of the following Articles be concluded and resolved upon.

'First therefore, They the aforesaid Ministers, Elders, and Deacons declare, 'that they own no other Rule or Test of Faith, by which the truth and soundness of 'Doctrine ought to be tried, than the holy writings of the Old and New Testa- 'ment.

'Secondly, And in consequence of this, That no man is bound to any Human 'writings, or Formularies, any further than the same are conformable to the word 'of God; and that therefore such Writings and Formularies may and ought to 'be examined by the said rule, insomuch that no Church nor Synod ought to have 'it in their choice, whether those Writings shall be tried or not by the said word; 'but that they ought to be examined at a proper time and place, and every one 'should have the liberty to offer and defend his remarks and objections against the 'same, without being involved in trouble on that account, or being forced to sub- 'mit to the decisions of any man, or number of men, otherwise than as he him- 'self shall be convinced that they judge according to the holy word of God, to which 'likewise the Judges themselves should be obliged to conform themselves in all their 'determinations.

'Thirdly, From whence, as it visibly appears how much we differ in our prin- 'ciples from Popery, so we declare and protest, before God and his Church, that 'we never endeavoured, directly or indirectly, to bring in the Popish religion, nor 'to encourage the Professors of it, and that it is the greatest injustice in the 'world to spread such reports of us.

'Fourthly, And as for the differences which have arisen between the Remon- 'strants and Contraremonstrants, touching the divine Predestination and the points 'depending thereupon, the Brethren do unanimously declare, that the doctrine of 'the Remonstrants, as contained in the well known Five Points, and defended by 'the same, is scriptural, and ought to be taught in all Christian congregations; 'as on the other hand, they hold the opposite opinions of the Contraremonstrants 'to be unscriptural, unedifying, repugnant to God's honour, and injurious to 'piety, and consequently, in their nature dangerous to be taught and propagated.

'Fifthly, They likewise declare, that they look upon the proceedings of the Re- 'monstrants in general, and particularly the behaviour of their Brethren who were 'cited before the Synod, in defence of their doctrines, which are likewise their 'own, to be right and just, so far as they are known to them.

'Sixthly, On the contrary, they can by no means acknowledge the National 'Synod at Dort, according to the present state and condition of it, to be a fit 'and proper judge of the controversies between the Remonstrants and Contrare-

'monstrants,

'monſtrants, or even of any other matters which concern the ſaid Remonſtrants: for which reaſon, they do from this hour proteſt againſt and declare all Sentences 'tending to the condemnation and prejudice of their cauſe, whether they ſhall relate to matters of Doctrine or Diſcipline, as likewiſe all Ordinances, Laws, and 'Decrees made or to be made by the aforeſaid Synod (ſo far as they ſhall be the 'Acts of the Synod itſelf) to be null and void, and of no kind of efficacy. An° Dom° 1619.

'Seventhly, They hereby further declare, that they cannot return to the Contra-'remonſtrants, or to their Churches, with a ſafe conſcience, before and until they 'make a publick reparation for their impious treatment of the Remonſtrants, with 'a deſign to diſturb and weaken their Churches; nor till they openly renounce 'and condemn the following Tenets:

'1. That God (without regard to the merits of *Chriſt*) has abſolutely pre-or-'dained certain perſons to eternal Salvation, and others without the leaſt conſider-'ation of their actual Sins) to Damnation; together with all other doctrines natu-'rally reſulting from ſuch an abſolute Decree, to the prejudice of Piety, and pro-'motion of Irreligion; of which we ſhall ſpeak more particularly in the Apology 'or Juſtification to be further mentioned hereafter.

'2. That the *Catechiſm* and *Confeſſion*, or any other human writings whatever, 'are of ſo great authority, as that the reviſion or examination of them by the word 'of God, is not neceſſary to be made even at a proper time and place, no, not even 'when Miniſters and whole Churches, or the Civil Magiſtrates themſelves, deſire 'it, unleſs the Synod or Church approve of the ſame. As alſo, that thoſe For-'mularies ought to be ſubſcribed, in order to teſtify not only the harmony, but 'likewiſe the orthodoxy of our opinions.

'3. That the Magiſtrates (as ſome of the *Contraremonſtrants* of this Country 'have maintained) may and ought to uſe external force, by Fines, Impriſonment, 'Baniſhment, and even Death itſelf, in order to compel their Subjects in matters 'of Faith, ſuch as are diſputed or controverted among Chriſtians, whether it be to 'oblige them to hold their peace, or to profeſs ſomething contrary to their con-'ſciences, or to uſe any means which the Civil Governours ſhall think neceſſary to 'be put in practice for attaining the knowledge of Truth; or to omit other means 'which the Subjects judge neceſſary towards promoting Godlineſs; or whether it be 'to oblige them to do or omit any other thing whatever againſt their conſciences. Tho' 'at the ſame time it is confeſſed, that the Government may and ought to obviate and 'reſtrain all licentiouſneſs, and whatever elſe ſhall tend to diſturb the publick peace.

'4. That all cares and endeavours of men before Faith, are not only unpro-'fitable, but alſo prejudicial.

'5. That men are juſtified whilſt they are yet in a ſtate of Sin; and conſe-'quently, that Pardon for Sin, is previous to converſion.

'6. That the Man is really regenerated, who has but an inclination towards 'what is good, tho' without an actual performance of that Good which he will's; 'and tho' he be ſtill inclined to all Evil.

'7. That regenerated perſons, aſſiſted by that ſpirit which they have received from 'God, cannot work or do more Good than they actually do, nor omit more Evil 'than they actually omit.

'8. It is moreover expected, that they, the *Contraremonſtrants*, be obliged to re-'ject and condemn the *Ten Poſitions* of *Gelderland*, not only in general, and as they 'are joined to each other by words and ſyllables, but one by one, and that without 'any equivocation or mental reſervation, but in the true and genuine ſenſe.

'9. The Brethren do hereby ſolemnly promiſe to each other, to be true and faith-'ful in this their common Chriſtian cauſe, and to be aſſiſting by word and deed in 'the fear of God, as often as any of them ſhall be brought into trouble on the ac-'count of this their common cauſe.

'10. They will likewiſe diligently and faithfully adviſe, deliberate, reſolve, *&c.* 'in thoſe Aſſemblies which ſhall be called and appointed for defending and pro-'moting the ſaid cauſe by ſuch as are empowered by the common body of the *Re-'monſtrants*. And this they oblige themſelves to do, according as the matter ſhall 'require, and as they in their conſciences ſhall judge proper.

'11. It

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'11. It is agreed, that every Minister shall continue with his own Church till 'there be a necessity for changing, or till some be out of employment, and can 'be made use of elsewhere; in which case, each one shall submit himself to the 'determination of the Brethren in general, or such as shall be commissioned by 'them.

'12. Every one shall assist in bearing the expences necessary to the support of 'the deprived Ministers, and for otherwise promoting the cause of the *Remonstrants* 'in general, according to his power, and upon the foot which we shall concert 'among ourselves for that purpose.

'13. They further declare, that they are resolved, by God's grace, to use the 'liberty of assembling together for Divine Worship, without suffering themselves to 'be amused or hindered by the offer of Stipends, or freedom from Molestation; by 'fear of Danger, by Placards or Ordinances made in opposition thereto, or by any 'other worldly considerations; till the *Contraremonstrants* shall think fit to condemn 'the above-mentioned abominable positions, and amend their *unchristian* proceed-'ings; unless their consciences will not allow them so to do.

'14. As to the assembling together for the exercise of Religion, whether it be 'in publick (as practised by the *Mennonites* and *Martinists*) or whether it be only 'in private: it is agreed, that where the *Remonstrants* are allowed the use of the 'publick Churches, whether there be but one, or only a few Ministers who are 'not sufficient to serve the whole Community, there they shall make use of pub-'lick reading of the Scripture, and private preaching, as also of diligent visitations 'and admonitions; labouring every where to keep the people out of the Meetings 'of the *Contraremonstrants*, till such time as the *Remonstrants* shall be ejected every 'where, or almost every where, out of the publick Temples: in which case it is 'the intention of the Brethren, to set up Meetings for the exercise of Divine Wor-'ship in the same manner as is done by the *Martinists* and *Mennonites*, and upon 'such a foot as shall be then concerted among them.

'15. It is likewise agreed, that there be an *Apology* drawn up to justify these 'their proceedings; for which purpose, each of the Members of this Assembly has 'engaged himself to furnish the persons appointed to draw up such an Apology with 'Memoirs and Accounts of the unjust treatment of the *Remonstrants* in their respe-'ctive Provinces and Classes, by suspensions, deprivations, and the like. There 'shall also be prepared a Representation to their High-Mightinesses, to show the 'injustice of those Placards, whereby the *Remonstrants* are prohibited the exer-'cise of their Religion, or by which they may be so forbidden hereafter. There 'shall likewise be drawn up another paper, addrest to the Foreign Divines in the 'National Synod, setting forth the proceedings of the several Provincial Synods and 'their Deputies, and praying them not to encourage nor support their injurious 'usage of them, the said *Remonstrants*, by their advice; but rather to intercede with 'their High-Mightinesses and his Excellency, *&c.* for the liberty and support of so 'many eminent Churches and Ministers in these Provinces.

'16. All these matters have been proposed, debated, and resolved in the afore-'said Assembly of the Brethren, with this express condition, that none shall pre-'sume, under the cloak or pretence of liberty of conscience, to give any disturbance 'to the Government; but that all and every one behave himself as becomes a good 'Subject, giving to God the things which belong to God, and to his Sovereigns, 'what belongs to them. For which purpose, the Ministers shall also diligently 'exhort their Hearers to obey their Rulers in all things consistent with what they 'owe to God and their own consciences.

'17. And forasmuch as none of the Brethren belonging to the Provinces of *Gel-'derland* or *Over-Yssel* are now present, 'tis agreed, that copies of all these Trans-'actions shall be sent to them, in order to their transmitting their opinion concerning 'the same.

'18. Two of the Brethren are likewise ordered to distribute to all the 'Churches and Clergy, copies of the *Apology* and *Representation* before-mentioned, 'that they may learn their opinion about the same, and transmit it to those who 'are appointed to draw them up.

'19. All the advices and opinions of those *Remonstrants*, to whom these mat-'ters shall be communicated, are to be directed and handed to D. *Herboldus*

'*Thombergius*, at *Gouda*, who ſhall tranſmit them to the Brethren who were cited before the Synod, and they again to others, according to their direction; and in caſe there ſhould happen to be any difference in opinions, they ſhall endeavour to adjuſt the ſame, and to bring the work to the deſired end without interruption. ANNO DOM. 1619.

'20. Copies of all theſe Acts ſhall be ſent forthwith to the *Remonſtrant* Brethren, in order to procure their approbation and ſubſcription; and they ſhall be intreated to recommend them in their reſpective Provinces and Claſſes.

'21. There ſhall likewiſe for the future, at every Aſſembly be ſomeperſons appointed to ſummon the Brethren to the next meeting; and they ſhall inſert in the ſummons, notice of the buſineſs that is to be then tranſacted; and in the mean while they ſhall prepare and draw up heads of the buſineſs to be done, as well as they can, in order to have work ready at the approaching Aſſembly, and to make the Seſſion as ſhort as poſſible. And the next ſummons ſhall be made by thoſe of *Leyden* and *Rotterdam*.

'22. The Brethren ſhall likewiſe hereafter conſider of proper means for maintaining unity in doctrine and diſcipline among us, conformably to the Word of God. And thus ſhall there be an end put to this preſent meeting friendly and peaceably, after giving thanks to God.'

After ſome deliberation upon theſe matters, the cited *Remonſtrants* drew up their thoughts in writing, by way of anſwer, which they delivered to the deputed Brethren in the following terms:

Reverend, Learned, Pious, Wiſe, and Prudent Brethren in the Lord Jeſus Chriſt,

A Letter from the cited Remonſtrants *to the Aſſembly at* Rotterdam.

'IT has been very good news to us, and we have heard it with a ſincere joy from your own letters, as well as by the verbal relation of the Brethren whom you have deputed hither for that purpoſe, that your Reverences being come from ſeveral parts, are met together in order to conſider what you ought to do for the preſervation of a good conſcience, and the welfare of your churches at this ſad juncture of time: it is abſolutely neceſſary, it is your bounden duty, and the eyes of many thouſands in theſe Provinces are upon you, to ſee that you perform it, and to aſſiſt you according to their power in ſo good and juſt a work, by all lawful chriſtian means, whenever you ſhall think fit to proceed. For theſe purpoſes your Reverences have well and prudently obſerved, that among other things it is wholly requiſite, in order to obviate the diſſolution of your Congregations, that they meet ſometimes for the exerciſe of their Religion, by hearing the Word, and partaking of the Holy Sacraments, which are the beſt and ſureſt bands of the Chriſtian communion, as likewiſe moſt neceſſary for the inſtruction and confirmation of men in the truth, which is according to godlineſs, to the hope of eternal life: For which reaſon our *Netherland Confeſſion* declares this matter to be of ſuch importance, that it plainly ſays, in the XXVIIIth Article, that no perſon, of what ſtate and condition ſoever he be, ought to withdraw himſelf from ſuch religious meetings, nor content himſelf with his own ſeparate exerciſes, ſince all Believers are bound to frequent the aſſemblies of Believers, purſuant to the commands of God, where-ever he has placed them, tho' it were in countries where the Civil Magiſtrates, or the Laws of the Government ſhould prohibit them, or where death or other corporal puniſhment ſhould attend the joint exerciſe of their religion. Thus did our Anceſtors behave themſelves, thoſe noble Champions! who by their undaunted courage, and never-failing patience, obtained for us that deſired freedom we have thus long enjoyed, without any dread of the King's diſpleaſure; who defying all Placards made in oppoſition thereto, and quenching the flames with their blood, waited for their diſſolution, to the end they might attain to a better reſurrection, and ſuffered themſelves, with joy, to be deſpoiled of their earthly goods, as knowing that they laid up in the heavens a better and more durable treaſure. Since therefore your Reverences are encompaſſed with ſuch a cloud of witneſſes, we entirely truſt, that laying aſide every weight, and all humane and worldly conſiderations that ſtick ſo faſt to us, you will with conſtancy run the race that is ſet before you; not looking back like the Children of *Iſrael* to the fleſh-pots of *Egypt*, but with *Moſes*, the faithful ſervant in the houſe of the Lord, looking to the recompence of reward laid up in the heavens, and forgetting that which is behind, and

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'preſſing forward to that which is before, in order to finiſh your courſe, and that 'Miniſtry which you have received from the Lord *Jeſus Chriſt* with joy, not valu-'ing your lives for the ſake of the Goſpel of the Grace of God. For the truth 'muſt be ſanctified by ſuffering. This is the ladder by which Truth aſcends 'its throne. If it be lopp'd it ſpreads the more; if it be preſſed down, it will 'extend itſelf, and raiſe up its head; if men endeavour to circumſcribe, or ſhut it 'up, it will burſt out like a fire compreſſed, and ſhow itſelf with greater luſtre on 'every ſide. This is what is yet neceſſary to the perfection of our confeſſion; to this 'we are now called by the great Shepherd of ſouls; to this we are invited by the 'preſent condition of the churches of our dear country. Let us not be faint nor 'ſlow in our minds. Let us look to the Author and Finiſher of our faith, the Lord '*Jeſus*, who endured ſo great contradiction of ſinners, and is now ſate down at the 'right hand of God. Your Reverences have not yet reſiſted unto blood, contend-'ing for the faith which was once delivered to the Saints: therefore be vigilant in 'this your day, in which your ſteadfaſtneſs will be put to the tryal. But ſince 'this Miniſtry is thro' mercy committed to you, be not ſlow nor backward, but re-'jecting the covering of reproach, not behaving your ſelves deceitfully, nor falſify-'ing the Word of God, nor being aſhamed of the Goſpel, make your ſelves, by the 'manifeſtation of the truth, known to all men, as in the ſight of God. When 'the Shepherd is ſmitten, the ſheep are eaſily ſcattered; but whilſt he continues 'with them, they will keep together, and increaſe. The caſe will be the 'ſame if you do not forſake your flocks in theſe trying times, but lead them on cou-'ragiouſly, till you bring them into a good paſture, whither many thouſands will 'follow you from all parts, giving glory to God in the day of viſitation, and ex-'tolling and praiſing your fidelity, conſtancy and ſincerity before the Lord. But if 'you ſhould, like hirelings, abandon the ſheep in theſe difficulties and diſtreſſes, be-'taking your ſelves, one to his farm, another to his oxen and tillage, a third to mer-'chandizing, a fourth to the ſecuring his ſtipend and perquiſites, exchanging his birth-'right for a meſs of pottage; good God! what a diſperſion would reſult from thence! 'What ſighings would aſcend to Heaven! And what a terrible judgment would be 'paſſed by him who has his reward in his hand, who promiſes a crown of life to 'thoſe that continue ſtedfaſt to the death, but who threatens Apoſtates, that they 'ſhall not enter into his holy city! Stedfaſtneſs therefore, and perſeverance with 'good works, are what your Reverences ſhould exert, to the end that your labours 'may be perfect. Fear not then what men can do unto you, neither what they ſay 'of you, nor how they judge you: forbear not doing the good, perfect and accepta-'ble will of God, in order to pleaſe men; for if we endeavour to pleaſe men, we 'are no longer the ſervants of Chriſt. Fear not therefore their terrors, neither be 'afraid, but ſanctify the Lord God in your hearts, and feed the flocks, of which 'you are the overſeers, with bowels of tenderneſs, not for filthy lucre, neither by 'conſtraint, but of free will. Be not concerned what you ſhall eat, or what you 'ſhall drink, or wherewithal you ſhall be cloathed: He that feeds the ſparrows, 'and cloathes the lillies of the field, knows likewiſe what you have need of. If 'you meet with ſome covetous and narrow-ſoul'd *Corinthians*, you will alſo find ge-'nerous and benevolent *Achaians* and *Macedonians*; and above all, he who fed *Eli-'jah* by the Ravens, and the Children of *Iſrael* in the wilderneſs, will likewiſe give 'you ſeed to ſow, and bread to eat. Be watchful therefore in diſpenſing the talents 'you poſſeſs, for the ſervice of *Chriſt Jeſus*, and for the building up of his Church. 'Manifeſt your faith by the fervency of love, with ſincere compaſſion for the ſtate 'of the Church, in the midſt of theſe deplorable diſperſions. Do not ſhun the 'Croſs of *Chriſt*, but rejoyce rather that you are counted worthy to ſuffer a little 'for his name ſake, knowing that the ſufferings of this life are not to be compared 'with the glory which ſhall be revealed to us hereafter. Preach the word therefore; 'be urgent in ſeaſon, and out of ſeaſon; reprove, threaten, admoniſh with all 'gentleneſs and inſtruction; proclaim both in the ſtreets and houſes, converſion to 'God, and faith in our Lord *Jeſus*; impart the whole counſel of God, not with-'holding any thing that is profitable, but teaching and exhorting all men with all 'wiſdom, to the end that you may render them all perfect in *Chriſt Jeſus*.

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'Tis true, that according to all appearance, difficult times are at hand; and that you may probably expect nothing but bands and impriſonments on this account, and perhaps ſomething even worſe may befall you; but it will be acceptable to God, in caſe we bear ſuch evils for conſcience ſake, ſuffering wrongfully. Fear not therefore them who can only kill the body, and cannot hurt the ſoul: But be wiſe as ſerpents, becauſe the days are evil. We freely own, dear and worthy Brethren, that this is a matter attended with great difficulties; and that which way ſoever we turn, there is nothing but danger to be met with. But did *David* forſake his Father's ſheep, becauſe there were Lyons and Bears round about them? Shall we then ſtumble at a mole-hill? Shall we ſay, with the ſluggard, there is a Lyon in the way, and we may be devoured? Or ſhall we not rather proceed in the ſtrength of God, and ſay with the holy *Pſalmiſt*, *I have put my truſt in God, and I will not fear what men can do unto me:* For he hath ſaid, *I will never leave you, nor forſake you.* He who delivered me from the paw of the Lyon and Bear, will he not likewiſe deliver me from this *Philiſtine?* Let us therefore be ſtrong in the Lord, and in the power of his ſtrength, that we may manfully reſiſt in the evil day, and that having done all, we may ſtand.

As to that difficulty which your Reverences mention, and the queſtion you put, whether you ſhall ſet up Meetings, or whether you ſhall forbear; we have conſidered of it in the fear of the Lord, as far as the ſhortneſs of the time, and our manifold avocations would permit; we likewiſe, ſome time ſince, communicated to you our thoughts upon that head, and ſee no cauſe as yet to change our minds: for tho' we could wiſh that ſome uniform method were concerted, and put in practice every where; yet, as the ſtate of the churches is ſo very differing, as well as the conſtitutions of towns and places, together with other circumſtances, we are therefore of opinion, under correction, that it will be beſt to follow whatever appears moſt feaſible in each place; as for inſtance, *Where the congregations are large and numerous, the publick exerciſe of our religion may be practiſed, nay we think it ought to be; but where they are not ſo, the people muſt be contented with reading chapters out of the Bible, as often as they meet together; but the Miniſters ſhould be diligent in viſiting them at their houſes, and adminiſtring the ſacraments; and where they can be more free and bold, they may hold conſtant meetings, and in time enlarge them, and render them more publick, waiting with patience to ſee what mercies God will vouchſafe them from heaven.* But as for preſenting Memorials or Petitions to the Government, we are of opinion, that it will do our affairs more harm than good at this juncture. *They may interpret* Remonſtrances *to be* Menaces, *and* Petitions *may render that doubtful, which, according to the conſtitution of the land, and our native liberties and privileges, belongs of right to all the Subjects; beſides that they may afford a handle to delay matters till the congregations be diſperſed. And to what end ſhould we petition for that, which, if denied, we are reſolved, nevertheleſs, to put in practice? In ſuch a caſe our petitions will only ſerve to aggravate our pretended crime.* However, we leave all theſe things to your own diſcretion, who can judge better than we of all circumſtances, moſt of which are unknown to us, by reaſon of our long abſence from our Flocks.

What has been further propoſed, or agreed upon by your Reverences, has been in like manner conſidered, and, in the main, approved by us; but we intend, as ſoon as our affairs will permit, to make it the ſubject of our future deliberation.

We are not a little pleaſed to find that our tranſactions at this place are ſo agreeable to you; we hope, thro' God's Grace, to perſevere in the courſe we have begun; and we think it would be very ſerviceable to our intereſts, to repreſent with vigour to the Foreigners, before they leave this town, the great injuries which are offered to us every where, and to beg of them, that they would not believe the falſe excuſes made to them by our Adverſaries on that account, but fairly and impartially repreſent all things to their own countrymen after their return home. But if this be done, there ſhould no time be loſt, becauſe 'tis probable they will not ſtay long here.

For the reſt, we refer all to your tried wiſdom and prudence; beſeeching God to fill you by his Spirit, with all wiſdom and ſtrength, to arm you with patience,

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' and to inſpire your Reverences with ſuch thoughts as ſhall be acceptable to him, ' thro' *Jeſus Chriſt* our Lord.

Given at *Dort* this 8th of *March*, 1619.

Your Reverences affectionate Brethren in Chriſt, *the Profeſſor, and* Remonſtrant *Miniſters, who were cited and deputed to the* National Synod, *and by their order, and in all their names,*

BERNARDUS DWINGLO.

This day there arrived at *Dort*, *Coitſius*, and *Leſlerus*, late Miniſters of *Nimeguen*, who had likewiſe been expected to have joined the Aſſembly at *Rotterdam*, but they did not think fit to go thither, becauſe they were not apprized of the occaſion of the ſaid Aſſembly, and were apprehenſive that the Magiſtrates would hear of it, and take it ill; and beſides, becauſe the Aſſembly were upon the point of breaking up; but they promiſed, however, that they would comply with their reſolutions, to the utmoſt of their power.

A Letter of Uitenbogart *to the* cited Remonſtrants.

As to that Article which related to the taking care of the churches, and the holding of ſeparate meetings, *Uitenbogart* had writ a few days before to the cited *Remonſtrants* at *Dort* (as he was wont to comfort and ſtrengthen them, by his letters, in their troubles) ' That the zeal of the people, *which at that time daily increaſed*, ' ought to be taken notice of, and incouraged, but that they ſhould likewiſe be in- ' formed in the firſt place, that they could not enter into the kingdom of heaven ' but thro' many tribulations; and aſked, at the ſame time, whether they would ' drink of that cup, of which their Maſter had drunk? If they anſwered in the ' affirmative, then were they to be aſked again, whether they would join in pro- ' viding the neceſſaries of life, out of their temporal eſtates, for their deprived and ' diſtreſſed Paſtors, and other Miniſters of *Chriſt*, who ſupplied them with ſpiritual ' food? As alſo, whether they thoroughly underſtood what was and always ought ' to be the view of the *Remonſtrants* in ſo doing? Namely, that it neither was, ' nor ought to be merely the advancing of an opinion, or the ſupporting a worldly ' faction or party, under the cloak of religion, or the gaining any temporal ad- ' vantage whatever, but the promoting a good and godly life among men, and the ' obtaining an abundant entrance into the kingdom of *Jeſus Chriſt*. To thoſe who ' were thus diſpoſed, it would be fit to repreſent how neceſſary it was to know, as ' near as might be, the number, firſt, of thoſe who might be made uſe of to lead ' the way, and then of ſuch as would follow, always exhorting them to abſtain ' from tumults, and diſobedience to their Rulers.'

Seſſion CI.

On the 6th of *March*, and at the CIſt Seſſion, which was likewiſe holden in private, the remainder of what *Paræus* had writ to the Synod, containing his judgment on the *Third*, *Fourth*, and *Fifth Articles*, was read. *Balcanqual* teſtifies, in his letters, that the ſaid treatiſe was very well writ, ſtrongly oppoſing the opinions of the *Remonſtrants* with great ſubtilty, and variety of arguments, inſomuch that he was ſurprized his knowledge and underſtanding ſhould be ſo clear and vigorous at the age of 70 years. It was then reſolved, that a letter of thanks ſhould be ſent him from the Synod, for the pains he had employed in this affair. After which, one of the Scribes, by order of the Preſident, began to read to the Aſſembly the opinions of the *Engliſh* Divines about the *Five Points*; but thoſe Divines, by the mouth of Dr. *D'avenant*, oppoſed the doing it, alledging, ' That the collective judg- ' ments of the Deputies of each State or Nation, ought not to be read in ſo clande- ' ſtine a manner; the honour of the Synod being, as he thought, highly concern- ' ed that thoſe opinions ſhould be read as publickly as poſſible, and that every body ' ſhould be admitted to hear them; ſince it might ſo fall out, that the *Remonſtrants* ' themſelves, being convinced by the force of the Members arguments, might re- ' cede from ſome of their doctrines; and all the reſt of the auditory might be ' confirmed and fortified in the Truth, being witneſſes of the harmony among ſo ' many learned men of different countries, who might otherwiſe be eſteemed by ' the deluded people, as perſons conſpiring and laying their heads together, in order ' to render their opinions uniform.'

They begin a private reading of the judgment of the ſeveral Deputations concerning the controverted Points.

Dr. D'avenant *oppoſes it.*

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This unexpected propoſal did not a little alarm the Preſident *Bogerman*, becauſe he had oppoſed that way of proceeding, which they now unanimouſly approved. The Foreigners were no leſs ſurprized that he ſhould charge himſelf with a work of ſo great conſequence, without ſo much as once aſking the Members of the Synod how they would have their own judgments declared. The reaſon which induced the *Engliſh* Divines to make ſuch a propoſal was very remarkable. 'We took a great deal of pains (*ſays* Balcanqual, *in one of his letters to the* Engliſh *Ambaſſadour*) to ſhew on the one ſide, that we condemned the *Remonſtrants* in all thoſe opinions which deſerved to be rejected; but on the other we were careful not to condemn any thing more than what deſerved to be ſo treated; and at the ſame time we likewiſe condemned ſome harſh expreſſions uſed by the *Contraremonſtrants*, eſpecially in relation to the doctrine of *Reprobation*; but theſe were no more than expreſſions. We know that when they come to draw up their Canons or Synodical Decrees, they will not inſert one word of our judgment, becauſe we ſhall be over-voted by the inland Divines; and this was the reaſon why we inſiſted that Strangers ſhould be preſent at the reading of it, to the end they might be witneſſes of our ſincerity.'

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The Reaſon why the Engliſh Divines *deſired their Opinion might be read publickly.*

The Preſident addreſſed himſelf to the *Engliſh* Divines in a very civil manner, telling them, 'That he himſelf had been of the ſame mind with them but a few days before; but after having conſidered the matter more maturely, and having likewiſe conſulted his Aſſeſſors, he was of opinion, that it would be beſt to read the judgments of the ſeveral Deputations in private, and without witneſſes, excepting only ſome worthy Miniſters, who ſtayed at *Dort* upon account of the Synod. His reaſons, *he ſaid*, were theſe: *Firſt*, Becauſe this way of proceeding ſeemed to be more agreeable to the views of the States-General than the other; for the States had directed, that the judgments of the ſeveral Members ſhould be conſidered in private, unleſs they might think fit to admit any perſons to be preſent. *Secondly*, Becauſe it had ever been the method of all Synods and Councils not to receive the opinions and judgments of the Members, till all the Strangers were made to withdraw. *Thirdly*, Becauſe, tho' all the Members were agreed in the matter itſelf (as indeed he found, upon peruſing their opinions, that they were) yet there was ſome diverſity in the manner of their expreſſing themſelves; about which it was to be feared, that the *Remonſtrants* as well as the *Jeſuits* and *Dominicans* might make a great pother, and ſpread reports far and near of the diſcord among the Members of the Synod; and the *Remonſtrants* would doubtleſs publiſh the opinion of the Synod, concerning the points in controverſy, before the Canons could be drawn up, as they had lately done, and would oppoſe one man's judgment againſt another's, in their pamphlets, if they could but diſcover the leaſt appearance of diverſity. *Fourthly*, Becauſe by means of the publick reading of the judgment of the Synod upon the *Five Points*, it would be canvaſſed among the vulgar, before the Synod itſelf had actually adjuſted it, or even before it could be communicated to the States, who ought certainly to be apprized, next to the Synod, of what ſucceſs all the tranſactions were like to have. *To this he ſubjoined*, 'That he had hoped, that ſince this matter related only to order and forms, it might have been left to him and his Aſſeſſors; but ſince he obſerved that many of the Members were diſſatisfy'd about it, he was ready to put it to the vote.' Thereupon he aſked the Lay Commiſſioners, what they thought of it? But they declared that it was their opinion, that the conſideration of it ſhould be adjourned till the afternoon, and ſo the Aſſembly broke up. But in the mean time the Preſident, that he might not fail in his deſign, ſent the Scribe, *Dammannus*, to beg of the *Engliſh* that they would join with him in his propoſal; and *Balcanqual*, whom I follow in this account, ſays, that the like pains were taken with the Deputies of other States, to bring them to his bow. He was alſo of opinion, that it would have been no hard matter to anſwer the reaſons of the Preſident, which we juſt now mentioned; concluding, *That the Preſident's Propoſal was indeed more ſafe, but that of the* Engliſh *more honourable.*

The Preſident's Reaſons againſt the publick reading.

In the afternoon, when was the CIId Seſſion, the queſtion was put about the method to be uſed in reading the opinions of the Deputies. The opinion of the Lay Commiſſioners, as delivered by their Secretary *Heinſius* was, That all perſons, *Contraremonſtrants* as well as *Remonſtrants*, ſhould be ſhut out of the Synod-Houſe during

Seſſion CII.

ANº DOM. 1619. during the reading of the Members opinions, to which they ſubjoined, that they made it their requeſt to all the Deputies preſent at the Synod, that they would keep ſecret, as far as poſſible, every thing that was done there. This opinion of the Lay Commiſſioners was approved by all the Members, *nemine contradicente*. Upon which, they read, with the doors ſhut, the judgment of the *Engliſh Divines* concerning the *Firſt Article*; and next, that of the *Palatines*; both which rejected the doctrines of the *Remonſtrants*, and were uniform in every thing, excepting that the latter, ſpeaking of *Reprobation*, adviſed the Clergy to handle that point cautiouſly, ſeldom, and ſparingly, in their pulpits.

A private Reading is unanimouſly agreed to.

The Judgments of the Engliſh *and* Palatine *Devines on the* Firſt Article *are read.*

Seſſion CIII. At the CIIId Seſſion, which was holden the 7th of *March* in the morning, they read the judgments of the *Heſſians*, *Swiſſers*, and that of *Alſtedius*, on behalf of the Clergy of *Naſſaw* or *Wetteravia*.

Seſſion CIV. In the afternoon, which made the CIVth Seſſion, they read the judgment of thoſe of *Geneva*, which was drawn up in a different manner from the preceding ones: for whereas the others had produced their judgments, ſupported with rational Arguments, with paſſages of Scripture and ſentences from the Fathers, thoſe of *Geneva* confirmed theirs by the word of God only. Then they read the judgment of the *Bremers*, which agreed with the reſt in all, ſaving in the point of the *Election of Infants born of Believing Parents*. The others had paſſed over this point entirely, or if they touched upon it, had only ſaid, *That Believing Parents had no reaſon to doubt of the ſalvation of ſuch of their Children as died in their infancy, but according to the judgment of charity, might be aſſured of it*. But they of *Bremen* declared in plain terms, *That all ſuch Children dying in their infancy, and being baptized, were certainly ſaved; and that they did not only infer it by a judgment of charity, like others, but alſo by a judgment of certainty*. Then they began to read the judgment of thoſe of *Embden*; but the time of the Seſſion being ſpent, they poſtponed the remainder till the following Seſſion.

Seſſion CV. The next day, which was the 8th of *March*, and the CVth Seſſion, they reſumed the reading of the judgments of the Divines, which laſted full two hours in the ſevereſt cold that had been felt the whole winter. Thus were the judgments of all the Foreign Divines upon the *Firſt Article* made an end of; upon which the Preſident ſaid, by way of concluſion, *That they ought to thank God for the entire harmony of the Foreigners in the buſineſs of Doctrine; and God grant*, added he, *that the like uniformity may be found among the Natives*. But, as *Balcanqual* ſays, it was worthy obſervation, that among the ſeveral Deputations, there was not one which did not totally reject the opinion of *Gomarus*, touching the object of *Reprobation*: for tho' nobody oppoſed it openly, or directly, yet it was laid down by them all as a poſitive concluſion, and was expreſly agreed by them, *That it was not Man, as yet to be created, but fallen Man who was the object of* Election *and* Reprobation. After this, the Synod proceeded to take into conſideration the judgments of the *Netherland* Profeſſors, but they ſoon diſcovered a diſagreement among them. *Polyander*, *Thyſius*, and *Walæus* had joined in one and the ſame opinion, which was ſubſcribed by all three of them. Dr. *Sibrandus Lubbertus* and *Gomarus* had each of them drawn up a diſtinct judgment of their own. In the two firſt pages of the judgment of the three mentioned Profeſſors, which was read at this Seſſion, they largely diſputed againſt the doctrine of *Gomarus*. They maintained, with many arguments, *That God, in the Act of* Predeſtination, *had conſidered Mankind as lapſed or fallen*; and it was obſerved, that *Gomarus* took notes all the while their Arguments were reading.

All the Foreign Divines differ from Gomarus *with reſpect to the* Object *of* Predeſtination.

Polyander, Thyſius, *and* Walæus, *oppoſe the Opinion of* Gomarus.

Seſſion CVI. After noon, the CVIth Seſſion was holden. The Strangers were then admitted, and *Deodatus*, whoſe turn of haranguing in publick had been now ſuperſeded ſeveral times, on account of his indiſpoſition, treated about the *Perſeverance of the Saints*. He ſaid, among other things, 'That ſome of thoſe who were *Reprobated*, received 'ſometimes very great and extraordinary gifts, and thereby ſeemed to be true Be- 'lievers, and highly exalted in the knowledge of the will of God, appearing to 'take more pains, and to exert a greater zeal for religion than others; but their faith 'not being founded on eternal *Election*, they fell at laſt, and their puniſhment be- 'came the more ſevere. *On the other hand*, That the Elect might and did fall 'into great and grievous ſins, and even ſhameful villanies, but nevertheleſs, did not 'totally and finally fall from the grace of God; and therefore were at laſt con-

Deodate *diſcourſes on* Perſeverance.

'verted

'verted and ſaved. *Solomon* might fall, as far as he could, thro' royal luxury and 'licentiouſneſs, but his wiſdom, or the ſeed of faith, remained in him, and never 'deſerted him.' An° Dom. 1619.

He ſpoke of the doctrine of *Reprobation* in milder terms than the *Contraremonſtrants* were wont to do, denying, *that ſin was a fruit of* Reprobation. When he came to the *Remonſtrants* arguments, relating to their opinion of *Perſeverance*, he was heard to ſay, 'That he was not prepared to anſwer the evaſions and exceptions 'of thoſe new Philoſophers, who by their ſubtilties and niceties overturned all 'principles, and brought all things into doubt. As for him, he would keep to his 'good old ways.' As ſoon as he had ended his ſpeech, the Preſident returned him thanks after an extraordinary manner, telling him, *That he had made this excellent Oration, which was extracted from the quinteſſence of practical Divinity, by the inſpiration of the Holy Ghoſt.*

This ſame day, or as others have recorded it, the following day, the *Remonſtrants* ſent ſome of their number, to wit, *Epiſcopius*, *Niellius*, and *Hollingerus*, to the Preſident of the Lay Commiſſioners, acquainting him, that by reaſon of the long and ſharp froſt, they could not get their papers ready againſt the appointed time; they therefore prayed their Lordſhips to admit of their excuſes, and promiſed to compleat the whole before the end of the next week. The Preſident told them, that the Commiſſioners had expected other things of them, but that he would however lay their excuſes before his Brethren. He acquainted them at the ſame time, that the Commiſſioners had received freſh orders from the States-General, not to ſuffer any of the *cited Remonſtrants*, no, not even thoſe who were turned out of their benefices at *Utrecht* or elſewhere, to ſtir from *Dort*; and in caſe any of them were gone, to ſend for them immediately back. This detention of the *Remonſtrants* at *Dort*, occaſioned various ſpeculations: Some thought it was very injurious to detain them there, eſpecially ſince their preſence at that place was no longer neceſſary, and little notice was taken of their new writings. But others were of opinion, on the contrary, that there was great reaſon to keep them there together, and that it was not adviſeable to let them return to their churches, it being to be feared, that they would too plainly diſcover the proceedings of the Synod, and prepoſſeſs the people too much againſt the *Contraremonſtrant* party, which might give occaſion to new troubles.

The Remonſtrants *deſire more Time for preparing their Papers.*

They are again ordered not to retire from Dort.

At the CVIIth Seſſion, holden on the 11th of *March*, *Georgius Fabricius*, who was ſent to the Synod in the room of *Byſterfield* deceaſed, took the uſual oath, and was admitted into that Aſſembly. Then they went on with reading the judgment of the three Profeſſors. It was not only ſigned by all of them, but there was likewiſe writ under the names, *I* Sibrandus Lubbertus *have peruſed this judgment of my Brother Profeſſors, and agree to every part of it.* It was not ſubſcribed by *Gomarus*; but he ſtood up immediately, and declared, *That he had alſo embraced their opinion, and approved of all, excepting this one Poſition*, That **Fallen Man was the object of the Divine Predeſtination**; *which*, he ſaid, *was never ſo determined either in the* Dutch, French, Engliſh, *or any other churches.* After this, was read the judgment of *Sibrandus Lubbertus*, upon the ſame *Firſt Article*, ſigned by himſelf, and confirmed by the hands of *Polyander*, *Thyſius*, and *Walæus*, who all teſtified, that they had peruſed it, and approved of it. Then *Gomarus* roſe again, and declared, that he alſo approved of this judgment with the ſame exception relating to the *object* of *Predeſtination.* At laſt the judgment of *Gomarus* himſelf upon the ſaid *Firſt Article* was read, in which he ſilently paſt over the diſpute about the *object* of *Predeſtination*; and abating only that point, his judgment was entirely conformable to thoſe of his Brethren. This was ſubſcribed by him alone; but *Polyander* declared at the ſame time, *viva voce*, in his own and his Brethren's name, *That they agreed to every thing in that Paper of* Gomarus, *excepting his notion of the* object *of* Predeſtination, *touching which*, he owned, *that they differed from him.* Here then was a remarkable diſagreement between *Gomarus* and his Fellow-Profeſſors, *Polyander*, *Lubbertus*, *Thyſius*, and *Walæus*: *Gomarus* maintained, with *Beza*, *That God conſidered Man in the decree of* Reprobation, *not as fallen, but as before the Fall*; *and even that the* Decree *of* Reprobation *preceded that of Creation.* But *Polyander*, *Lubbertus*, and the reſt of the Profeſſors held, *That God looked upon Man, in the* Decree *of* Reprobation, *as fallen, or as involved in the original ſin of* Adam. This diverſity

Seſſ. CVII.

They proceed with the reading of the Judgment of the Three Profeſſors.

The Judgment of Gomarus *is read.*

The State of the Difference between the three other Profeſſors and Gomarus.

ANNO DOM. 1619. versity of opinions had occasioned much contention, which frequently broke out afterwards. *Gomarus* and his followers said, *That those who held a* **Reprobation** *under or below the Fall, robbed God of his wisdom; it being as much as to say, that the means were considered by him before the end.* The others cried, *That* Gomarus *and those of his side, deprived God of his justice, by maintaining, that he had decreed to punish Man, without considering him as guilty or* **fallen.** The *Remonstrants* thought therefore, that they were in the right to reject both these doctrines; the *first*, because, in the opinion of *Gomarus* and other Members of the Synod, it supposed a God who was not *wise*; and the *second*, because, in the judgment of *Sibrandus Lubbertus*, and most of the Deputies of the Synod, it on the other hand supposed a God who was not *just*. It was their opinion, that the Synod ought then to have settled the point and determined the controversy. But those who were at the head of affairs, ordered it quite otherwise. The matter was huddled up according to the best of their skill, and afterwards, in the composing of the Synodical Canons, care was taken that neither of those parties should think themselves aggrieved by the judgment of the Synod. After the opinions of the several Professors had been read, the President acquainted the Assembly with something that was to come under their deliberation, with reference to the business of *Kampen*, praying the Members that they would prepare themselves to speak to it against the afternoon.

Sess. CVIII. *Deliberations concerning the Business of* **Kampen.**

At the CVIIIth Session, which was holden the same day, the President opened to the Synod the business of *Kampen*. He told them, that the space of fourteen days, which was granted to the suspended Ministers, *Foskule* and *Schotlerus*, for their appearance before them, was now elapsed, and that they continued obstinate; and that the other two Ministers of *Kampen*, *Godwinius* and *Matthisius*, to whom the same time had been likewise allowed, for answering the accusations brought against them, had made use of subterfuges and evasions, as appeared, he said, from their letter, which he read, by which means they hoped to escape the judgment of the Synod. Then he read the letter from the *Contraremonstrants* of *Kampen*, writ in opposition to that of their adversaries: In it they replied to one Article especially which the *Remonstrants* objected against them, to wit, That contrary to the usage of the *Netherland* churches, they had passed by their own Consistory, as also the Classis and Provincial Synod, and brought the matter before the National Synod in the first instance. To this the *Contraremonstrants* replied, That both the Consistory and Classis were entirely in the party of the *Remonstrants*, and consequently, that there was more reason to pass them by, than to require or expect justice from them; and as for the Provincial Synod, these matters had been treated of there more than once, but without success. After this, a Petition signed and presented by *Acronius*, in the name of the *Reformed* Church of *Kampen*, was read. In the said Petition, the Minister *Foskule* was charged with stirring up the people to sedition, by rehearsing to them the sentence of his suspension. They then prayed, that the Synod would confirm the aforesaid sentence, and pass the like against *Matthisius* and *Goswinius*, forasmuch as they had refused to give in their answer at the appointed time. Upon this petition the President asked the Synod, 'Whether they thought fit to 'confirm the Sentence past against the two first; and whether the other two should 'not be again commanded to bring in their answers within a fortnight, upon pain 'of being pronounced guilty of contumacy and disobedience if they failed, and accordingly, of being thenceforwards suspended from their Ministry, and their case 'decided according to the allegations and proofs which had been produced against 'them.' This was agreed to by the whole Synod, and the next day, a copy of the Resolution taken thereupon was communicated to *Matthisius* and *Goswinius*.

The Resolution of the Synod.

After the discussion of this affair, the judgments of the rest of the Deputies upon the *First Article* were to have been read; but the Bishop of *Llandaff* (according to what had been concerted by the *English* Divines among themselves at home) prayed leave to speak a word or two; which being granted, he spoke to the following purpose: 'Dr. *Gomarus* told the Synod in the morning, that the question, whether '*Fallen Man were the Object of Predestination?* had not been decided in the *Con-* '*fession* of the *French* churches; and he said the same thing, if I and my Collegues 'heard him right, of the *Confession* of the *English* church; for which cause, I beg 'the Doctor, in my own and Brethrens name, that he would declare, whether he 'said

A Question proposed to Gomarus *by the Bishop of* Llandaff.

'said so or not?' To this, *Gomarus* civilly replied, 'That he had really said so, 'but protested it was with no evil design; but only to show, that the church of 'England, as well as other churches, had left this point undecided, since her Ar- 'ticles determined the *Object* of *Predestination* no otherwise than by the words, 'Some out of Mankind!' The Bishop said in answer to this, 'That he and his 'Brethren could not look upon it any otherwise than as a reproaching them either 'with presumption or ignorance; for whereas they had declared themselves in their 'judgments for *Fallen Man*, *Gomarus* did as it were insinuate, that they had advanced 'in the Paper they delivered to the Synod, such doctrines as did not agree with the 'judgment of the Church of *England*. But to convince them that they had not 'maintained any thing in their own positions which was not conformable to the do- 'ctrines of their church, they intreated the Synod to hear the very words of their 'Confession.' Accordingly, Dr. *Goad* read the XVIIth Article of the Church of *England*, in which the following expressions occurred: *To deliver from Curse and Damnation those whom he hath chosen in* Christ *out of Mankind*; the former part of which, namely, *from Curse and Damnation*, had been omitted by *Gomarus*. To this he replied, *That he submitted himself to the judgment of the Synod, whether he had misunderstood the words of the Confession.* The President said to *Gomarus*, 'That every Member of the Assembly was at liberty to speak his own mind upon 'any point or question, but that people must be very careful not rashly to censure 'the doctrines of the churches.' Then the Bishop, having asked leave to speak, re- sumed the discourse, and said as follows: 'Since all the Foreign Divines, without 'exception, and in like manner all the Professors of the *Low-Countries*, besides *Go- 'marus*, have already declared their opinion, that *Fallen Man* was the *Object* of 'Predestination'; and since I make no question but the rest of the Inland Divines 'will determine it so too, it may be proper for the Synod to determine it; for it 'is not just that the Synod should leave this matter undecided for the sake of one 'Professor only, who differs herein from the judgment of all the *Reformed* churches.' *Gomarus* made answer to this, 'That the University of *Leyden* had never deter- 'mined it for *Fallen Man*, and that both *Whitacre* and *Perkins* had declared for the 'contrary doctrine (whom he esteemed such good men, as not to have departed from 'the Confession of the Church of *England*;) he therefore thought it highly rea- 'sonable that the arguments of both parties should be well weighed before any 'thing were determined on either side.' Thereupon the President said to *Gomarus*, 'As soon as the judgments of all the Deputies shall have been read, the Synod will 'determine this difference as shall seem proper to them. When the Canons are 'drawn up, they shall be read, and then if you show that there is any thing in 'them contrary to the word of God, the Synod will hear, with all due patience, 'whatever you have to object.' Thus was there an end put to that debate, and they proceeded to read the judgments of the Deputies of *Gelderland*, *South* and *North Holland*, and of *Zeland*.

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The Answer of Gomarus.

Further Discourse.

Gomarus *is reprimanded by the President.*

More Discourse between the Bishop and Gomarus.

At the CIXth and CXth Sessions, which were holden on the 12th of *March* before and after noon, the judgments of the other Deputies upon the *First Article* were read; all which judgments were not only conformable to the preceding, but what was worthy of observation, all of them determined against *Gomarus*, that *Fallen Man* was the *Object* of *Predestination*; but those of *South-Holland* said in their judgment, that they wished that this dispute might be left undetermined. They likewise read in the CXth Session, the judgments of the Divines of *Great Britain*, of the *Palatinate*, of *Hessen*, and of *Swisserland*, upon the *Second Article*. Those of *Great Britain* left the usual distinction of the *efficacy and sufficiency of* Christ's *Death* untouched; neither did they meddle with the common limitation, by which the texts that speak of *Christ*'s suffering for the whole world, are applied only to the world of the Elect. As to this judgment of the *English*, what Dr. *Balcanqual* says, in one of his letters to the Ambassador *Carlton*, is remarkable, *viz.* that they con- fined themselves to the instructions they had received from *England* on account of the disagreement that had arisen among them with respect to this point. He adds, that the purport of the letter which his Grace (by whom he means some eminent Prelate in *England*, and probably the Archbishop of *Canterbury*) had writ either to them or to *Carlton*, was, that they should keep to the common distinction and limi- tation which his said Grace had communicated to the King, and which his Majesty had

Sessions CIX, and CX.

The Judgments of other Deputations on the First Article *are read.*

The Judgments are read on the Second Article.

The English *Divines omit speaking to some Points.*

ANNO DOM. 1619. had approved; but that nevertheleſs the orders which Secretary *Nanton* had tranſmitted to the Ambaſſadour relating to their behaviour in this buſineſs, ſeemed as much to favour the opinion of the *Univerſaliſts*, in order to give as little offence as poſſible to the *Lutherans*; and this was the counſel they followed in drawing up their opinion. We are likewiſe told by the *Engliſh* Divine *Peter Heylin*, in his Hiſtory of the *Five Articles*, that 'the inſtructions and orders which the King had 'given to thoſe Divines whom he ſent to *Dort* were, that they ſhould not oppoſe the 'Article of *univerſal Redemption*.' The Deputies of the *Palatinate*, together with thoſe of *Heſſe* and *Swiſſerland* kept to the diſtinction, *That Chriſt's death was only ſufficient for all men, but not efficacious*; and they reſtrained that *general* propoſition in Scripture, which ſays, that *Chriſt* made an attonement for *the whole world*, to *the world of the Elect only*; and from thence inferred, that *Chriſt had by no means attoned for the ſins of every* particular *man*.

The King of Great-Britain's *Inſtructions to his Divines concerning the Article of* univerſal Redemption.

Balcanqual adds, that thoſe of the *Palatinate* inveighed very ſharply in their judgment upon the *ſecond Article*, againſt ſome things which Dr. *Ward* had delivered upon that *Article*, which very much provoked the Doctor. He ſubjoyns, that next to *Gomarus*, thoſe Gentlemen talked the moſt magiſterially of all the reſt of the Synod, expecting that every thing which dropt from them, ſhould paſs for Goſpel.

The Divines of the Palatinate *inveigh againſt ſome Expreſſions of Dr.* Ward.

Seſſion CXI. At the CXIth Seſſion, on the 13th of *March*, which was holden before noon, the judgments of the Divines of the *Wetteravia*, of *Geneva* and *Bremen*, were read upon the aforeſaid *ſecond Article*. They of the *Wetteravia* and *Geneva* agreed entirely with thoſe of the *Palatinate*, *Heſſe* and *Swiſſerland*, or with the general opinion of the *Contraremonſtrants*. But the Deputies of *Bremen*, who were three in number, had each of them a different opinion. That of *Martinius* was read firſt; who agreed in the main with the doctrine of the *Remonſtrants*, and ſtrongly refuted the common diſtinction and limitation of the *Contraremonſtrants*; maintaining, 'That *Chriſt* really died for all and every man; that he was appointed as a propi-'tiation or attonement both for the juſt and the unjuſt; and that by his death he 'had obtained from God remiſſion of ſins for them all.' Towards the concluſion, he condemned many things in the doctrine of both parties, but chiefly in thoſe of the *Contraremonſtrants*. In the next place was read the judgment of his Collegue, *Henricus Yſſelburgh*, which appeared diametrically oppoſite to his, and which defended the common diſtinction and reſtriction of the *Contraremonſtrants*. *Thirdly*, The judgment of *Crocius* was read, who ſeemed to have choſen a *medium* between thoſe of his two Collegues. He agreed (as the *Engliſh* had likewiſe done in theirs) that '*Chriſt* by his death had merited and obtained, for the wicked, ſome ſupernatural 'advantages, ſuch as the preaching of the word, and ſuch grace as was common 'both to the righteous and wicked, but nothing of what related to forgiveneſs of 'ſin, or reconciliation to God.' By this it appeared, that his judgment was directly contrary to that of *Martinius*, and at the bottom agreeable to that of *Yſſelburgh*. After this they read the judgment of the Deputies of *Embden*, which was exceſſive long, and agreed in every thing with the opinions of the *Contraremonſtrants*, as they expreſſed themſelves at the *Conference* at the *Hague*.

Martinius, *in his Judgment on the* ſecond Article, *agrees in the main with the* Remonſtrants.

Seſſion CXII. On the ſame day, and at the CXIIth Seſſion, which was celebrated publickly in the afternoon, by opening the doors, and admitting every body, the Profeſſor *Yſſelburgh*, at the deſire of the Preſident, diſcourſed of *the ſatisfaction of Chriſt for ſin*, in oppoſition to the *Socinians* and *Vorſtius*. He maintained, in the firſt place, that *God could not forgive ſin without ſatisfaction*. *Secondly*, That *Chriſt had given ſuch ſatisfaction properly and truly, and not according to any gracious acceptilation*. His chief argument or proof was, *that God would be ſerved:* for which purpoſe he quoted all the texts in the *Pſalms*, where it is ſaid, that the Heavens, Hail, Snow, the Winds and the Ravens praiſe God; and concluded from thence, that God could not abſtain from puniſhing them, who did not do it; that therefore *Chriſt's Satisfaction* was ſo neceſſary, that it was not in the power of God to receive a ſinner to mercy, or to pardon his tranſgreſſion without it. He ſaid, among other things, that *in Chriſt were one perſon, two natures, three offices, and four capital benefits, he being to us wiſdom, righteouſneſs, ſanctification, and perfect redemption:* theſe he ſtiled the *four wheels, upon which the chariot of ſalvation moved.*

Yſſelburgh *diſcourſes of* Satisfaction.

At

At the concluſion of his ſpeech, he exhorted the Prince of *Orange*, the States-General, and their Deputies or Commiſſioners, then preſent at the Synod, *to lend a hand to the ſupport of the pure doctrine, and to labour to make faſt the band of unity for the preſervation of their country.* The Members of the Synod were exhorted by him to peace: *their differences*, he ſaid, *had laſted long enough*; *accuſations, ſlanders, wrong ſuſpicions and cauſleſs jealouſies had abounded too much. They ought now to return to concord. Thoſe who had erred muſt own their fault, remove the ſcandal they had given, and reconcile themſelves to the church.* An° Dom. 1619.

The Preſident returning thanks to this Declamer, ſaid he was over-joyed that God had vouchſafed to let the Members of the Synod hear that they were declared innocent of that abominable ſlander which ſome had endeavoured to caſt upon them, as if they denied the *ſatisfaction* of *Chriſt*. This related to the *Remonſtrants*, who in the defence of their *ſecond Article*, endeavoured to prove from the doctrine of their adverſaries, touching the *election and reprobation of particular perſons*, that they made void the *merits* of *Chriſt*, and denied his *ſatisfaction*.

On the 14th of *March*, and at the CXIIIth Seſſion, the judgment of the Profeſſors *Polyander*, *Gomarus*, *Thyſius* and *Walæus*, upon the *ſecond Article*, were read. This paper was likewiſe ſigned and approved by *Sibrandus Lubbertus*. The judgment of this laſt, which was alſo confirmed by the ſubſcription of his four Collegues, was read ſeparately. All of them defended the above-mentioned diſtinction and limitation of the *Contraremonſtrants*. Afterwards was read the judgment of thoſe of *Gelderland*, *which*, ſo ſays *Balcanqual*, *was too rigid in many things*. Seſſ. CXIII. *The Judgments of the* Netherlandiſh *Profeſſors*, &c. *on the* ſecond Article.

Then followed the reading of the judgment of the *South-Hollanders*, and next that of the *North-Hollanders*; of which laſt, *Balcanqual*, in one of his letters, teſtifies, *That they advanced many things, which, according to the opinion of the* Engliſh Divines, *were not only harſh but falſe too.*

In another letter of his to the Ambaſſadour *Carlton*, he ſays, 'That ſome of the 'Inland Divines, particularly thoſe of *Gelderland* and *North-Holland*, who were 'moſt in the Preſident's favour, had delivered in ſuch ſtrange propoſitions upon the '*ſecond Article*, that he durſt ſay, never any Divine in the world had dreamed of 'the like; and that as for him, he would rather loſe his hand, than ſubſcribe ſuch 'things.' It was further ſaid of the Deputies of *Gelderland*, and of *South* and *North-Holland*, that they diſputed at large in favour of the common diſtinction and reſtriction.

The *Remonſtrants*, who at this time could not attain to the leaſt knowledge of the contents of the judgments, were extreamly ſurprized, when the ſame became publick, in obſerving, that when their adverſaries quoted their words out of the *Conference* in the *Hague* (in order to make a diſplay of their doctrine) they did not make uſe of the tranſlation done by *Petrus Bertius*, and approved by them, the *Remonſtrants*; but of that of one *Henry Brandt*, a Miniſter, which was liable to a great many objections. This, they thought, was very unreaſonable and partial, namely, to propoſe the opinions of an adverſary in ſuch expreſſions as he himſelf diſowned. 'Twas notorious, *they ſaid*, that a word placed, or rendered differently, might 'alter the ſenſe of a thing, and make it odious; for which cauſe it was dangerous 'to uſe a partial man for an interpreter, which the Synod however had done in this 'matter.'

At the CXIVth Seſſion, which was holden in the afternoon of the ſame day, the judgments of the Deputies of *Zeland*, *Utrecht*, *Freeſland* and *Groninghen*, upon the *ſecond Article*, were read, who in like manner applauded the common diſtinction and reſtriction of the *Contraremonſtrants*. Seſſ. CXIV.

On the 15th day of the month, and at the CXVth Seſſion, was read the judgment of the Divines of the *Drent*, which, as *Balcanqual* tells us, contained many falſe and abſurd tenets; after that followed the judgment of the *Walloons* or *French* of the *Low-Countries*, which he thought was drawn up in ſoft and moderate terms; but all of them agreed in the aforeſaid diſtinction and limitation of the *Contraremonſtrants*. Seſſion CXV.

At the ſame time the Synod began to read the judgments upon the *third* and *fourth Articles*, and firſt that of the *Britiſh* Divines, in which the rigid notions of ſome of the *Contraremonſtrants* (yet not *eo nomine*) were rejected, as likewiſe thoſe of the *The Judgments on the* 3d *and* 4th Articles *are begun to be read.*

ANNO DOM. 1619. *Pelagians*, *Semi-Pelagians* and *Remonſtrants*. In the next was read that of the *Palatines*, which agreed in all points with the *Contraremonſtrants* doctrines, as expreſſed in the *Conference* at the *Hague*.

Seſſ. CXVI. At the CXVIth Seſſion holden in the afternoon, the judgments of thoſe of *Heſſe*, *Swiſſerland*, *Naſſaw*, *Geneva* and *Bremen*, on the aforeſaid Articles, were read. The judgment of thoſe of *Embden*, after it had taken up an hour's reading, without being half gone thro', was adjourned, the time of the Seſſion being ſpent.

Seſſ. CXVII. The next day, being the 16th of the month, and the CXVIIth Seſſion, the aforeſaid judgment was reſumed, and then it took up an hour and half. They diſcuſſed therein thirty-four queſtions, which were ſo long, that the Members were like to have loſt all patience.

At the ſame Seſſion were alſo read the judgments of the Profeſſors of the *Netherlands*, and the Deputies of *Gelderland*, who no leſs zealouſly, maintained the opinions of the *Contraremonſtrants*.

Seſſ. CXVIII. On the 18th of *March*, at the CXVIIIth Seſſion, a Letter from the Marquis of *Brandenburgh* to the States-General, in *High Dutch*, was communicated to the Synod, containing an excuſe for his Father's, the Elector's, not ſending any Deputies to that Aſſembly. He had, as the Prince writ, appointed *Chriſtophorus Pelargus* and *Johannes Bergius* for that purpoſe, but their journey was hindred by the ſickneſs of *Pelargus*, and by other accidents. His Highneſs was of opinion, that it would be proper to tranſmit to him the Synodical Decrees, which he doubted not would be agreeable to the *Confeſſion* of the *Reformed churches*, to the end they might be ſubſcribed by his Clergy, which would make amends for the inconvenience occaſioned by their abſence. Then were read the judgments of the Deputies from *South* and *North-Holland*, from *Zeland*, and from *Utrecht*, upon the *third* and *fourth Articles*.

A Letter from the Marquis of Brandenburgh *is read in the Synod.*

Seſſ. CXIX. And in the afternoon, which made the CXIXth, thoſe of the Divines of *Freeſland*, *Over-Yſſel*, *Groninghen*, the *Drent*, and that of the *Walloons*. And thus concluded the judgments upon the *third* and *fourth Articles*, as *Balcanqual* writes, with great and wonderful conformity both in the things themſelves, and in the way of expreſſing them.

The Remonſtrants *deliver in their laſt Papers, containing a Defence of the* fourth *and* fifth Articles.

On this ſame day the *Remonſtrants* ſent ſome of their body to the Heer *Henry van Hagen*, deputed to the Synod on account of the Province of *Over-Yſſel*, who was then Preſident of the Lay Commiſſioners, to acquaint him that their laſt papers were ready. Upon which they were ordered to lay them before their Lordſhips the next day. Theſe writings, which they preſented accordingly on the 19th, by the hands of the Profeſſor *Epiſcopius*, *Niellius*, *Corvinus* and *Poppius*, contained a defence of their *fourth* and *fifth Articles*; the one relating to *the manner of the operation of divine grace*, and the other to *the poſſibility of loſing faith*. At the end of the laſt paper they made uſe of the following bold expreſſions:

The concluſion of their Defence.

'Let now the National Synod, which, as we have hitherto found by experience, 'has, upon all occaſions, favoured the party of the Contraremonſtrants in the 'higheſt degree; let it, we ſay, go on, and let all the Members of it conſult a-'bout this affair; let them collect opinions, and thunder out ſentences; let them 'declare that they do not hold ſuch and ſuch for true Miniſters of the Goſpel; let 'them depoſe, caſt out, and excommunicate. Let that ſtorm come upon us which 'has ſo unjuſtly deprived ſo many flouriſhing churches of their faithful Paſtors, 'and our beloved Brethren, and reverend Fellow-Labourers, even during the 'Seſſions of the Synod, and whilſt the cauſe was depending; that ſtorm, which 'has made ſo many thouſand ſouls to grieve and lament, and without ceaſing to 'pour out their juſt complaints into the boſom of their ſupreme Paſtor! In the 'mean time we ſincerely proteſt and declare, as in the preſence of the Prince of 'Paſtors, before whoſe Tribunal our adverſaries and we muſt all appear, in order 'to give an account of our actions, that it is purely out of an humble fear of 'diſpleaſing God that we reject thoſe doctrines which we have oppoſed, and ſtill con-'tinue to oppoſe; foraſmuch as being inſtructed by the Holy Scriptures, we firm-'ly believe that they are repugnant to the honour of God, deſtructive to Piety, 'and a ſcandal to the Chriſtian Religion. Being ſupported by ſuch a teſtimony of 'a good conſcience, we will poſſeſs our ſouls in patience, and treading in the foot-'ſteps of our Maſter, recommend the whole matter to him who judges righte-'ouſly,

'ously, nothing doubting but that the Lord Jeſus will take care of Truth, and 'of his Church, and will aſſiſt it againſt the prejudices of the world.' ANº DOM. 1619.

This was followed by a ſort of ſpeech, in which they addreſſed themſelves to the States Commiſſioners, by way of concluſion to their whole diſcuſſion of the *Five Points*, and which contained ſo many remarkable things in it, that I think it my duty to communicate it to the Reader in the ſame words in which the *Remonſtrants* themſelves rendered it from the *Latin*. They expreſſed themſelves thus:

Honourable, Well born, and highly eſteemed Lords,

An Addreſs of the Remonſtrants *to the* Lay Commiſſioners.

'THIS is what we have been able to recollect and commit to writing in defence 'of our doctrine at ſo ſhort a warning, in this inconvenient place and ſea-'ſon, being at a diſtance from our homes, and in a manner deprived of the uſe of 'books. In the performance of this taſk, we have acted as having God always be-'fore our eyes, and as being well aſſured that it was for his honour, and for the 'truth that we contended. We have not lightly and wantonly accuſed any of our 'adverſaries of the crime of Hereſy, on account of expreſſions, which poſſibly fell 'from him thro' imprudence and without deſign; much leſs have we wreſted any 'man's words to a ſenſe entirely different from his own opinion. We are ſenſible 'that every one ought to aim at ſincerity, but eſpecially in the handling the myſte-'ries of godlineſs. However we doubt not but according to the uſual condition of 'humane frailty (to which we ourſelves are likewiſe no ſtrangers) we may, in treat-'ing upon ſo diffuſive a ſubject in ſo ſhort a time, and as it were but curſorily, 'have ſaid ſomething which may admit of further improvement and correction. 'Your Lordſhips will therefore be pleaſed to conſider, that thoſe things have been 'drawn up with more haſte than attention; for we were reſolved to obviate all oc-'caſions of complaint, and remove thoſe jealouſies from mens minds, as if we de-'clined to diſcover our doctrines freely and fully; or as if we ſought ſhifts and 'evaſions, and endeavoured to tire out the Synod by affected delays, and burden 'our country with unneceſſary charges: Of which, as we have been unjuſtly ac-'cuſed before your Lordſhips, we humbly beg, that the falſe accuſations of others 'may not have more weight with you than our innocency, which appears plainly 'enough from the thing itſelf; for we have not prepared theſe Apologies, ſuch as they 'are, for the uſe of the Synod, with whom we have no more to do, but only in com-'pliance with your Honours commands. The Synod never ſhowed the leaſt atten-'tion or regard to what we did, whether by way of explanation or juſtification of 'our doctrines; but, on the contrary, without ſo much as receiving our papers, or 'at leaſt without duly peruſing or weighing them, they have done nothing of late 'but made harangues and declamations againſt us, which might well be looked 'upon as the pre-judging and pre-condemning of the whole body of our doctrines. 'And to diſcover the ſincerity of their hearts towards us and our cauſe, and to ren-'der us ſtill more odious, they have lately produced a little Scrap or Extract out of 'the body of our papers, and openly read it to the people by the Preſident, in a 'zealous and pathetick tone, endeavouring to inſinuate as if we denied the true hu-'manity of our Lord *Jeſus Chriſt*. It can hardly be termed chriſtian equity either 'to ſuppreſs our Explanations and Defences, or to read them after ſhutting the doors 'and keeping every body out, to the end that none may judge of the force and va-'lidity of our arguments; tho' it muſt be confeſſed, that when they happen to 'find any thing which is advanced by us tranſiently, either in order to ſolve an ar-'gument of our adverſaries, or to corroborate a ſolution of our own, if it be but 'in any ſort proper to excite the leaſt ſuſpicion of our orthodoxy, tho' never ſo 'falſe, they lay hold on it greedily, and the men of learning are ſet hard to work 'openly to refute ſuch arguments, and make them the ſubject of an oration. But 'the great Lord and Judge ſees thro' all thoſe arts; and when all of us appear be-'fore his juſt Tribunal, neither the favour of the world, nor the authority or in-'fluence of the Synod will avail any thing, nor leſſen the fault of our adverſaries; 'as on the other hand, neither the ſmallneſs of our credit, nor the meanneſs of 'our perſons will be any prejudice to us.

AN° DOM. 1619.

'It would not have been amiss, after having proposed the necessary confirmation 'of the Truth from the word of God, to have added under every Article, the 'testimony of the primitive Church, in order to have vindicated our opinions at 'once both from the imputation of novelty, and from the heavy charge of hetero-'doxy. But the shortness of the time allowed us, would not suffer it; besides, 'that the same is already done in some measure in our *Necessary Answer* to our Ad-'versaries *Contraremonstrance* (which Answer having been published in *Dutch* and '*Latin*, we would humbly recommend to the perusal and serious consideration of 'your Lordships, for the more perfect understanding our case) and it is likewise 'done by that famous man, who is so very much versed in Ecclesiastical Antiquities, 'D. *Gerardus Vossius*, in his History of the *Pelagian* Controversy, lately published, and 'worth reading; as also by *Johannes Corvinus* in his late writings against the Pre-'sident *Bogerman*. From all which the diligent enquirers after Truth may learn 'enough concerning the History of Antiquity, as well as of our present disputes. 'One thing only we would beg of them, that they would not bring along with 'them minds so blinded with prejudice and passion as the President of the Synod, 'and after him the Authors of the *Contraremonstrance* have done, who would 'fain perswade themselves, as well as others, contrary to the truth of things, and 'the manifestation of it, as clear as the sun at noon, that there was no difference

How far Melancthon *and* Calvin *differ in the Point of* Predestination.

'between *Calvin* and *Melancthon*, but only with respect to order; and that *Melan-'cthon* corrected or altered nothing in his first writings, but only the method; which 'how far it is from truth, is evident enough to all who will take the trouble of read-'ing and comparing the last works of that Divine with his first. But what need 'is there of many words, since we have the plain acknowledgment of that great 'Man, which cannot be wrested, in which he says, That he has not only *softned*, 'but likewise *corrected* or *omitted* certain *absurd notions* which *Luther* had at first 'mingled with his *Reformation*; upon which he tells us, that (like us) he lay for 'some years under the accusation of holding correspondence with *Papists*, nay, 'there were not wanting some who gave out, that he aimed at a *Cardinal's Hat*. 'Besides, even D. *Paræus* himself, tho' sufficiently prejudiced against us, when he 'censures with great warmth the unhappy quarrels of *Flacius* and the *Flacians* with '*Melancthon* and those who held the same opinion with him, together with the 'ungrateful and tumultuous actions of those people; yet declares, that they were 'more orthodox and sound than their adversaries, that is, the *Melancthonians*, 'particularly in the points of *Providence*, *Predestination*, *Grace*, *Free-will*, and the 'like; by which comparison he plainly puts the *Contraremonstrants* on the same 'foot with the *Flacians*, and us with the *Melancthonians*, as we have shown al-'ready in our treatise intituled, *A Necessary Defence*. From hence it came to pass, 'that that good man *Simon Goulart*, as ready as he was to make publick satisfaction 'before the Congregation, for some warm expressions which he was said to have let 'fall in a certain Sermon preached by him at *Amsterdam*, and also to promise that 'he would not attack the opinions of the *Contraremonstrants* publickly, or from the 'pulpit; and moreover, that he would not at all recede from the doctrine of *Me-'lancthon* in his method of teaching and preaching; yet could never prevail on 'the rigid men of the aforesaid party to restore him to his office, or admit him to 'the Lord's Supper in the *Walloon* Church at *Amsterdam*, unless he would promise, 'that he, with his Collegues, would openly oppose our doctrines; which was not 'in his power to do, without wounding his conscience. Observe then how in-'consistently they act with themselves; they who in *Germany* call *Melancthon*, *a 'most pious Soul*, and cry him up for his extraordinary vertues and gifts of all kinds '(as *Zanchius* and all the *Palatine* Divines are wont to do) yet here in the *Low-'Countries* will not so much as admit, either to the exercise of their Ministry, or to 'the Table of the Lord, one who practises *Melancthon*'s moderate way of preaching, 'and who, for the sake of peace, is contented to forbear medling with the doctrines 'of the *Contraremonstrants*. We beg your Lordships therefore to consider what 'confidence can be put in the sincerity of such men, who hating to the death the 'substance of *Melancthon*'s doctrine, and being resolved not to tolerate it in us, had 'much rather see a flourishing church reduced to confusion upon the foot of the '*Flacian* opinions, than to bear with our Confession, tho' it be but till the end of 'the Synod; and yet endeavour to draw *Melancthon* by force, and as it were by

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'the hair of the head, into their party; and as if by their illuſions and ſophiſtry 'they could put out every bodies eyes, ſeek to perſwade mankind, that *Melanctbon* 'taught juſt the ſame things, with relation to theſe our differences, as *Calvin* and '*Beza* did; whereas they cannot but know what he thought and writ with his 'own hand to ſome of his moſt truſty friends a few years before his death, con-'cerning the diſputes of the *Allobroges*, meaning thoſe of *Geneva*, about the *Stoical* '*Neceſſity*, which he ſtiles, *the Madneſs of our age*. Neither can a man take into 'his hand the writings of *Melanctbon*, whether they relate to Divinity or Philoſo-'phy, without meeting almoſt in every page, an abhorrence of the new *Manichees*, 'or *Stoicks*, that is to ſay, of the *Flacians*, and (ſince D. *Paræus* maintains, as to 'theſe points, that *Flacius* is more orthodox than his adverſaries) conſequently of 'the *Paræans* too; together with his ſerious warnings, admonitions, and even ob-'teſtations to all young Students, that they would avoid theſe doctrines, ſo *inju-'rious to the honour of God*, and ſo *deſtructive of good works*; which very doctrines 'nevertheleſs he himſelf, at the beginning of the *Reformation*, had imprudently in-'culcated as well as *Luther*, as the great myſteries of godlineſs, being willing to 'depart as far as poſſible from *Pelagianiſm* and *Popiſh Merits*; tho' at the ſame time 'he could not deny but that almoſt all the Fathers had zealouſly oppoſed thoſe 'abſurdities.

'But, among ſo many laudable things of this man, we can hardly find any more 'praiſe worthy than thoſe ſincere and frank endeavours after Truth, which induced 'him to acknowledge and recede from his miſtakes about the Sacrament of the Lord's 'Supper, and this abſolute *Manichean Neceſſity of all Events*; the firſt of which er-'rors, as not being ſo abſurd and impious as the other he held with *Luther*, and 'defended a long time: But being afterwards further enlightened by the rays of 'Truth, he laboured all his life-time, as became an humble and faithful ſervant of 'God, to root up what he had imprudently planted before, neither did *Luther* 'himſelf blame him for it; and in this he followed the laudable example of St. *Au-'ſtin*, who retracted his errors; and it were to be wiſhed, that he had more imitators 'of his ſincerity, temper, and moderation; Truth and Holineſs would then more 'abound, and Falſhood and Impiety decreaſe; the wounds of the Church would be 'more eaſily cured, and it would be again united in Charity and Truth.

'But if now ſome ſhould be of opinion, that good manners require of us, or at 'leaſt that it would be the ſafeſt way for us ſimply to acquieſce in the opinion of 'ſo many eminent perſons of this age, eſpecially in matters of ſuch weight, and 'which ſurpaſs human underſtanding; we anſwer: *Firſt*, That it ſeems to us to 'be an unſeaſonable and improper act of civility or good manners to reject the au-'thority of *Juſtin*, *Irenæus*, *Tertullian*, *Cyprian*, *Athanaſius*, *Chryſoſtom*, *Hillary*, '*Jerom*, and ſuch like, nay, and even of whole General Councils too, who are no leſs 'conſiderable for their antiquity than their piety; and abſolutely and implicitly to 'ſubmit our judgments to this or that Doctor of our own times, and to ſuch as 'follow him, eſpecially when we ſee that even the firſt authors of a doctrine 'have revoked or retracted what they taught, and that men of great credit, and 'the Confeſſions of whole churches, even in our own age, differ about it. *Se-'condly*, We own indeed, that theſe diſputes are not without their difficulties and 'myſteries, and that thoſe ought rather to be adored with reverence, than too nicely 'pry'd into. But all the points in queſtion are not of the ſame nature. And by 'how much the more carefully we have been obliged to peruſe the books and writ-'ings of the *Contraremonſtrants*, and thoſe whom they follow in theſe diſputes, 'and to ſearch into their doctrine, to the end that for the ſake of peace we might 'come as near to them as poſſible with a ſafe conſcience; by ſo much the greater 'and more juſt abhorrence have we had of thoſe falſe doctrines which we blame 'in them; and we have obſerved, that they are of ſuch a nature, that whereas 'they only pretend to avoid as far as poſſible the rocks of *Pelagianiſm* and *Semi-'Pelagianiſm*, they may very eaſily plunge their adherents into that *Manichean* abyſs 'of impiety, or worſe, if ſuch there be, and even pave the way to Atheiſm and 'Libertiniſm. We have certainly (we declare it in the ſincerity of our hearts) a 'juſt averſion and horror for the errors which are aſcribed to *Pelagius*, as being 'deſtructive to the doctrine of *divine Grace*; tho' if we were to chuſe one of thoſe 'extreams (which by the help of God may both of them be eaſily avoided) we

The Errors of the Pelagians *more tolerable than thoſe of the* Manichees.

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'would rather join with the *Pelagians* or *Semi-Pelagians*, than with the *Piſcatorians*, 'or new *Manichees*, or *Flacians*, or whatever other names the ſupporters of thoſe 'errors may be adorned with or concealed under: for we find ourſelves not only 'obliged to reject thoſe deteſtable abſurdities in *Piſcator*, but we juſtly impute them 'to the *Contraremonſtrants* themſelves, who, if they will ſpeak conformably to their 'own doctrines, and teach things which are conſiſtent with each other, will be re-'duced to the neceſſity of ſubſcribing to almoſt all thoſe opinions, which they dare 'not openly approve in him. Beſides, it is well known, that *Piſcator* many years 'ago inſerted thoſe abominable notions in moſt of his letters, without being cen-'ſured or condemned for it, as far as we can learn; neither have there been any 'pains taken to call a Synod againſt him, nor have the churches ever been warned 'to ſtand upon their guard againſt his fatal doctrine. And what is more, whereas 'there are ſome points in his books of much leſs importance, which have been cen-'ſured by the *French* churches and Synods, yet we cannot find that what he has 'aſſerted concerning the points now in diſpute, to the great offence of the whole 'world, was ever publickly blamed. Several of his polemical or controverſial pieces 'have been tranſlated into *Dutch* by ſome of our own Divines of the *Contraremon-'ſtrant* party. And he is counted among the ſound and orthodox Clergy, in a book 'publiſhed by that party, and dedicated to the States of *Holland*. Finally, the 'Preſident of the Synod has openly declared him to be one of the greateſt Heroes 'of this age, and has made it one of our crimes, that we ſhould preſume to oppoſe 'his doctrine. And in truth, the books of *Perkins*, of the renowned *Zanchius*, '*Beza*, and others, who are eſteemed by the *Contraremonſtrants* as the moſt ortho-'dox of all men, abound with ſuch opinions as are not one jot better or more to-'lerable than thoſe of *Piſcator*. And we know, that there has not been one word 'ſaid upon this whole ſubject by any perſon, tho' in never ſo offenſive or blaſphe-'mous a manner, but what D. *Triglandius*, a Member of the preſent Synod, has 'defended as far as he was able, or at leaſt endeavoured to excuſe, to palliate, and 'to varniſh over with miſerable colourings of his own invention; and, which is 'worſe, has not been aſhamed to extol and recommend publickly as the doctrine of 'the *Reformed* churches, in order to maintain in ſome ſort their honour and repu-'tation, as the title of his book imports. Nor have any of the *Contraremonſtrants* 'ſhown their diſlike of this, as far as we can perceive. On the contrary, there is 'hardly one man of all thoſe who are Members of this Synod, who has drawn his 'pen againſt us, but has either writ or approved of almoſt every particular.

'We have juſt cauſe to ſuſpect, that the Synod will contrive *Canons* either equi-'vocal or ambiguous, or at leaſt involved in general terms, in order to cover and 'varniſh over theſe ſhocking points with falſe colours, or elſe paſs them by in ſilence, 'whilſt they publickly condemn our doctrines, which are in all points moſt conſo-'nant to Scripture, Antiquity, and Truth, under far-fetch'd pretences of *Pelagian-'iſm*, *Semi-Pelagianiſm*, and *Socinianiſm*. It will not therefore be unneceſſary to 'acquaint your Lordſhips, with all due reſpect and humility, that the event of all 'will be, that neither we nor our churches ſhall be able to comply with ſuch *Canons*, 'without grievouſly offending God, and wounding our own conſciences. And in 'caſe the Synod ſhould happen to condemn the *Pelagian* tenets (which we can eaſily 'and freely ſee) and yet take no notice of the abominable doctrines of the *Mani-'chees* and *Stoicks* (with which we juſtly charge the *Contraremonſtrants*;) or if they 'ſhould ſilently conſent to them, or handle them too gently, and at the ſame time 'ſuffer their Teachers or Abettors to continue among them without any cenſure, 'we ſhall think it our duty to defend the honour of God to the utmoſt of our power, 'and to promote our neighbours and our own ſalvation as well as we can, by main-'taining oppreſſed Truth.

'Neither needs the Synod be at great pains to caſt us out, and cut us off from 'their communion; for we our ſelves proteſt and declare of our own accord, that 'we will not be Paſtors nor Members of ſuch churches in which (to ſay nothing of 'other objections that we ſhall now paſs by, and reſerve for a better opportunity) 'thoſe monſtrous and deteſtable opinions are taught, either from the Pulpit or Preſs, 'whether as neceſſary or probable; many of which opinions we have extracted 'from ſeveral books, and inſerted a liſt of them at the end of each of our Ar-'ticles.

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'It will therefore not a little concern your Lordſhips, to conſider theſe matters more maturely, and in the fear of the Lord. You will not be able to excuſe your ſelves at the great day of judgment, when you ſhall be called to give an account of your adminiſtration before the Tribunal of *Chriſt*, by ſaying that you only put in execution the Decrees of the Synod. Suffer not your eyes to be dazled by the great number of famous and learned men, nor by the luſtre of humane authority.

Remarkable Errors of certain eminent Synods.

'We beg your Lordſhips to conſider, that even at the *Council* of *Nice* (the moſt famous that has been held ſince the days of the Apoſtles, where there were aſſembled three hundred and eighteen Biſhops) there was made and eſtabliſhed that *diabolical* Canon, for ſo the Apoſtle ſtiles it, 1 *Tim.* iv. 1. againſt *Marriage*, which is ſtill in force among the Papiſts. And had not the more moderate opinion of *Paphnutius* prevailed, they would have even gone ſo far as to have diſſolved the bands of thoſe of the Clergy, who had been lawfully married even before their admiſſion to the Miniſtry. Your Lordſhips will likewiſe be pleaſed to conſider, that at the Council of *Africa*, where there were eighty Biſhops, beſides St. *Cyprian*, who were moſt of them afterwards honoured with the Crown of Martyrdom, it was declared, *That ſuch as were baptized by Hereticks, ſhould be re-baptized.*

The beſt Men not free from the power of Prejudice.

'You will likewiſe be pleaſed to conſider, in the laſt place, that St. *Auſtin*, with the *African* Synod, in a warm fit of zeal againſt the *Pelagians*, decreed, upon pain of baniſhment, *That it ought to be believed, that Infants dying without the Sacrament of Baptiſm, are eternally damned:* a remarkable inſtance, how far prejudice, and the heat of diſputation, are capable of tranſporting even the beſt men. This flagrant error of St. *Auſtin* ſtill reigns in the Church of *Rome* to this very day: and the famous *Paræus* obſerving the abſurdity and cruelty of this doctrine, calls the divinity of the *Jeſuits* (who teach the ſame as St. *Auſtin*) in a certain place of his writings, impious and barbarous; but in St. *Auſtin* himſelf, he ſtiles that error no more than a ſmall blot. What vile reſpect of perſons is this! and how much ought a man to be aſhamed of it! St. *Auſtin*, together with the whole Synod, in order to keep as far as poſſible from the *Pelagians*, is of opinion, that unbaptized children are eternally damned, and it is but a little ſpot! But in the Jeſuits the ſame opinion, tho' derived from St. *Auſtin*, is ſtiled *an impious and barbarous divinity!* This is not ſaid by us with a deſign to excuſe the *Jeſuits*, but only to ſhow what an influence partiality has on the minds of the greateſt men. Neither do we quote theſe odd Decrees of the beſt of Synods and Councils, the evidences of humane frailty, for any other purpoſe, but only to hinder your Lordſhips from aſcribing too much to the judgments of the Fathers, or even of whole Councils, knowing that there is hardly an error, tho' never ſo ſottiſh, abſurd, blaſphemous and pernicious, which has not been taken up and maintained by ſome Synod or Council; and to ſecure you from being impoſed upon by a Popiſh error, as if this our Synod were not capable of falling into groſs miſtakes, as all others in every age have been, excepting only the Synod of the Apoſtles. We therefore moſt humbly beſeech your Lordſhips, that you would not diſdain to take upon you the entire cognizance of this whole affair, both in the Synod itſelf, and after the ſeparation of the Synod at the Aſſembly of the States-General, our ſovereign Lords, and to make the following reflection: If the Synod of *Nice* has erred, which was ſo much more illuſtrious and famous than any ſince, as well as nearer to the age of the Apoſtles; if in thoſe beſt of times great perſons have eſtabliſhed pernicious errors in very famous Councils, eſpecially with the view of ſuppreſſing their adverſaries, and of keeping as far off them as poſſible; certainly we, who are fallen into the very dregs of time, may eaſily fall into the ſame danger. We have drawn up theſe writings with great care and diligence, for the uſe of your Lordſhips, to the end that you may be the better enabled to form a right judgment of our cauſe, which we have hitherto aſſerted with a ſincere conſcience, and are ready, thro' God's aſſiſtance, always to maintain, no leſs in adverſity than proſperity.

'We ſend up our moſt fervent and humble ſupplications to the Almighty God, the King of Kings, and Lord of Lords, that he would abundantly bleſs, with his paternal Grace and Favour, the ſupreme Powers of this land; together with the

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'moſt illuſtrious Prince of *Orange*, and your Lordſhips; and that he would 'endow you all with the ſpirit of wiſdom, juſtice and ſtrength, and grant you a 'long and proſperous Government, flouriſhing in true piety, peace, and all other 'advantages, to the honour of his name, and for the good of all your ſubjects. '*Amen!*'

The Lay Commiſſioners *deliberated whether they ſhall receive the* Remonſtrants *Papers.*

The States Commiſſioners having received theſe papers, cauſed the *Remonſtrants* to withdraw; and calling them in again, after ſome conſultation, told them, 'That 'they had hoped they would have contracted their writings; but ſince they had de- 'livered them in, they would conſider whether they ought to be received or not: 'In the mean while they might go back to their lodgings, and they ſhould be ſent 'for, as ſoon as any reſolution was formed concerning them.' *Epiſcopius* reply'd, that they could not have contracted their writings more than they had done, without prejudice to their cauſe. Upon this, being about to retire, the Counſellor *Martinus Gregorius* turning to *Epiſcopius*, made a long complaint, 'That he and the 'reſt of his Brethren detained the Synod, putting the country to great expences on 'that account, and defeating the intentions of the States-General; *adding*, that 'their deſign was to ſpin out the buſineſs by unneceſſary delays, to the prejudice of 'thoſe who were abſent as well as of thoſe that were preſent.' *Epiſcopius* anſwered him, 'That it was without the leaſt appearance of reaſon, that people accuſed 'them of detaining the Synod, which would not ſo much as wait for their papers, 'but without once looking round them, had gone on with their affairs, juſt as if 'there were no ſuch people in the world as the *Remonſtrants*; or at leaſt, as if no 'notice had been given them to make a further explanation and defence of their 'opinions. Accordingly the Synod had diſcuſſed almoſt every point, and all the 'Members had delivered their judgments in writing to the Preſident, before the *Re- 'monſtrants* could get ready their defence; ſo that it was only for decency's ſake, 'and to ſave appearances, that what they had drawn up was read in the Synod. 'That the Synod had gone thro' all the *Five Points*, and proceeded to conſider of 'other doctrines, without ſtaying for theſe laſt papers. For which reaſons they 'the *Remonſtrants* ought not to be reproached with delaying or ſpinning out the time 'of the Synod.' *Epiſcopius* concluded with ſaying, 'That theſe laſt papers were 'not prepared for the Synod, which had already renounced all negotiations with the '*Remonſtrants*, and refuſed to hear them any further in their defence.' The Heer *Gregorius* aſked, 'Whether they did not write thoſe things, to the end the Synod 'might judge of them? *Epiſcopius:* No, not for the ſake of the Synod. *Grego- 'rius:* Secretary, note that. For what reaſon then did you write? *Epiſcopius:* By 'order of the Lords Commiſſioners, and to the end they might take cognizance of 'our cauſe. *Gregorius:* Are not then the Members of the Synod to judge of it? '*Epiſcopius:* Your Lordſhips may lay it before the Synod if you pleaſe; and all the 'world beſides may judge of it; but it was by your order that we drew up this laſt 'defence. The Heer *van Brederode* ſaid, we gave you no orders; we only told 'you, that you ſhould try whether you could prepare the reſt of your papers in the 'ſpace of eight or ten days, and that then we would ſee whether we ſhould receive 'them or not. The Heer *van Groningen* confirmed the ſame. *Epiſcopius:* This is 'true, as to our laſt papers; but we were expreſly ordered to draw up the former 'writings. The Commiſſioners ſeemed inclined to deny this too, but they did 'not do it very plainly. The Heer *Gregorius* ſaid, If you did it not for the 'ſake of the Synod, what is the uſe of it then? *Niellius* anſwered, We did it to 'the end that the Commiſſioners might judge of it; for they who are to execute 'the ſentence, ought to have the cognizance of matters. *Gregorius:* We under- 'ſtand the meaning of theſe bold expreſſions; *that we ought not to put the ſentence 'in execution, without hearing the cauſe.* Do you pretend to inſtruct us in the 'law? *Niellius:* I ſpeak as a Divine, and not as a Lawyer. The Heer *van Bre- 'derode:* This writing of yours, is chiefly by way of confutation. *Niellius:* We 'muſt defend our own opinion, as well as refute that of our adverſaries. *Grego- 'rius:* Theſe are matters that have been moſtly ſaid already. *Poppius:* I beg your 'pardon, they are anſwers to new exceptions and evaſions, which have been ſtarted 'from time to time; ſome of them have been thought of ſince the *Conference* of 'the *Hague*, and others ſtarted even in this Synod. *Gregorius:* The Synod uſes

A long Conference between them and the Remonſtrants.

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'no exception: *Epiſcopius:* There have been ſeveral new matters propoſed in the 'ſpeeches made there. *Gregorius:* But what occaſion is there now for your pa- 'pers? *Epiſcopius:* We offer them to your Lordſhips, if you pleaſe to accept them, 'tho' not to the Synod. Gregorius *ſaid again*, Let the Secretary take notice of 'that. *Whereupon* Epiſcopius *made anſwer*, He needs not give himſelf that trouble; 'for we have inſerted the ſame words at the beginning and end of our paper; you will 'find it is there expreſly declared, **Theſe things were not writ-nor prepared for the 'Synod, with whom we have no more to do.**

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After this the Heer *Brederode* ſaid, 'You had no longer time allowed you than 'eight or ten days, and yet you will have made it three weeks to morrow. *Cor- 'vinus:* The great Froſt has hindered us. *Brederode:* I hope your brains were not 'frozen. *Corvinus:* Our fingers were almoſt. *Poppius:* Your Lordſhips may 'eaſily obſerve, that we have not been idle. At laſt, when the Heer *Brederode* 'replied, We never ſaid we would receive your papers, *Poppius* returned, We 'do not trouble ourſelves about our papers; we thought it our duty to ac- 'quaint you that they were ready; it is your Lordſhips buſineſs to conſider 'whether you will receive them or not.' The *Remonſtrants* were commanded to go home, and told that they ſhould hear whether their Lordſhips would receive their papers or no. Thus ended this Dialogue, of which *Balcanqual* makes ſome mention, having been told by *Heinſius*, 'That the *Remonſtrants* were never 'ſo bold or reſolute ſince the beginning of the Synod as then; and that he could 'not think otherwiſe, but that they muſt needs have ſome ſecret Back or Support.

It was thought ſtrange by ſome, that the Commiſſioners ſhould complain of the length of theſe laſt papers; and 'twas believed the reaſon was, that they feared the *Remonſtrants* would cut out too much work for the Synod; or that, in caſe they ſhould condemn the ſaid *Remonſtrants* without refuting them, it would appear ſcandalous both to friends and enemies. And it is reported that *Feſtus*, who had been at the *Hague* a little before, had told ſome conſiderable perſons there, with great joy, that the *five Articles* were quite diſpatched, and that all the Members had delivered in their judgments. But when it was objected, 'In caſe thoſe points are 'quite diſcuſſed, to what purpoſe are the *Remonſtrants* ſet to work to prepare their 'juſtification of the *fourth* and *fifth Articles:*' He was at a loſs what to anſwer, and forced at laſt to make uſe of the following evaſion: *What the Synod has now done, is only proviſional.* He likewiſe acknowledged, *That in the laſt papers of the* Remonſtrants, *there were many new and unexpected matters, which far exceeded what they had offered at the* Conference *of the* Hague, *or what they had ſaid in other writings.* It is alſo related that *Gyſbertus Voetius*, who at that time was Miniſter of *Heuſden*, and is at preſent Divinity-Profeſſor at *Utrecht*, being one of the Members of the Synod, plainly confeſſed, 'That the *Remonſtrants* had defended 'themſelves in their writings much better than at the *Conference* of the *Hague*; 'and that they proceeded upon a different foot; but added, that they laid down 'ſuch principles, as rendered them a little obnoxious to the ſuſpicion of *Socinianiſm*; 'and that the Synod would publiſh nothing againſt them, but only ſome ſhort 'Canons, ſignifying their opinion.

F. Hommius's *Teſtimony concerning the laſt Papers of the* Remonſtrants.

On the ſame day the aforeſaid writings were put into the hands of the Preſident *Bogerman*, who ſent for the *Scottiſh* Divine *Balcanqual* to his lodgings, when the afternoon Seſſion was ended, and told him he would ſhow him a miracle, which, as *Balcanqual* relates, he really did, by ſhowing him the book which contained the defence of the *fourth* and *fifth Articles*. He ſays, 'That he was amazed to find it 'ſo bulky, that he could not raiſe it from the table with one hand only, and that it 'was above twice as large as all that they had delivered in till then; and particular- 'ly, that it was as big as a great *Engliſh* Church Bible; *ſubjoining*, that this was no 'exaggeration or ſtretch, but that the ſaid defence was really as large as he had re- 'preſented it; and laſtly, that he had ſaid to the Preſident, Is it poſſible for the 'Synod to conſider of the contents of that book in the ſpace of ſix months? To 'which *Bogerman* replied, That he would ſhow him for his comfort but two lines 'in the Preface; and that he thereupon turned to the place where they declared, 'that they had not drawn up thoſe writings for the Synod, but for the States Com- 'miſſioners.' But how far the deſcription of ſuch a great book was conſiſtent with truth, may appear by the time which the *Remonſtrants* employed in writing it; namely,

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Seſſion CXX. *The Judgments on the* fifth Article *are read.* On this ſame 19th day of *March*, and at the CXXth Seſſion, the judgments of the Divines of *Great Britain*, and of thoſe of the *Palatinate*, upon the *fifth* and laſt *Article*, were read. The former ſubjoyned an exhortation to the States and their Deputies to take care that the true and ſound Religion ſhould not ſuffer any prejudice, and to the Members of the Synod to uſe moderation, gentleneſs and prudence. They told them that they ought not to look upon all differences to be of equal import: that they ought not to ſuffer any diminution of the undeſerved Grace of God in the promoting the ſalvation of mankind; nor by any means to allow that the certainty of ſuch ſalvation, inſtead of reſting on the unchangeableneſs of the divine Decree, ſhould be made to depend on the pravity of humane Will. They added, 'That in caſe any diſputes intervened, which had not yet been determined 'or decided by the Reformed churches, and which might be canvaſſed by learned 'and godly men, without any prejudice to faith, being ſo problematical, that 'either ſide might be maintained with an appearance of truth, it would not then 'become good and moderate Divines, to preſs their own private ſpeculations indifferently upon every body, as Articles of Faith. In thoſe matters there could be 'no danger, provided that care were taken that the diverſity of opinions did not 'break the band of unity among the Clergy, nor ſcatter the ſeeds of faction and 'ſchiſm among the people. *Thoſe Divines added further*, That among the points 'which were certain, and founded on the Word of God, there were ſome which 'ought not to be inculcated on the minds of all men indifferently, and at all times, 'but to be cautiouſly touched upon at ſeaſonable times and places: ſuch, for inſtance, as the deep Myſtery of *Predeſtination*, which indeed was pleaſant, and 'full of comfort, but only for thoſe who were rooted in faith, and exerciſed in 'piety; to whom, in the heavy conflicts of conſcience, they might ſerve for a ſtrong 'ſhield and bulwark: But when thoſe who were not yet well ſettled in the firſt 'principles of religion, and whoſe minds were filled with carnal affections, were 'called upon by indiſcreet Miniſters to contemplate this abyſs, it produced no 'other effect, than that whilſt they were diſputing about thoſe inſcrutable things, 'they neglected the other ſaving doctrines of the Goſpel; and whilſt they dreamed 'of nothing but a *Predeſtination to life*, they never cared to walk in that way of 'life which God had preſcribed to thoſe that were predeſtinated. But as for the 'myſtery of Reprobation, or *Predeſtination to death*, the utmoſt prudence ought, '*they ſaid*, to be uſed in preaching about it, in order to avoid the mention of thoſe 'dreadful notions, which had no foundation in the Word of God, and which tended rather to throw men into diſpair, than to ſtir them up to holineſs, and which 'greatly ſcandalized ſome of the Reformed churches. Laſtly, That with reſpect 'to the moſt precious merits of our Saviour's death, there ought to be ſuch a deciſion made, as might not deſtroy the Doctrine of the Primitive churches, nor the 'confeſſions of the modern Reformed churches, nor (which was the chief of all) 'render void or ineffectual thoſe promiſes in the Goſpel, which ought to be propoſed in the Church as general, or made to all men.'

The Judgment of the Palatines. Then they read in the next place the Judgment of thoſe of the *Palatinate* upon the *fifth Article*, with a Concluſion, in which they ſignified their opinions upon all the *Five Points*, ſaying among other things, 'That they were all of the ſame ſtamp 'and alloy; all of them calculated for bringing into the Church the idol of Humane 'will, together with the Doctrines of *Pelagius*. *And then they added*, We judge 'therefore that theſe *five Articles* of the *Remonſtrants*, all in general, and each in 'particular, deſerve to be condemned by a ſolemn ſentence, on account of their 'intolerable ambiguity, as well as their ſo various, ſo grievous, both open and 'ſecret errors; and that the Civil Governours of theſe Provinces ſhould exert their 'authority, in order to root this pernicious weed of *Pelagianiſm* out of their 'churches.'

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In the afternoon, at the CXXIſt Seſſion, the Synod heard the Judgments of the Divines of *Heſſe*, *Swiſſerland*, the *Wetteravia*, *Geneva* and *Bremen*, upon the aforeſaid *fifth Article*; all of which directly oppoſed the doctrines of the *Remonſtrants*; and ſome of thoſe Divines inveighed moſt vehemently againſt them in the concluſions of their harangues, as againſt diſturbers of the Church. Thoſe of *Naſſaw*, and other parts of the *Wetteravia*, called their Articles, *Thoſe huge waves and billows, by which the Devil, that inventer of numberleſs devices, endeavoured to diſturb the ſea of the Church.* Thoſe of *Geneva* ſaid, *That they obſcured the honour of God; that they ſapped the foundations of ſalvation; that they robbed men of all their comfort; that they brought in rank Popery again, and cooked up the old* Pelagian *hereſy with a new ſauce: They therefore prayed to God with all their hearts, that the ſupreme Powers of this land would exert themſelves couragiouſly and piouſly, in order to extirpate this corrupt leven, and to free all their churches from the danger of this contagion.* Thoſe of *Bremen* ſpake according to their wonted temper and moderation, in the following manner: 'We ſhould take care that 'Licentiouſneſs, covered with the title of a *Liberty of Propheſying*, may not ſwell 'ſo high above its banks, as to inundate and overwhelm the tender plants of the 'Church. Religious diſputes ought, as the word it ſelf teaches us, to be religiouſly 'managed, and with due diſtinction. We ought to be ſo far from offering injuries, 'that we ſhould yield mutual aſſiſtance to each other, diſtinguiſhing neceſſary things 'from ſuch as are not neceſſary; things which are more probable, from ſuch as are 'leſs ſo; without which equity, no peace is ever to be hoped for either in the 'Churches or the Univerſities. *They added*, that they lamented with others on account of thoſe diviſions which had been raiſed and fomented among the Clergy: 'Very great was the ſin of thoſe, in their judgment, who had highly and wantonly promoted them: They ought to have cruſhed them in the egg, and by trying 'them with temper, by the *rules* of Scripture, have prevented that grievous ſcandal: They heartily wiſhed that matters might be brought upon ſuch a foot, that 'diſcord and ſchiſm being removed, the Paſtors and their Flocks might be again 'united; but they could not as yet ſee how this could be effected in relation to the 'cited Brethren; neither would they diſſemble their apprehenſions, that under the 'Articles in diſpute ſomething worſe was concealed, from which *Satan* had ſome advantage in view; tho' they believed many of the Brethren might not be aware of it. 'They concluded with the following wiſh: May the Lord hear all our prayers, and 'grant that peace of conſcience may revive in the hearts of the diſtreſſed; and that 'all the roots of hatred and malice being plucked up, love and unity may ſpring 'and flouriſh again! And may God graciouſly ſecure the Government of theſe 'Provinces from all imminent and future dangers, that ſo both *Satan* and *Antichriſt* 'may be baffled as often as they attack it, and all their force and ſubtilty be 'turned to their confuſion, and to the everlaſting honour of God our Saviour, and 'we be always enabled effectually to ſing with the Angels; *Glory to God in the 'higheſt, peace on earth, and good will towards men!*

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The Concluſion of the Judgment of the Divines of Bremen.

On the 20th of *March*, and at the CXXIId Seſſion, the Judgment of the Deputies of *Embden* on the *fifth Article* was read. It was extreamly long, and at the cloſe of it they paſſed a ſevere cenſure on the doctrine of the *Remonſtrants*, 'As 'being, *they ſaid*, a medly of various hereſies, that had been formerly condemned 'in *Pelagius*, and were newly revived in the *Socinians*, *Papiſts*, *Anabaptiſts*, *Free-'Thinkers*, and others. *They were of opinion*, that if the States deſired to ſee the honour of God, and the peace of their Country reſtored, they ought to baniſh out of 'their Churches, Towns and Provinces, thoſe new, ſtrange, and falſe doctrines, and 'to purge and cleanſe them from thoſe pernicious Tares, and from that Phariſaical 'Leven which Chriſt had charged us to beware of. *They prayed God*, that he would 'vouchſafe to inflame the hearts of the Rulers of theſe Provinces with a holy zeal, 'to the end they might turn away ſuch a plague from the churches of the *Low-'Countries*, leaſt for want of oppoſing this evil at the beginning (and now was the 'proper time) the remedy might come too late. *They concluded with St.* Paul's 'wiſh, *in favour of the diſtreſſed Churches of theſe Provinces*: **Would to God 'they were cut off, who cauſe you to fall, and trouble you.**' Then were read the 'Judgments of the Profeſſors of the *Low-Countries*, together with thoſe of the 'Divines of *Gelderland* and *South-Holland*. The Profeſſors ſaid, at the end of

Seſſ. CXXII.

The Concluſion of thoſe of Embden.

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Of the Netherlandish Professors.

'their discourse, 'That they held the doctrine of the *Remonstrants* to be unscriptural, and contrary to the Word of God, for which cause it ought to be rejected; but as for that of the *Contraremonstrants*, they looked upon it to be pure and orthodox, and entirely consistent with the Word of God; and that all who were Members of the *Reformed* churches, ought to conform to it: To which end they begged the Lords the States, and their Commissioners, to go on to defend this doctrine with the same fidelity, piety, care and courage, as they had shown at the beginning, and to preserve it sound and pure against all wicked attempts, and secret underminings.' The Divines of *Gelderland* concluded their paper in the manner following: 'We are sure that unless all these *five Articles*, and every one of them, together with the Teachers and Preachers thereof, be for ever banished out of the churches of the *Netherlands*, and forced to betake themselves to other parts, there can never any peace be re-established among us; or if it should be restored, it can never last. *A little leven sours the whole lump.* Would to God, that they who have hitherto troubled us, and continue so to do, were even quite cut off! especially they who have been the authors, contrivers, and promoters of those disputes, schisms and offences, against the doctrine which we have learned out of the Word of God, and in which we have instructed others, to the end we might rescue the people (who in themselves are not ill-disposed, but who have notwithstanding been miserably seduced by their flattery and fair speeches, and with or against their minds, drawn away from the unity of the church) out of the hands of such Pastors.'

Of the Geldrians.

Of those of South-Holland.

The Divines of *South-Holland* said, by way of conclusion, That the design of the *Remonstrants*, in broaching these their *five Articles*, which were more mysterious than they appeared to be, was no other than gradually to introduce a new and strange religion in the place of that which had been already received and established, and a new-fangled *Semi-Pelagianism*, if not something worse, and which they trembled to name, in the place of true Christianity. What follows, is very remarkable: We do not therefore believe, *continued they*, 'That any man for the future will think it strange, that the minds of us and our inland Brethren, have been so much disturbed at the behaviour and proceedings of the *Remonstrants*, and that we have stickled so boldly in the defence of Truth against those insinuating and spreading errors, especially since they had so easily obtained an impunity, and boundless liberty of teaching whatever they thought fit, under the specious pretence of *Toleration* with respect to the *five Articles*, in contempt of the authority of the Church, by imposing upon the credulity of some of the Members of the States, and abusing the easiness of others; and above all, by promoting the interests of those who attempted innovations in the Government, and by receiving assistance from them. *They requested the Lay Commissioners*, that they would be pleased to insist with the States, that the true religion, in which they agreed with all the orthodox *Reformed* churches, might thenceforwards be preserved pure and unspotted in these Provinces; that the *Pelagian* Leven might be purged out, and the Tares of *Socinianism* be pulled up from the Lord's field, and cast far away; and besides, that they who had sown the Tares so boldly among the good seed, might be restrained as unskilful husbandmen, yea, as pernicious hirelings, and more or less punished, according to their respective demerits. Thus might the Civil Magistrate restore, and, when restored, confirm, that peace, which had been banished in a manner from hence by their seditious Sermons and poisonous Writings.'

Sess. CXXIII. Crocius *discourses on* Justification.

At the CXXIIId Session, the afternoon of the 20th of the month, the people were again admitted into the Synod; and *Ludovicus Crocius*, Professor of Divinity at *Bremen*, discoursed publickly upon the controversy about *Justification*, as it had been formerly disputed between *Sibrandus Lubbertus* and *Petrus Bertius*: He discussed the following question, *Whether faith itself is received in the justification of Man before God, instead of all that righteousness which we were obliged to perform according to the law?* The *Scottish* Divine *Balcanqual* says in his letters, that he maintained the Negative against the *Socinians*, the *Remonstrants* and *Bertius*. One of the *Remonstrants* says, in a certain Letter, dated the same day, that *Crocius* aimed at nothing else, by this speech of his, but by his own warmth and roughness to attone for the offence which his Collegues had given to the Rigids by their moderation. In his Introduction, he gave the company to understand, 'That the President

'*(whom as often as he named, he pulled off his velvet cap)* had intreated him to discourse upon the comfortable doctrine of *Justification*. He could rather have wished that other persons, whom God had endowed with better talents, especially the famous Dr. *Sibrandus Lubbertus*, who was extreamly well versed in this controversy, and had writ against *Baronius* upon it, would have supplied his place. But since this burden was laid upon him, he had prepared himself readily and with pleasure to discharge it, being assured that he was about to speak in such a Synod as St. *Bernard* had longed to see in his days; a Synod in which humane traditions were not rigidly imposed; in which truth was cherished, humane passions and affections avoided, and all proceedings calculated for the edification and reformation of our neighbours!' Then he used a great many arguments to prove his opinion, and to refute that of his adversaries. The *Remonstrants* add, that he took great pains to excite the passions of his hearers, sometimes by groans and sighs, and seeming almost to weep; other times by blustering and railing. Speaking of the *Remonstrants*, he said, *This country has with regret produced those moths and vipers, who have eaten thro' their mothers bowels, and rent and torn the entrails of the Church.* Particularly, he fell very hard upon *Bertius*, and next upon *Arminius*, whom he stiled the Master of the *Remonstrants*, placing him next to *Servetus* and *Socinus*. Lastly, he attacked *Episcopius*, on account of his *Latin* Disputations, which *Festus* had lately published at *Dort*, saying, *That there were almost as many errors as words in the seventh Article of the twenty-second Disputation.* In the conclusion of his harangue, he exhorted the States Commissioners (according to the custom which had then obtained in the Synod) 'to maintain and defend this doctrine, not only against their foreign enemies, who 'were very powerful, but also against their domestick foes, the Sectaries and Here-'ticks within their own jurisdiction; and to take care that the true Religion might 'not be oppressed. A Serpent, *added he*, prudently defends its *head*; and *Christ* 'has commanded us to be *wise as serpents*. They were therefore, *he said*, obliged 'carefully to preserve and maintain this doctrine, which was one of the *capital* Ar-'ticles of the true Religion.' This conclusion was very prolix, and so confused and intermixed with invocations of God, that people could not well distinguish, whether it was an Exhortation or a Prayer; insomuch, that some of the hearers, being at a loss how to behave themselves, sometimes took off their hats, and sometimes put them on again. When he had ended, the President, as usual, returned him thanks, but did not say when there would be another publick Session, which was always the custom after a publick Oration; from whence some conjectured, that for the future all would be transacted in private, as it likewise happened. It was observed by some, that the Professor *Martinius* was not present at the speech of his Collegue, and consequently 'twas believed that he knew the contents, and that therefore he would not seem to approve of it by his presence. The Professor *Episcopius* being informed by some of his friends who were present, of what *Crocius* had said to his prejudice, was resolved to take some notice of it. He therefore writ him a note, with the approbation and consent of his Brethren, and therein desired a copy of his speech, or at least some proof of what he had said in it against him, or his arguments that concerned the seventh Article of the aforesaid Deputation; to the end, that if he found them of any weight, he might be convinced, and abandon his errors; or otherwise, that he might shew him, *Crocius*, his mistake by proper reasons: He concluded with telling him that he should expect an answer. This note was delivered him the next day by *Jacobus Westerban*, one of the *Remonstrant* Students, as he came out of the Synod, and in the presence of his Collegue *Martinius*. He changed countenance, and seemed to be much disturbed when he understood from whom it came, and said he would read it, and consider whether he should return an answer or no. *Westerban* asked him, when he should wait on him for his answer? The other promise dto send it by his own servant; but it never came. And instead of doing that, he pressed some of the *Remonstrants*, more than once, by his Collegue, *Martinius*, 'to intercede with *Episcopius*, not to insist upon being answered, but to 'let the matter drop. *Martinius* owned, that indeed *Crocius* had gone a little too 'far, but he was sorry for it, and wished it had never happened. But he said it 'was *Sibrandus Lubbertus*, who lodged in the same house, that had set him on and 'misled him, for which he was heartily sorry.'

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This

AN° DOM. 1619. This ſame day the *Remonſtrants* were told by Secretary *Heinſius* (who had ſent for ſome of them to his houſe) that the States Commiſſioners would keep their laſt papers, and conſider what to do with them.

Seſſ. CXXIV. At the CXXIVth Seſſion, which was holden the ſame day, being the 21ſt of the month, the Judgments of the Deputies of *North-Holland*, *Zeland*, *Utrecht* and *Freeſland*, upon the *fifth Article*, were read; in all which, the doctrines of the *Remonſtrants* were condemned, and thoſe of the *Contraremonſtrants* approved. The

The Concluſion of thoſe of North-Holland. *North-Holland* Divines declared, in the concluſion of their written ſpeech, 'That 'the *five Articles* of the *Remonſtrants* contained not a few unſcriptural doctrines, 'which were *new*, *falſe*, *inconſiſtent with God's Word, and with the commonly re-* 'ceived opinions of the ancient churches, as well as with thoſe which had till then 'been conſtantly taught in the Reformed churches; being drawn out of the naſty 'ſtinking wells of the *Pelagians*, *Socinians*, *Papiſts*, *Anabaptiſts*, and other *Here-* 'ticks; for the moſt part ſtriking at the *fundamental* points of the *Chriſtian faith*, 'highly derogating from the honour and grace of God, and obſtructing the exerciſe of 'piety, and the comfort of diſtreſſed conſciences; inſomuch, that they ought by no 'means to be retained in our churches, but to be forthwith baniſhed out of the 'ſame. On the other hand, they judged that the doctrine of the *Contraremon-* 'ſtrants, as being orthodox, ſcriptural, and entirely wholſome and good, ought to 'be ſteddily adhered to, and taught, for the honour of God and Chriſt, and for the 'preſervation and propagation of the pure Religion and Truth throughout the United 'Provinces; and finally, for the Salvation of men, and for the benefit and

Of thoſe of Zeland. 'peace of our country.' The *Zelanders* ſaid in the end of their papers, 'That 'the unſcriptural doctrines of the *Remonſtrants*, expreſſed in their Contra-poſitions, 'being no other than a foul fiction of their own brains and corrupt imaginations, 'ought not to have the leaſt room in the church, but to be wholly and abſolutely 'rejected, as inconſiſtent with the Word of God, with Faith and Holineſs, and very 'prejudicial to the true comfort of Believers.' The Divines of the Biſhoprick of

Of thoſe of Utrecht. *Utrecht*, in their concluſion, prayed the States and their Deputies 'To remove far 'away from the churches of the *Low-Countries* thoſe unwholſome tares of falſe 'and unſcriptural doctrines, which, thro' the wiles of the Devil, had ſprung up and 'attained ſuch growth in the field of the Lord; for ſo long as ſuch doctrines pre- 'vailed, it would be impoſſible that the churches, ſo miſerably torn and divided from 'each other, ſhould ever cement again, and become one body. The Church, *they* 'ſaid, was a pillar and baſis of Truth. God grant, *continued they*, that Truth,

Of thoſe of Freeſland. 'and Truth alone, may be always preached in his church!' The Clergy of *Freeſ-* *land*, who likewiſe rejected the *Remonſtrant* opinion, concluded their diſcourſe 'with theſe expreſſions: 'That the churches of the *Low-Countries* ought, as ſoon 'as poſſible, to be delivered from this poiſonous ſophiſtication of the orthodox Faith; 'and the ancient Unity, in relation to doctrine, to be re-eſtabliſhed, for the honour of 'God, for the preſervation and propagation of the true Religion, for the peace and 'tranquillity of theſe churches, and for maintaining the band of unity between 'them, and all other *Reformed* churches.'

Seſſ. CXXV. At the CXXVth Seſſion, holden the ſame day in the afternoon, the reſt of the Judgments of the inland Clergy, upon the *fifth Article*, were likewiſe read; namely, thoſe of *Over-Yſſel*, *Groninghen*, of the *Drent*, and the *Walloon* churches; all of whom trod in the path of thoſe who had gone before them. The *Remonſtrants* were condemned by every one of them in the concluſion of their harangues. The

The Concluſion of the Divines of Over-Yſſel. Deputies of *Over-Yſſel* ſaid, 'That the *Remonſtrants* finiſhed their courſe, juſt as 'they had begun it; to wit, by walking in the very footſteps of the *Pelagians* and '*Socinians*. They were therefore of opinion, that they who had thus diſturbed 'the Church, ſhould be caſt out of it. —— And that thoſe orthodox doctrines, 'which the *Contraremonſtrants* had exhibited in their Contra-poſitions, ſhould be 'thenceforwards conſtantly maintained and taught in the Reformed churches, as

Of thoſe of Groninghen *and the* Ommelands. 'moſt agreeable with the Word of God.' Thoſe of *Groninghen* and the *Omme-* *lands* ſaid, in their concluſion, 'That the *Remonſtrants* had departed very far from 'the orthodox verity, both in their *five Articles* and other principal points of faith; 'and that under the pretence of the aforeſaid Articles, they endeavoured to intro- 'duce into the church the poiſon of *Pelagianiſm*, and, which was worſe, of *Soci-* 'nianiſm too; that by theſe means they ſet on foot ſuch errors as not only ſhook,

'but even overturned the fundamental doctrines of the Faith; for which cauſe 'their opinions ought not in the leaſt to be tolerated in the churches of the *Ne-* 'therlands. That the new-ſpringing *Pelagian* hereſies ought to be timely lopt 'off, and the Church purified from the *Socinian* poiſon. They further declared 'it to be their opinion, that all the authors of theſe doctrines and others who 'embraced, defended, and taught them, ought to be deprived and rejected; it not 'being juſt or reaſonable that ſuch people ſhould preach in the churches of the *Re-* 'formed, whoſe doctrine they diſapproved, blaſphemed, and condemned; and 'who openly proteſted before all the world, that the judgment of all the *Reformed* 'churches ſhould not be of any weight or efficacy with them or their adherents. 'They could not, *they ſaid*, maintain peace nor mutual forbearance with thoſe 'who oppoſed the fundamental doctrine of the Faith, and embraced error. Fi- 'nally, they added, that it was their opinion, that the cited *Remonſtrants* ſhould be 'ſtrictly forbidden, every one in particular, to diſperſe among the people, either by 'word of mouth or writing, whether privately or publickly, any doctrines that might 'tend to the fomenting of diviſions, and promoting of their heterodox notions.' AN° DOM° 1619.

Thoſe of *Drent* ſaid, at the end of their Judgment upon the *Fifth Article*, 'That 'the Poſitions which they had diſcuſſed, contained the real opinions of the *Remon-* 'ſtrants; but that they were not true, but abſolutely falſe, and wholly inconſiſtent 'with the word of God, and conſequently unprofitable and unfit to be taught in 'any of the *Reformed* churches. Theſe, *ſaid they*, as alſo thoſe Articles that were 'broached at the *Conference* of the *Hague*, have been the ſource and fountain from 'whence an infinite number of odious and abominable errors, and (God help us!) 'even a new ſyſtem of Divinity have proceeded.' The *Walloon* Divines ſaid, at the end of their Judgment, 'That they could not diſcover any thing worth notice 'in the *Five Articles* of the *Remonſtrants*, beſides falſe colours and ambiguities; 'beſides meer fictions and whims of their brains; beſides ſhelters and lurking-holes 'of pernicious errors, invented to defend their doctrine of *Free-will*; which were 'not only not to be met with in the holy Scriptures, but were for the moſt part 'expreſly contrary thereto, and very diſtant from the doctrine of the *Reformed* 'churches. But how all theſe things ought to be cenſured or puniſhed by the Sy- 'nod, deſerved to be ſeriouſly conſidered at another time.

Of the Drent.

Of the Walloon *Divines.*

The reading of all theſe Judgments of the Synodical Members being ended, the Preſident returned thanks to God for the great unity of all the Deputies in matters of doctrine. 'There remained, *he ſaid*, nothing more, but to form a Synodical 'Sentence out of all the ſeveral Judgments compared with each other, for which 'purpoſe he had prepared a draught of certain Canons, and he deſired the reſpective 'Deputies of every country to ſend one perſon the next day to tranſcribe the ſaid 'draught, in order to communicate it to the reſt. And in caſe they might remark 'any thing therein that was neceſſary to be altered or amended, or might reſolve to 'add or retrench any thing, he would conſult his Aſſeſſors about it; and if, after 'due deliberation upon it, it ſhould be thought fit to make any alterations, the 'matter might be laid before the Synod, where each Member might briefly ſpeak 'his mind.'

The Preſident thanks God for the Harmony among the Members of the Synod.

His Propoſal concerning drawing up of the Canons.

Upon this propoſition, it begun to be whiſpered by many of the Synodical Deputies, that the deſign of the Preſident was to make the *Canons* by himſelf, and then to dictate them in order to their being impoſed on the reſt of the Members.

The End of the Thirty-ninth Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK XL.

AN° DOM. 1619.

THE Synod being now come to the drawing up of Canons and Decrees, wherein the opinion of that Aſſembly, touching the *Five Points*, was to be compriſed, there aroſe great debates among them on that occaſion. The intention of the Preſident ſeemed to be, firſt, to draw them up alone, and then to oblige all the Members to come into his ſcheme.

Seſſ. CXXVI. For this purpoſe he laid before the Synod, at their CXXVIth Seſſion, on the 22d of *March*, a draught of *Canons*, which he had projected on the *Firſt Article*.

Seſ. CXXVII. And at the CXXVIIth Seſſion, holden the afternoon of the ſame day, he propoſed to them other *Canons* on the *Second Article*, at the ſame time acquainting them, that if they had obſerved any thing which they thought might require an alteration or amendment, they muſt communicate the ſame to him or his Aſſeſſors. *Balcanqual*, the *Scottiſh* Divine, writing to the Ambaſſador *Carlton* about this way of making Canons, ſays, 'That the Preſident *Bogerman* would have 'aſſumed to himſelf a greater authority than ever any Preſident had done before 'him, by making Canons, and then, without any other ceremony, putting the 'queſtion, and determining it with a *placet* or a *non placet*. And he had ſuch 'a *Poſſe* of the Inland Divines at his devotion, that he could have eſtabliſhed 'whatever he had pleaſed. Such a proceeding, *ſays he*, was by no means proper, 'that he alone ſhould dictate the Canons, and all the reſt of the Members, one 'of whom was a Biſhop, ſhould be obliged to follow. It was abſurd, that he 'only ſhould prepare Canons, and that the whole Synod ſhould be called toge-'ther, not to debate and adviſe about them, but barely to give their conſent.' Beſides the *Engliſh*, ſome of the *South-Holland* Deputies ſhewed their diſlike to that attempt of the Preſident, being of opinion, that there ſhould be a Committee appointed to aſſiſt him in that matter. There was a great deal of diſpute about this thing, and at laſt, thoſe who were diſſatisfied prevailed ſo far, that:

The Preſident Bogerman *would aſſume to himſelf the Privilege of drawing up the* Canons.

S. CXXVIII. At the CXXVIIIth Seſſion, which was the 25th, or, as *Balcanqual* ſays, the 27th of this month, the States-Commiſſioners thought it beſt and moſt adviſeable, for the honour of the Synod, that a few, both of the foreign and domeſtick Divines, ſhould be joined to the Preſident and his Aſſeſſors, to whom the care of drawing

A Propoſition of the Lay-Commiſſioners about making the Canons.

drawing up the *Canons* ſhould be committed by publick authority, to the end that nothing might be neglected in a buſineſs of ſuch importance. At the ſame time they thanked the Preſident for the trouble he had proviſionally taken upon him, praying him to proceed on the ſame foot. They moreover intreated the Synod immediately to appoint ſome to ſet about it with the Preſident, and to give it all the diſpatch imaginable, as being what the States-General ſo much deſired. And *Bogerman* himſelf had before acquainted the Synod, that the States expected the Canons ſhould be diſpatched by *Eaſter*, which happened at the end of this month. When this propoſition of the Lay-Commiſſioners was put to the queſtion, there appeared a great diverſity in the ſentiments of the Members of the Synod. Many were for the Preſident's going on in dictating the Canons as he had begun. Thoſe who preſt this matter moſt, were *Schultetus* among the Foreigners, and *Lubbertus* among the Inland Divines; but this latter, as *Balcanqual* ſays, did it very imprudently and intemperately, for he inveighed moſt bitterly againſt thoſe who had given the above-mentioned advice; crying out, 'That there were ſome among them who ran for-'wards and backwards to bring over others to their party, for which, he thought, 'they deſerved to have a ſevere Eccleſiaſtical Cenſure paſt upon them. It did not, 'he ſaid, become the Foreign Divines to concern themſelves ſo much in this matter, 'ſeeing they were not ſo well acquainted with the ſtate of the *Netherland* churches 'as the Natives.' *Balcanqual*, making mention of this incident in one of his letters, ſaid, 'That he verily believed, that if two perſons had ſtaid away from the Synod, 'there would not have happened near ſo many diſputes and cavillings; from which 'now the Synod would never be free as long as they were preſent. [He meant '*Lubbertus* and *Gomarus*.] Theſe, he ſaid, had their mad fits by turns. The laſt 'fit ſeized *Gomarus*, but at this Seſſion *Lubbertus* took fire, and inveighed with ſuch 'fury and diſorder in his looks, and with ſo exceſſive virulence in his ſtyle againſt 'the *Engliſh* Deputies, that he, *Balcanqual*, wiſhed no other revenge but the bare 'recital of his own words. They were ſuch, *added he*, which, if they had pro-'ceeded from the mouth of a wiſe man, would have been intolerable. But, *ſaid 'he*, *Sibrandus* and *Gomarus* were no more to be reproved for theſe their extrava-'gant and frantick fits, than a ſtone for falling down perpendicularly, ſince thoſe 'motions and effects were equally natural to them.' Thus does *Balcanqual* deſcribe the ſtorms of this day, by which *Lubbertus* ſuffered himſelf to be ſo far tranſported, that both the Preſidents could not forbear interrupting him, and earneſtly admoniſhing him to ſpeak with more temper. Dr. *D'avenant*, who was a moderate and good natur'd man, taking this as an affront to him and his Collegues, deſired of the Preſident, that he might be allowed to anſwer this ſlander and reproach againſt him and his Countrymen. But they would not afford him any opportunity of ſpeaking, and being intreated by the Preſident, he let his complaint drop. But when the opinion of the *South-Holland* Deputies was aſked, *John de Laet*, an Elder of the Church of *Leyden* (who writ the Hiſtory of the *Pelagians*) taking himſelf and his Collegues to be the perſons pointed at by *Lubbertus*, under the character of thoſe who *ran forwards and backwards*, gave him a very gentle ſtroke; for he ſaid, 'That in his 'opinion it would be for the honour of the Synod, that the Canons ſhould be drawn 'up by publick authority, and not by any private hand; and that it was an eaſy 'matter for him to return an anſwer to thoſe who had cenſured this advice of him 'and his Brethren, were it not that ſomething was due to charity; and that one 'man's advice was not to be oppoſed to another's, as had been ſaid by ſome, tho' 'very indiſcreetly. *He added*, That he who had ſpoken ſo raſhly, as well deſer-'ved an Eccleſiaſtical Cenſure, as thoſe who were for referring it to a Committee to 'draw up the Canons.' At length it was reſolved in the Synod by a plurality of voices, that the following Divines ſhould be appointed as a Committee to join with the Preſident, in order to draw up the Canons, to wit, among the Foreigners, the Biſhop of *Llandaff*, *Schultetus*, and *Deodatus*; and among the Inland Divines, *Polyander*, *Walæus*, and *Triglandius*. The buſineſs of theſe Gentlemen was to draw up the Canons in conjunction with the Preſident and the Aſſeſſors, and when they were ſo prepared, to tranſmit them to the Deputies of every country, in order to have their opinion whether any thing were to be added or altered; and when returned, they were to put the laſt hand to them; and after having cauſed them all to be copied fair, to lay them before the Synod for their approbation. It was

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Lubbertus *inveighs ſharply againſt the* Engliſh *Divines and others.*

He is reprimanded by both the Preſidents.

Dr. Davenant *propoſes to ſpeak in juſtification of the* Engliſh *Divines.*

A Committee is appointed for drawing up the Canons.

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An Extract from one of Balcanqual's *Letters to the Ambassador* Carlton.

In the mean time, the *Remonstrants* believing, that upon their having delivered in their last papers, they had done with the Synod, thought it proper to present another Memorial to the States-General, signed by them the 26th of *March*, to acquaint them with the situation of their affairs, and the wrong which the Synod, as they thought, had done them; and to beseech them that they might be released from the long confinement which they had undergone at *Dort*. They represented, that the wants of their churches, and their own private affairs, required it, and intreated their High-Mightinesses to have pity upon so many thousand sheep, which wandered about without any shepherds, which had been thus long deprived of their Ministers, deprived of the holy Sacraments, deprived of the preaching of God's Word, of Visitations, Consolations, and Admonitions, for all which they daily poured out their sighs to the supreme Pastor of souls.

The Remonstrants *present another Memorial to the States-General.*

The same day they writ a letter, in much the same strain, to the Prince of *Orange*, in the *French* tongue, in which, among other things, they said, 'That there had not 'been any Synod assembled to decide matters of so great importance, for the space 'of several hundred years —— That this Synod could not condemn their do-'ctrines about the *Five Articles*, without condemning at the same time a great 'number of holy and excellent men, and among the rest, two illustrious Princes, 'who were his Excellency's Ancestors by his Father's and Mother's sides; one of 'whom had made use of the very learned *Sarcerius*, and the other of the great *Me-'lancthon*, in order to draw up a form of Confession for the County of *Nassaw*, and 'the Electorate of *Saxony*, as soon as both those Countries had been reformed with vast 'pains, and at the utmost hazard both of their lives and estates.' They then proceeded to pray, that they might be released from their confinement, and added, 'That having been summoned to appear before a free Synod, they had believed that 'they might have enjoyed the liberty of freely coming, staying, and returning when 'and where they thought fit. And as they were Ecclesiastical persons, who had 'never concerned themselves but with such matters as related to their calling, the 'end and design of which was to instruct mens consciences in the doctrine of sal-'vation, his Excellency, *they said*, might easily comprehend, that the disputes ari-'sing about such matters, ought to be discussed with all liberty, without any other 'fear but that of God, and of his just judgment, and that all coercion or restraint 'ought to be banished far from thence, forasmuch as God took no pleasure in any 'obedience but what was free and voluntary. —— *Finally, they prayed*, That his 'Princely Excellency would vouchsafe to approve of their Petition, and by his mediation 'and interposition with the States, procure leave for their return to their churches.'

They write to the Prince of Orange.

The

The *Remonſtrants* diſpatched away the Student *Weſterban* with the above-mentioned Memorial and Letter to the *Hague*, and three days after they were ſent for by the States Commiſſioners, and acquainted, that their Petition had been laid before their High-Mightineſſes, but was rejected, it being their pleaſure, that they the ſaid *Remonſtrants* ſhould continue ſtill at *Dort*. But they were told by *Weſterban*, after his return to *Dort*, that he had learned from a good hand, that the States had not ſo much as once read their Memorial: but that having debated among themſelves, whether they ſhould diſcharge the *Remonſtrants* or not; they conſidered, that in caſe they ſhould ſuffer them to return home, they might put all things in diſorder and confuſion; and on the other ſide, that if they kept them at *Dort*, the Provinces would be put to great charges. He further heard, that the Heer *Matthenes* ſhould ſay, *What will you then do with them? Will you baniſh them all at once out of the land?* And finally, that it had been reſolved to inform themſelves by their Commiſſioners at the Synod, how the *Remonſtrants* behaved themſelves at *Dort*, and whether there were any ſeditious people among them.

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The Petition is rejected.

On the 26th of *March* the Miniſters of *Kampen*, namely, *Goſwinius* and *Matthiſius* ſent to the Preſident their Anſwer in writing to the Synodical Reſolution that had been paſſed againſt them on the 11th of the ſaid month, containing a ſhort Remonſtrance of the wrong which they conceived had been done them by their Adverſaries, and by the Synod. Among other things, they ſaid 'That they had obſerved ſo much partiality in the Synod againſt them, that they were now firmly reſolved to forbear making any further defence before their Tribunal; and according to the example of their Lord and Saviour, to poſſeſs their ſouls in hope and patience, recommending to God, the righteous Judge, the defence of their cauſe; being prepared to undergo ſuſpenſion, deprivation, and all other puniſhments of a pretended contumacy and diſobedience, rather than to ſacrifice their innocence, which they found to be aſſaulted on all ſides.

The Synod did not proceed any further in this affair, for their adverſaries had ſufficiently compaſſed their ends, which were to detain thoſe Miniſters of *Kampen* at *Dort*, with the reſt of the *Remonſtrants*, and ſo to hinder them from exerciſing their Miniſtry in that Town, where their Collegues having been ſuſpended, were already forbidden the uſe of the pulpits. Thus the *Contraremonſtrants* became the ſole Maſters at *Kampen*; but their Auditory was ſo thin at firſt, that at an evening ſervice they had no more hearers than candles. The *Remonſtrants* ſtill aſſembled in ſome of the churches for publick prayers, and reading chapters in the Bible; on which occaſion there was a great concourſe of the Inhabitants, but they were not allowed to preach.

On the laſt day of the month, being *Eaſter Sunday*, *Edvardus Poppius* preached before the *Remonſtrants* at *Dort*, in a private houſe: The ſubject of his Sermon, was the hiſtory of the Reſurrection, as recorded in the Goſpel of St. *Matthew*; and next day *Dwinglo* continued the ſame ſubject. At the ſame time the Child of *Sapma* was baptized, *Epiſcopius* and *Poppius* ſtanding as God-fathers or Witneſſes. A few days after, the *Remonſtrants* were called before the Lay-Commiſſioners, and examined about the tranſlating and publiſhing a little Treatiſe entitled, *Vale*, or *Farewel*. This was that piece which they ſent to the Synod, by way of apology, when they were caſt out by them. They were aſked, one by one, in the name of the States-General, whether they had made any copies of that piece, which had been tranſlated and printed contrary to the orders of the Government, and how many copies were made, and what they had done with them? They anſwered, That they had made a good many copies of it, as they were wont to do of all their other papers; for it was their cuſtom to ſend copies to their reſpective churches; as alſo to let any of their friends, who came to viſit them at *Dort*, tranſcribe their papers, if they deſired it; for which reaſon it was impoſſible to ſay how many copies had been made, or what was become of them. Then each of them was interrogated, whether he had tranſlated it, or knew who had done it; or where it was printed; or, laſtly, who had been the adviſers, abettors, or aſſiſtants therein? They all of them jointly declared, that it was done without their privity. Upon which the Commiſſioners promiſed they would make known their innocence to the States.

Poppius and Dwinglo preach in a private Houſe at Dort.

The cited Remonſtrants are examined about the publiſhing of a certain Book.

About this time the *Remonſtrants* at *Dort* ſent circular letters to their Brethren in the Miniſtry, to their Elders, and the Members of their Churches, tending to con-

They ſend circular Letters to their Churches.

ANNO DOM. 1619. firm them in their perſwaſion, to exhort them to ſtedfaſtneſs, and to fortify their minds with patience againſt the troubles that were about to come upon them. Accordingly *Corvinus* writ to thoſe of *Leyden*; *Poppius*, to *Gouda*; *Pynakker*, to *Alkmaer*; and each of the reſt to thoſe upon whom they hoped they might have ſome influence.

In the mean while the Synodical Committee was taken up with preparing the Canons; and it was then given out, that they would be formed with ſuch temper and prudence, that the *Remonſtrants* ſhould not be able to make the leaſt objection againſt them. But the *Remonſtrants* were of opinion, that their adverſaries endeavoured to perſwade the world to believe juſt the contrary to what they themſelves intended, in order to cloak their ſtiffneſs with a ſhew of moderation. They believed indeed, that ſome of the *Engliſh* Deputies, and thoſe of *Bremen*, were not ſo rigid as others, and that they were well enough diſpoſed to accommodate matters, but concluded they would meet with but few of their mind, and ſo would be forced to fall in with the multitude. 'Tis related, that certain eminent perſons ſaid, 'That the 'Canons ought to be formed in ſuch manner as was proper to induce not only the '*Remonſtrants*, but likewiſe the *Lutherans* to receive them; *adding*, that if the '*Five Points* of the *Remonſtrants* were condemned by this Synod, the *Lutherans* 'would call a Synod to condemn the doctrines of the *Calviniſts*.' But ſuch objections had no weight with thoſe who were at the head of affairs. There were even ſome among the *Remonſtrants* who writ to certain of their moſt truſty friends; That 'nothing could do their cauſe more harm, than for the Foreign Divines to perſwade 'thoſe of this country to any act of moderation; that they might fitly ſay with '*David*, *Our ſouls are grieved to dwell with thoſe who hate peace:* That therefore 'they wiſhed for nothing more, than that the *Contraremonſtrants* would all at once '(as they doubted not but they had taken ſuch a reſolution) condemn them and 'their doctrines together, and caſt them all out of their Aſſemblies; for then they 'might ſoon be able to judge what would be the iſſue.'

But let us now proceed to give an account of the ſteps that were taken in the drawing up, peruſing, and approving of the Canons, as far as the ſame is come to our knowledge. In relation to thoſe which were formed upon the *ſecond Article*, the *Engliſh* mightily inſiſted, that the following expreſſions ſhould be omitted: **Unbelievers will be damn'd, not only on account of their unbelief, but alſo for all their other ſins, as well original as actual.** The *Engliſh* repreſented, that it might be inferred from this poſition; *That original ſin was not done away by the adminiſtration of Baptiſm:* which doctrine had been condemned by more than one Council as heretical. This propoſition therefore, was, upon their preſſing inſtances, ſtruck out of the Canon.

The Engliſh Divines *cauſe ſomething to be ſtruck out of the* Canons.

This Committee having ſpent above three weeks time in forming the Canons with many debates, and the Deputies of every State or Country having communicated their obſervations thereupon, they were brought into a full Synod, which met on the 16th of *April*, making the CXXIXth Seſſion; at the opening of which the Preſident ſpoke in the following manner: 'God has been pleaſed at length, after the 'continual labours of ſome weeks, to grant the Synod that wiſh'd-for unanimity, 'which we have ſo heartily deſired. The long duration of this Aſſembly ought 'not therefore to be tedious to any man, but rather pleaſant and agreeable, on the 'proſpect of diſpatching what remains with the like harmony. We are all of us 'agreed in the Fundamentals of religion, as appears by the conformity of our judg'ments, tho' its hardly to be expected we ſhould entirely agree in the Manner of 'expreſſing things. The preſent Seſſion is holden, to the end that the States Com'miſſioners may be wineſſes of this unanimity. For which purpoſe all the Mem'bers are intreated diligently to attend to the reading of every Article; and to com'municate their minds, in caſe they think there is any thing which requires to be 'altered or amended; and not to take it ill, if perhaps they ſhould find here and there 'a word differing from the copies which each of them have ſigned, ſince there is 'not the leaſt alteration made in the ſenſe'. Then the Canons were read which related to the *Firſt* of the *Five* controverted *Points*, and the queſtions put to every Member perſonally, whether he agreed to them? Every one declared publickly, that he approved of the ſaid Canons, which contained the true orthodox doctrine, conformable to the Word of God, and the Confeſſions of the *Reformed* churches; and

Seſſ. CXXIX. *A Speech of the Preſident* Bogerman.

The Canons *relating to the* firſt Article *are read and agreed to by the Members.*

and that on the other hand he rejected thoſe other falſe and heterodox opinions which differed from them: and every one gave thanks to God for ſo happy an agreement, and prayed that he would always continue the ſame in the *Reformed* churches. The *Engliſh* however delay'd their ſubſcribing till the Canons ſhould be fairly copied. After this they proceeded to read the Canons upon the *ſecond Article*, and agreed to them in like manner, excepting the laſt; of which, as *Balcanqual* ſays, the *Engliſh* had not heard one word to that hour; and the *ſecond* againſt the falſe doctrine of the *Remonſtrants*, which was ſo expreſſed, that he believed no man of ſenſe would ever agree to it. But in his *Latin* Obſervations upon the Tranſactions of the Synod ſince the 26th of *March*, which he communicated to the *Engliſh* Ambaſſador, he mentions this matter more at large, after the following manner: 'There were, *ſays he*, ſome alterations made in the Canons upon the *ſecond Article*, ſome words being ſtruck out, and others inſerted, after they had been ſigned by all the Deputies, excepting thoſe of *Great Britain*, who expreſſed themſelves with reſpect to their approbation in the ſame manner as they had done upon the firſt Canons; but they thought that the ſecond of theſe Canons againſt falſe doctrine, might be more clearly and fully propoſed: and as to the laſt Canon againſt falſe doctrine, which related to *the Power of God, whether he could have made uſe of any other Propitiation or Reconciliation than that of Chriſt*, they affirmed that this was the firſt time they had heard of it; and could not but think that this matter rather belonged to the ſpeculation of the Schools, than to the examination of the Synod: For which reaſon they deſired time to conſider of it. They further inſiſted, that the things which were condemned in thoſe Articles for *Socinian*, might be ſhown to them as extracted out of the Works of *Socinus*; for they ſaid they freely rejected the doctrines, but were not convinced that they were his. The Deputies of *Heſſe* agreed to the Canons upon the *ſecond Article*, making only this exception, *viz.* that in the 8th orthodox Article, the word *particular* was not added to the words *moſt free Counſel*, as they had noted in their Obſervations or Reflections on the Canons relating to the *ſecond Article*: However, being convinced (*they ſaid*) that the omiſſion of that word might tend to the peace of the *Netherland* churches, they ſhould reſt ſatisfied, and always explain that Canon according to their own opinion, that is to ſay, in ſuch a ſenſe as it would bear, if the ſaid word were added to it. But leaſt the Brethren ſhould imagine they had inſerted any thing in their Obſervations, that differed in ſubſtance either from the Doctrine itſelf, or from the Canon which had been propoſed, they were ready to communicate their Obſervations, if deſired. The *Swiſs* Divines declared their conſent to the Articles which they had ſigned the day before; but having now diſcovered that ſome words were changed, they prayed that thoſe Articles might be read over again, to the end that the agreement of mens minds might be confirmed by the agreement of their mouths. Thoſe of *Bremen* declared likewiſe their conſent, but on the ſame conditions as thoſe of *Heſſe*; all the reſt of the Synodical Members teſtified their full conſent. *Goclenius*, *Lubbertus*, *Gomarus* and others, made ſome remarks, which only affected the placing of words. Some few of the Members were abſent, but the Preſident aſſured the Aſſembly, that they had approved of every Article under their hands and ſeals.'

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The Canons *relating to the* ſecond Article *are read and approved.*

Some exceptions made againſt them by the Engliſh *and* Heſſian Divines.

At the CXXXth Seſſion, and on the 18th of *April*, the laſt Canon againſt falſe Doctrine, in the *ſecond Article*, was examined: That Canon condemned the opinion of thoſe who maintained, *That the conformity of nature in Chriſt, was not neceſſary to the ſufficiency of the price of our redemption.* It was aſked, whether this was to be reckoned among the errors of the *Remonſtrants*? Or whether it ſhould be here omitted, and be particularly aſcribed to *Vorſtius*? The *Engliſh* debated this matter very largely; they aſſerted, 'That in caſe the Canon was to be underſtood of an 'abſolute *Neceſſity*, ſuch as deprived God of the power of acting otherwiſe, even before the eſtabliſhing of any Decree, we ought not raſhly to reſtrain the infinite power of God: That the inquiry into theſe matters belonged only to the Schools, and that therefore they ought not to be inſerted into the Synodical Canons; and the rather, ſince ſome of the Fathers, and ſeveral of the Reformed Doctors were of opinion, that this conformity to our nature was not ſimply and abſolutely neceſſary. But if the Canon were to be underſtood of a *conditional Neceſſity*, proceeding from the ſuppoſition of that Decree and Volition, which is revealed to us

Seſſ. CXXX.

An Examination of the laſt Canon *againſt falſe Doctrine, relating to the* ſecond Article.

'in

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'in holy Scripture (in which ſenſe they thought the word Neceſſity in this affair 'was uſed in the ſacred writings) then they allowed the Canon to be true; but 'that however it did in no ſort concern the *Remonſtrants*, who only rejected an *abſolute Neceſſity*, as appeared from their own words in the Declaration, or Explana-'tion, which they had lately made. They therefore judged it moſt adviſeable to 'leave this Canon out.

Theſe objections of the *Engliſh* met indeed with ſome reply; but however they maintained their opinion againſt the whole Synod: Moſt of the Members condemned the thing itſelf as a mere point of curioſity, and yet they were for retaining that Canon; and for no other reaſon, ſays *Balcanqual*, but only to render the *Remonſtrants* odious, tho' the contrary of what they were charged with, was to be found in their books. The ſame Gentleman ſays further of the Members of the Synod; 'That they were 'ſo bent upon the ruin of the *Remonſtrants*, that they would fain have given ſuch 'a ſenſe to their expreſſions, as no Grammarian in the world could find in them.

Seſſ. CXXXI. *The* Canons, *on the* third, fourth *and* fifth Articles, *are agreed to.*

This ſame day, in the afternoon, at the CXXXIſt Seſſion, they read the Canons upon the *third* and *fourth Articles*, which were unanimouſly approved by all the Members; for as to what objections were made by ſeveral Divines, they related more to the diſpoſition and ſignificancy of the words, than to the ſenſe of the things. Then they read the Canons on the *fifth Article*, which were preſently agreed to by all the Members, with their accuſtomed harmony and concord. Then the *Engliſh* produced a long liſt of certain harſh and uncouth kinds of expreſſions, which they deſired might be rejected by the Synod, becauſe both the *Remonſtrants* and *Papiſts* took occaſion from thence to ſlander the doctrine of the *Reformed*. *Schultetus* was of opinion, 'That the Synod ſhould make choice of one ſingle perſon only to put 'the laſt hand to the Canons, who might endeavour to render the ſtile of the Canons 'uniform throughout, and ſomewhat elegant as well as perſpicuous.' Some of the Members oppoſed making the leaſt variation either in the ſtile or manner of expreſſion. Others thought that it would not be for the advantage of the Synod to reject thoſe harſh expreſſions which the *Engliſh* had found fault with, becauſe it would be a blemiſh to the reputation of ſome of the moſt famous men among the *Contraremonſtrants*. The Preſident appointed the Members of the Synod to meet early the next morning, that they might conſider of the objections which ſome of the Brethren had made, and ſee what ought to be expunged or altered; he added, that they would then treat about the rigid expreſſions which ſome had moved to have rejected, and adapt every thing to the ſatisfaction of them all; they might likewiſe conſider at the ſame time of a Preface and Concluſion to the Canons.

The Engliſh *deſire that certain harſh manners of ſpeaking may be rejected.*

Schultetus's *advice.*

He further deſired, that the Deputies of each Country would afterwards ſend ſome body to tranſcribe what the Committee drew up, and to bring it to them, to the end that it might be known before the next Seſſion how they agreed in every point. But *Balcanqual* tells us in his Letters, that the Committee ſent a much worſe draught of the Canons to thoſe Deputies than they had done at firſt.

Seſſ. CXXXII. *A Form of rejecting certain uncouth ways of ſpeaking is read, but excepted againſt by the* Engliſh, *and other Divines.*

At the CXXXIId Seſſion, holden the 19th of *April*, or on the 20th, according to *Balcanqual*, the Committee laid before the Synod a form of a Concluſion, containing a vindication of the Doctrine of the *Netherland* Churches from certain errors, which, it was ſaid, the *Remonſtrants* endeavoured to charge them with. Then the queſtion was put, whether all the Members were ſatisfied with its contents? The *Engliſh* inſiſted, that ſome other things which deſerved to be rejected, might be taken notice of in the ſaid form, eſpecially the two following; *That God moved the tongues of men to blaſpheme him:* and, *that men are not able to do more good than what they actually perform.* Thoſe of *Heſſe* read a long paper, which was well drawn up, in which they ſhowed the Synod, by many reaſons, how neceſſary it was to reject many other harſh expreſſions, made uſe of by divers writers, to the end that by this means the *Reformed* churches might be freed from thoſe heavy charges, with reſpect to the doctrine of *Reprobation*. The Deputies of *Bremen* ſtood up next, and read a very long paper to the ſame purpoſe; but all the reſt of the Foreign Divines approved of the form which had been laid before them. The Preſident was of opinion, that the votes of the Inland Divines ſhould not now be collected, becauſe he found the Foreigners were not agreed in this matter: he therefore deſired the *Netherland* Profeſſors to conſider the arguments alledged on each ſide, againſt four o' clock in the afternoon.

At

At which time, being the CXXXIIId Seſſion, he, the Preſident, intreated the Aſſembly to hear the opinion of himſelf and his Aſſeſſors, touching *the rigid manner of expreſſing things*, which they had conſidered among themſelves ſince the morning Seſſion. He accordingly prayed the Synod to weigh theſe two things: 'First, That none of the *Netherland* Divines had ever writ or preached after that 'manner, and conſequently, that this being a Synod of the *Low-Countries*, it did 'not belong to them to meddle with it. In the *ſecond* place, that the Divines who 'had uſed ſuch harſh ways of expreſſing, were either *Engliſh*, *French*, or *Germans*; 'and ſince they had never been cenſured by the Princes or States under whoſe Go-'vernment they lived, it was probable, *he ſaid*, that thoſe Princes, States, and 'Foreign Churches might take it amiſs if this National Synod ſhould paſs any cen-'ſure upon them on this account.' Then he cauſed the form of a Concluſion, as it was drawn up a-new, to be read. In it were ſeveral other improper ways of ſpeaking rejected, beſides thoſe mentioned in the firſt draught, but not one of thoſe which the Foreign Divines had deſired to be ſubjoined. Then the queſtion was put again, to ſee how the Members liked this new Plan. But the *Engliſh* adhered to their former opinion, and earneſtly inſiſted, that other harſh ways of ſpeaking ſhould be taken notice of in this Formulary, and particularly, thoſe they had mentioned in the forenoon Seſſion. They likewiſe replied to the two Arguments made uſe of by the Preſident in the following manner: To the firſt they anſwered, 'That the *Re-'monſtrants*, when they preſented their papers to the Synod, had pointed to the very 'pages in the books publiſhed by the *Contraremonſtrants*, where they advanced ſuch 'poſitions. That conſequently the churches of the *Netherlands* could not be freed 'from ſuch imputations, unleſs the Synod rejected thoſe expreſſions.' As to his ſe-cond Argument, they ſaid, 'That it was true indeed that the Foreign Divines were 'not to be cenſured by the Synod; but however, if they had written or ſpoken 'any things which tended to diſcredit the *Reformed* churches, the Synod might ex-'plode thoſe doctrines, whoever they were that advanced them. That the Synod 'needed not to conſider whether they were *Dutchmen* or Strangers who maintained 'thoſe opinions, for if this were the caſe, the Synod would not be at liberty to 'ſay any thing againſt *Socinus*, whoſe doctrines nevertheleſs they had more than 'once condemned in their Canons; neither ought the King of *Great Britain* to have 'ordained any thing againſt *Vorſtius*, who was none of his Subject. Wherefore 'they (the *Engliſh* Deputies) only wiſhed that there might be an exact enumeration 'of the things that were to be rejected; and they believed that none of the *Reformed* 'churches could take it ill, ſince it was not deſired, that any thing ſhould be con-'demned which had been approved by the concurrence of the ſaid *Reformed* churches. 'They added, That they chiefly inſiſted, that this doctrine ſhould be rejected, namely, '*That no man is able to do more good than he does*; ſince the condemnation of this 'could caſt no reproach on any one of the deceaſed Doctors of the *Reformation*, it 'being only what was ſtarted or broached but yeſterday, as it were, there being 'ſcarce ſeven years elapſed ſince the birth of it.' The reſt of the Foreign Divines were contented with the form as it ſtood, being willing, they ſaid, to do a great deal for peace ſake. However, they who had produced their reaſons before noon, wiſhed, that more of thoſe ſtrange kinds of expreſſions might have been rejected.

All the Inland Divines approved the Form, and the Profeſſors likewiſe of theſe Provinces ſtrenuouſly urged, that the Synod ſhould not blame or cenſure the words of thoſe perſons who had deſerved ſo well of the *Reformed* churches. It is ſaid in the Acts of the Synod, that it was carried by a majority of voices, that the Synod ſhould forbear any further cenſure of theſe improper ways of ſpeaking: 'leaſt the 'enemies ſhould blaſpheme on account of ſuch cenſure and rejection, and cry, that 'the orthodox doctrine, which thoſe Divines profeſſed, and in the explaining of which 'they ſeemed guilty of uſing ſuch harſh and rigid ways of expreſſing themſelves, 'was likewiſe condemned; eſpecially, ſince it appeared that even the Holy Ghoſt 'himſelf had made uſe of ſome of the ſame ways of ſpeaking; and that the Re-'monſtrants too had admitted ſome of them in a good ſenſe; and laſtly, becauſe many 'of thoſe expreſſions might be underſtood in a ſenſe ſufficiently inoffenſive, if men 'would but carry a little charity along with them.' However, when the Profeſ-ſors declared their mind, *Lubbertus* did not ſcruple to own, '*That ſome of the* Netherland *Divines had taught even harſher doctrines than thoſe which the* Engliſh *had enumerated*

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S. CXXXIII. *Reaſons of the Preſident* Bogerman *againſt rejecting more of thoſe uncouth ways of ſpeaking.*

The Engliſh *reply to the Preſident's Reaſons.*

All the other Deputies agree to the Form without addition or amendment.

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S. CXXXIV. On the 22d of *April*, and at the CXXXIVth Session, the President intreated the aforesaid Commissioners, that they would be pleased to speak their minds about the Form in question. Upon which the Commissioners, having desired to hear it read again, declared, That they approved of it, and intreated the Members of the Synod, if it were possible, to rest satisfied. They likewise desired them to dispatch the business of the *Five Points* as fast as possible, because the States-General had pressed them with orders upon orders to that end. Then the mentioned Formulary was again put to the question. The *English* strenuously pressed to be gratified in their former request, to wit, *That some matters should be rejected, and particularly that expression,* **That men cannot do more good than they actually do.** *But,* added they, *if this cannot be obtained, the Article ought at least to be somewhat enlarged, by the addition of these words,* **and many other things of the like nature**; *To the end that if reproached for not having rejected certain abominable doctrines, the Members may justify themselves by the said addition, and assure every body that the Synod rejected all those things by those general words.* For the sake of peace therefore, and to lose no more time, the *English* contented themselves with this expedient: But they advised nevertheless, that the following words, which were likewise inserted in the conclusion, should be qualified or changed, namely, *that the doctrines comprised in these Canons ought to be esteemed the doctrines of the* Reformed *churches*: For they declared, 'That they were deputed to this Synod by their King, and not 'their Church. That they were by no means impowered to explain the Confession 'of their Church; but had only delivered their own private opinions, as thinking 'them agreeable to Truth. And that they had agreed to many things in these Ca'nons, of which there was not the least notice taken in the *Articles* of the *Church* 'of *England*; which they had done, because they were not sensible that any of the 'matters therein contained were repugnant to the said Articles.'

The Lay-Commissioners approve of the Form.

The English *agree to it on condition of certain Alterations and Additions.*

All the other Deputies approved the said Conclusion of the Canons, and many were of opinion, that those harsh ways of speaking ought to be considered in a distinct paper, which was then preparing, and the slanders and reproaches which were cast upon the *Reformed* churches by that means obviated.

After this, the President required those Divines, to whom the drawing up of the Canons was referred, to meet together in the afternoon, and to prepare the two Canons which contained the two heads of false doctrines relating to the *Second Article* (which had been lately so much canvassed in the Synod) after such a manner, as to render them acceptable to all the Members. He added, that there was now a fair copy drawn of all the Canons, which were to be subscribed the next day by every body, to the end that being so signed, they might be transmitted to the States-General that very day; for the Heer *Gregorius Martinius* had declared at the beginning of the Session, that the Lay-Commissioners had appointed some of their body to wait on the States the next day with the said Canons, because, as he said, their High-Mightinesses, and indeed the circumstances of the Church and Commonwealth of the *Netherlands*, required it.

Sess. CXXXV. At the CXXXVth Session, on the 23d of *April*, the Canons of the *First Article* were again read in publick, and duly signed by all the Members. The President said, That now all the Synodical Deputies were agreed, with respect to the Canon about false Doctrine, to divide it into three parts, and to omit the last Canon, which related to *the Absolute Necessity of a Conformity to our Nature in the Mediator.* Then the alteration in the aforesaid *Second Canon* about False Doctrine was read, and the Members were desired to consider against the next Session, whether they could approve of it.

The Canons relating to the First Article *are subscribed.*

S. CXXXVI. In the afternoon, which made the CXXXVIth Session, the above-mentioned omission and change was agreed to by all the Members. After which the Canons relating to the *Second*, *Third*, *Fourth*, and *Fifth Articles* of the *Remonstrants* were read, and subscribed by every one. And at the same time the Conclusion of the Canons, or the *Rejection of Slanders*, as they called it, was once again read and signed. A few days after the Formulary of rejecting *the harsh ways of speaking* was finished in the Synod, *Poppius* and *Neranus* accidentally met with *Alstedius* the Professor

The other Canons are sign'd.

Profeſſor of *Herborn*, and talking with him about the proceedings of the Synod, aſked what they had done, and how the Deputies behaved themſelves in drawing up the Canons, with reſpect to thoſe harſh points which were ſtumbling-blocks to all the world? He anſwered, 'That the Synod, in their Canons, would have cer-'tainly condemned the opinions of *Piſcator* and others, if it had not been appre-'hended that the Princes and States might have been animated againſt one another.' But the *Remonſtrants* could not ſee how ſuch proceedings were conſiſtent with the Synodical Oath which they all took *to judge according to the word of God.* It was, as they thought, a very flagrant proof of their partiality, that they durſt not, out of worldly views, and conſiderations of an external peace, condemn thoſe principles which they owned to be abominable; whereas at the ſame time they made no ſcruple to reject as falſe and intolerable, the doctrines of the *Remonſtrants*, even in the ſmalleſt matters, to the diſturbance of the Conſtitution both in Church and State.

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Diſcourſe between Alſtedius *and two* Remonſtrants.

The day following, which was the 24th of the month, and the CXXXVIIth Seſſion, the Preſident acquainted the Synod, that the Committee appointed to draw up the Canons, had referred it to a certain perſon to prepare a form of a Perſonal Cenſure, being the ſentence which the Synod ſhould paſs upon the cited *Remonſtrants*, and upon all others who rejected its doctrines; that ſeveral of the Members had communicated draughts of ſuch a ſentence to the Committee, and that they had finally agreed on a Form, which he had ordered to be now laid before them, to the end it might be approved or amended. The ſaid Form was accordingly read, in which the *Remonſtrants* were repreſented as *Introducers of Novelties, Diſturbers of their Country, and of the* Netherland *churches; as obſtinate and diſobedient, Promoters of Factions, and Preachers of Errors; as guilty and convicted of corrupting Religion, of Schiſm, or diſſolving the Unity of the Church, and of having given very grievous ſcandal and offence:* For all which they were ſentenced to be deprived of all Eccleſiaſtical and Academical offices.

S. CXXXVII.

A Form of a Synodical Cenſure or Sentence againſt the Remonſtrants *is read.*

Then the Preſident deſired the Members to declare their opinions touching that Form of a *Perſonal Cenſure.* All the *Engliſh* declared, That the doctrine of the *Netherland* churches, as eſtabliſhed in this Synod, was the ſame with that of their own church; and that they being called upon, had accordingly ſignified their opinions concerning it: but foraſmuch as the perſons who had maintained the contrary doctrines, were Burghers or Inhabitants of the *Low-Countries*, they would not in any ſort paſs a perſonal cenſure upon the Subjects of another Prince or State, and, conſequently, they referred it intirely to the *Dutch* themſelves, to paſs what judgment they pleaſed againſt the Miniſters of their own Provinces. Of the ſame mind were all the reſt of the Foreign Divines, excepting thoſe of *Geneva* and *Embden*, who concurred in the Sentence. The Deputies of *Bremen* deſired ſome time to conſider of it. The Inland Divines made objections againſt ſome of the expreſſions in the Form above-mentioned; among others, they thought it did not become the Clergy to cenſure the *Remonſtrants* as *Diſturbers of their native Country, and Violaters of the peace of the Commonwealth*; becauſe the cognizance of ſuch crimes belonged to the Civil Magiſtrate. There aroſe likewiſe a great diſpute among the Inland Divines themſelves upon a matter of much weight and importance, namely, 'whether thoſe 'who, tho' they would not ſubſcribe to the Canons, did nevertheleſs engage never 'to ſpeak nor preach publickly or privately againſt them, might be tolerated?' Some of them deſired, that the Foreigners would be pleaſed to declare their opinion in this matter; but the Preſident would not allow it, ſaying, 'That all ſuch do-'meſtick affairs ought to be left to the prudence and diſcretion of the Provincial 'Synods; neither did he yet know what kind of Toleration their High-Mighti-'neſſes would allow.' At length, the Form of a Sentence, on condition of making ſome few alterations, was agreed to by all the Inland Divines, excepting the *Zelanders* and the *Walloons* of the *Low-Countries*, who deſired time to conſider of ſo weighty a buſineſs.

The Opinion of the Engliſh *Divines.*

The Opinions of the other Foreign Divines.

The ſame day in the afternoon, being the CXXXVIIIth Seſſion, the Synodical Sentence or Cenſure, after ſome alterations had been made in it, and the words, *Diſturbers of their native Country, and of the Commonwealth*, left out, was read and put to the queſtion again. The *Engliſh* and the *Heſſians* neither agreed to, nor rejected it, for they did not think fit to concern themſelves with thoſe perſonal matters. All the reſt of the Foreigners ſaid, That they had more fully conſidered the things, and

Seſſ. CXXXVIII.

The Synodical Sentence is read a ſecond Time and agreed to by moſt of the Foreigners, and all the Netherl.

ANNO DOM. 1619. and approved of the Sentence above-mentioned; excepting the three Divines of *Bremen*. *Martinius* and *Yſſelburgh* gave more moderate counſels. *Crocius* ſaid, That it was a matter of great importance, and therefore he could not make any judgment of it, unleſs they would let him have a copy of the draught of the ſaid Sentence, and time to conſider of it. All the Inland Divines approved of the aforeſaid Sentence. But *Gomarus* and others deſired, that the Synod would intercede with the States in favour of ſuch of the *Remonſtrants* as appeared the leaſt headſtrong and obſtinate, and endeavour to obtain for them a quarter of a year's ſalary, becauſe it might ſo happen, that they would confer with ſome learned men in that time, and ſatisfy their conſciences with reſpect to the Canons; but he was of opinion, that they ought to be forthwith ſuſpended from their Miniſtry. The Preſident anſwered, That it was below the dignity of ſuch an illuſtrious Synod to apply to their High-Mightineſſes for ſuch a trifle as two or three months wages; and that he doubted not but their Lordſhips would deal graciouſly and generouſly enough with them. And then he prayed the States Commiſſioners to deliver their opinion with reſpect to the aforeſaid Cenſure. They replied, That they would not take it upon themſelves to ratify the ſame, but would make a report of it to their Principals, from whom alone the approbation was to be expected. Afterwards the † *Engliſh* Divines objected againſt the expreſſion of the Canons being drawn up conformably to the ſentiments of *all the Reformed churches*, which they thought was a kind of inſinuation, as if the *Lutheran* churches, who were of a different opinion, were excluded from the appellation of **Reformed**; and this they looked upon to be very hard. But to this objection *Polyander* and *Schultetus* replied, 'That the *Lutherans* themſelves rejected that appellation, and that they conſidered the name of *Reformed* as a word of reproach.' To which the Preſident ſubjoined, 'That the churches of the *Low-Countries* were 'uſed to diſtinguiſh themſelves by the title of **Reformed**, not only from the *Papiſts*, 'but from the *Lutherans* too.' The *Engliſh* ſaid, 'That in their Church the *Lu*'*therans* were eſteemed *Reformed*, as having been the firſt who begun the *Refor*'*mation* of Religion; and that they had moreover been inſtructed by their King, 'to take care, as far as poſſible, that no injury ſhould be offered to thoſe of that 'communion. For this reaſon the word *our* was inſerted.' Thus we find the matter related by *Balcanqual* in the *Latin* Memoirs he communicated to the Ambaſſador *Carlton*. But in the Sentence, which is added to the printed Canons, that word *our* does not occur; and it is only ſaid, *the ſaving Doctrine, which has been moſt faithfully expreſt by the Synod according to the word of God, and the conſent of* the Reformed *churches*. And the Preſident, who aſſumed a great authority to himſelf in drawing up the Canons, is by ſome ſuſpected of having, by his own authority, eraſed the Particle **our** out of the Canons, tho' the Synod, at the preſſing inſtances of the *Engliſh*, had thought fit to inſert it. Upon the occaſion of the forming thoſe *Canons* and the *Cenſure* of the Synod, *Balcanqual* writ a Letter to the *Engliſh* Ambaſſador the day following, which was very remarkable, and to this effect: 'We 'have at length made an end of our buſineſs about the *Five Points*; but none can 'conceive what trouble we have had at this laſt Seſſion, but ſuch as were them'ſelves preſent; and the odd methods which were uſed, eſpecially on the part of 'the Preſident, are too palpable. He has very much diſappointed all our expecta'tions. The affair of the *Perſonal Cenſure*, which was a matter of ſo great conſe'quence, was never communicated to us till the very moment when it was to be 'read; and then, to avoid cauſing any delay of the Commiſſioners journey to the '*Hague*, it was expected the whole Synod ſhould ſay *Amen* to it. They took a 'world of pains between the Seſſions of the morning and afternoon to get the conſent 'of the Foreigners, but we would not trouble ourſelves about it. I cannot but 'think it a little hard, that every man who will not ſubſcribe each individual Canon 'ſhould be deprived of his office. None either of the primitive or of the modern '*Reformed* churches ever preſcribed ſo many Articles, to be received on pain of Ex'communication. But would it not have been a cruel thing, in caſe whatever they 'propoſed for Canons, had been eſtabliſhed as ſuch? For inſtance: That Poſition 'about *an Abſolute Neceſſity of a Conformity to our Nature, in order to the obtaining 'our Redemption.* None of us have copies of the Canons, neither ſhall we, till 'the States have approved them.

A Propoſal of Gomarus, *with the Preſident's Anſwer.*

The Lay-Commiſſioners ſcruple ratifying the Sentence againſt the Remonſtrants *without Conſent of the States-General*

† *An Objection of the* Engliſh *againſt excluding the* Lutherans *from the Title of* Reformed.

A Letter of Balcanqual *to the Ambaſſador* Carlton *concerning the Synodical Sentence.*

It

It has likewiſe been obſerved, that the Sentence againſt the Doctrine and Miniſtry of the *Remonſtrants* was not ſigned by all the Members of the Synod, as the Canons had been, but only by the two Scribes, *Damman* and *Feſtus*; for they knew well enough that they ſhould never be able to bring the Deputies of *England*, *Heſſe* and *Bremen*, to ſubſcribe what they had refuſed to aſſent to; and that by publiſhing the Sentence, with the names of the Subſcribers only, they ſhould have diſcovered who they were that refuſed their approbation; whereas they did not think fit to let it appear, that there was the leaſt diſagreement among the Members of the Synod, eſpecially in the buſineſs of condemning the *Remonſtrants*. ANo DOM. 1619.

In the mean time ſome of the Foreigners began to be much troubled and perplexed about what the Synod had done againſt the *Remonſtrants*. It is related of ſome, that out of pure remorſe of conſcience, they could not forbear uſing the following expreſſions: 'The *Remonſtrants* have been wronged: they ought not to 'have been thus treated. We have been deceived by the Preſident and his adhe-'rents, who whenever they pleaſed made a Synod among themſelves, and there 'concerted what points they were reſolved to carry: Now, *ſaid one of the Fo-'reigners*, I believe what *Nazianzen* ſaid; to wit, *that he had never ſeen any 'Council which ended happily or ſucceſsfully; no, nor one, which did not rather 'augment, than leſſen or remove the evil:* And I declare, as he did, that I will 'never ſet my foot again in any Synod. O *Dort! Dort!* would to God I had 'never ſeen thee!' It is thought by ſome, that this was the language of *Martinius* of *Bremen* among his truſty friends. He likewiſe let fall theſe words at a certain time when he met with one of the *Remonſtrants* by himſelf: *The Synod is nothing more than a Political Farce or Comedy, in which Stateſmen act the chief parts.* Beſides, he ſhewed ſo great an averſion to ſome of thoſe rigid opinions, of which the *Remonſtrants* complained, that falling into diſcourſe one day with *Carolus Niellius* about them, he plainly declared, *That he had rather be an intire* Pelagian, *than eſpouſe the Doctrines of* Piſcator *or* Beza. *Complaint of ſome of the Foreigners.*

At the aforeſaid CXXXVIIIth Seſſion were read the Confeſſions of the two Brothers, *Johannes* and *Petrus Geeſteranus*, Miniſters of *Alkmaer* and *Egmond*, and they were declared to be *Socinian* and *Blaſphemous:* And the ſaid Confeſſions were afterwards inſerted among the Acts of the Synod, and publiſhed together with them. On the contrary, the *Remonſtrants* affirmed, that thoſe Confeſſions were extorted from the two Brothers after the manner of the *Inquiſition*, and that they did not own or agree to them in every point: and they were of opinion, that the Province of *North-Holland* having already taken cognizance of their cauſe, and having deprived them of their Miniſtry, it was not juſt to bring the matter before the National Synod; but it ſeemed, *they ſaid*, as if the view of their adverſaries was to charge the *Remonſtrants* in general, with the particular opinions of the two Brothers (tho' they only agreed with them in that about *Predeſtination*) in order to revive and give new ſtrength to the old ſlander of *Socinianiſm*. They added, that the Synod proceeded in a quite different manner with *Johannes Maccovius*, Profeſſor of Divinity at *Franeker*, about whom there had been a great ſtir made, and who had been vehemently accuſed of maintaining the *Manichean* errors; ſince after much diſpute the matter was dropt without entering any thing in their Acts concerning him, ſave only in the following general terms, *viz. The particular affair, which was tranſmitted hither from* Freeſland, *has been diſcuſſed.* But what happened on that occaſion may be ſeen in *Balcanqual*'s *Latin* Remarks upon ſome of the enſuing Seſſions.

At the CXXXIXth Seſſion, which was holden on the 25th of *April* in the morning, ſays *Balcanqual*, there was read a Petition from *Johannes Maccovius*, in which he heavily complained of his having been charged with hereſy before the States of *Freeſland*, by *Sibrandus Lubbertus* his Collegue at *Franeker* (with whom, as it is reported, he was always at open and mortal enmity;) he therefore prayed, that the Synod would take cognizance of that whole affair, to the end that both he and his Collegue might be heard concerning it; or at leaſt, that each of them might chuſe Arbitrators from among the Members of the Synod, who ſhould ſtrictly examine into it, and make their report to the Synod. The Preſident deſired that *Lubbertus* would ſpeak his mind to the Synod about this diſpute. *Lubbertus* denied that he ever accuſed *Maccovius*, and proved by the teſtimony of two of the Brethren of *Freeſland*, that it was the Claſſis of *Franeker*, who were his accuſers, but that he was Sef. CXXXIX. *A Requeſt of* Maccovius.

ANNO DOM. 1619. no more than the Mouth of the ſaid Claſſis, at their requeſt, and by order of the States of that Province, proteſting, that as he had not concerned himſelf in this diſpute, ſo he would not in any ſort be reckoned an adverſary. The Preſident ſaid, he thought it was proper that the Synod ſhould take cognizance of this affair, becauſe the States of *Freeſland* had by their Letters to the Lay Commiſſioners, earneſtly requeſted them ſo to do, and had likewiſe tranſmitted to them all the papers which had been laid before them relating to that affair. It was then aſked, whether *Maccovius* himſelf ought to be firſt heard, ſince *Lubbertus* would not be concerned; or whether the ſtate of his caſe ſhould be formed from the papers of the States of *Freeſland* during his abſence? The Synod agreed that the papers ſhould be firſt read, and that afterwards he ſhould be heard, if neceſſary. After this there was read a draught of a very tedious Preface, deſigned to be prefixed to the Canons of the Synod: but it was judged to be too long, and of a ſtile too lofty for Eccleſiaſtical Canons. The Committee was therefore ordered to prepare another, which might be ſhorter and more nervous, and in it to give an account of the occaſion and end of calling this National Synod.

A Preface to the Canons *is read, but rejected, and another ordered to be prepared.*

Seſſ. CXL.

The Committee drew up accordingly a ſhorter Preface, extracted out of ſeveral forms, compoſed by divers Members of the Synod, which was read in the afternoon at the CXLth Seſſion. This draught was ſatisfactory to moſt of the Members; but ſome, however, were for making a few alterations: The *Engliſh* thought, that inſtead of the words, *The Tyranny of Antichriſt*, it would be much more proper to ſay, *The Antichriſtian Tyranny*. For tho' perhaps they could allow that the *Pope* of *Rome* were the great *Antichriſt*, yet could they not imagine that it ought to be thus laid down and determined by the Synod, without a fair and previous examination, eſpecially ſince none of the *Reformed* churches had yet declared the ſame, beſides thoſe of *France*, and ſince they alſo had ſtruck it out again from their Confeſſion. Some of the Synodical Members were offended that this ſhould be made a queſtion of; but the *Engliſh* replied, that the thing itſelf, whether the *Pope* were *Antichriſt*, was not made a matter of doubt, but only whether it ought to be ſo determined by this Aſſembly, without any previous examination or deciſion.

An Objection of the Engliſh *againſt an Expreſſion in the new Preface.*

In the mean time ſome of the Lay Commiſſionrs were diſpatched away to the *Hague*, in order to give the States an account of what the Synod had done in relation to the *five Articles*, and to receive freſh inſtructions as to what was to be further done. On which occaſion a meeting was appointed of the Committee of the States of *Holland*, to conſider what ſhould be further propoſed on the part of that Province, and to make a report of it to the Generality. Of the Nobility there were then preſent the Heers *van Brederode*, *Opdam*, *Weſenburg*, *Aſperen*, *Benthuſen*, *Somerſdyke* and *Marquette*; and of the Deputies of the Towns, *Muis van Holy*, *Burgh*, *Meynderts van Santen*, *Brookhoven*, *Witſen*, *Paw*, *de Fry*, *Bowan* and *Bruninck*. It was repreſented to them in the firſt place, that the Commiſſioners, who had been deputed by the States-General to the Synod of *Dort*, had that day reported to the ſaid States, as their opinion, that the *Remonſtrants* cited before the Synod ought to be deprived, as uſeleſs and unfit for the Miniſtry; and conſequently, as it did not ſeem adviſeable, nor for the peace of the Commonwealth, to ſuffer them to return any more to thoſe towns and places where they had officiated, it ought to be conſidered what was further to be done with them, and where they ſhould be cauſed to reſide: This was the propoſition; and after ſome deliberation, it was agreed by the majority of the Nobles, and Deputies of the Towns, that without entering into the merits of the cauſe, it might be reported, as their opinion, that the *cited Remonſtrants*, who were Subjects of the Province of *Holland*, ſhould be ordered to reſide proviſionally at *'Sgraveſande*, without ſtirring from thence till the States of *Holland* ſhould aſſemble, and upon full information of all matters, ſhould come to ſome final reſolutions about them; and that in the mean time they might enjoy their Stipends, on condition of behaving themſelves quietly and peaceably; otherwiſe that the ſame ſhould be forfeited. There was likewiſe ſome mention made of the buſineſs of Dr. *Vorſtius*, and it was conſidered whether it ſhould be brought before the Synod whilſt the Foreign Divines were preſent, or whether it ſhould be deferred till they returned home, and then left to the diſcuſſion of the Inland Divines only? And it was agreed, that the Foreigners might aſſiſt at the Examination of that affair, but without making any Decree or Deciſion about it, till it had been reported to the States

Deliberations of the Committee *of the* States *of* Holland, *upon the Subject of the Report of the Lay Commiſſioners to the* States-General.

of

of *Holland*, to the end, that upon hearing the whole matter, they might proceed therein as they ſhould think fitting. Such was the opinion of the Committee of the States of *Holland*; but how far it was complied with by the States-General, will appear by the following proceedings. ANNO DOM. 1619.

At the CXLIſt Seſſion, on the 26th of *April*, *Maccovius* preſented another Petition, that his matters might be put to a reference, and that his Anſwer to the Errors, of which he was accuſed, together with his Explanation of his Opinion, might be read and conſidered. On the ſame day the two Scribes, *Damman* and *Feſtus*, made a ſolemn declaration, that they had compared ſeveral copies of the Synodical Canons, with the originals, and found them to agree exactly; whereupon all the Members ſigned the ſaid copies. Then they entered upon the conſideration of the caſe of *Maccovius*, and the Acts tranſmitted by the States of *Freeſland* to the Synod were read. In the firſt place they read an account of *fifty Errors*, with which he had been charged in the Claſſis of *Franeker*. The ſubſtance of thoſe Errors is not mentioned in the writings of *Balcanqual*, only he ſays, that excepting one or two, they did not ſeem to be of any great importance. But the learned *Peter Heylin*, one of the Chaplains of *Charles* the Firſt, King of *Great Britain*, ſays in his *Hiſtory of the five Articles*, that, 'He made God the Author of ſin; and that he maintained publickly, and even before the Synod, that God willed ſin, and decreed it as ſin; and that 'he did not in any ſort will the ſalvation of men. *And he adds, that he had aſ-* 'ſerted in his writings, That God propoſed his Word to thoſe that were *reprobated*, 'for no other end than that he might leave them without excuſe. — That *Chriſt*, 'who knew the hearts of all the *Reprobated*, neither could, nor would open them 'to receive him as a Saviour; and that he might not enter into thoſe hardened 'hearts, ſave only to reproach them with their impotence, and increaſe their damna-'tion. And laſtly, that God revealed himſelf to them in his Word, to the end 'that their damnation, on account of their hating and deſpiſing his only begotten 'Son, might be the greater. *He maintained further*, That all things come to paſs 'neceſſarily.' But he denied, that the points with which he was charged, ought to be reputed errors or hereſies; and endeavoured to ſhew from the writings of ſeveral of the *Reformed* Doctors, that they were the doctrines of the Church; nay, he declared publickly, that if men did not defend theſe points, they could not avoid treading in the ſteps of the *Remonſtrants*, and deviating from the paths of thoſe eminent Divines, who had contributed ſo much to the work of Reformation.

Seſſ. CXLI.

A ſecond Requeſt of Maccovius.

Copies of the Synodical Canons *are ſign'd.*

The Caſe of Maccovius *is taken into conſideration.*

The Opinions of Maccovius.

At the CXLIIth Seſſion, which was holden in the afternoon, the Synod read the Anſwer of *Maccovius* to the Articles of Accuſation, in which he denied ſome, and explained others after ſuch a manner, as, according to *Balcanqual*'s opinion, ought to have given full ſatisfaction to the Aſſembly; but ſome of the Members were not ſatisfy'd. At the ſame time there was likewiſe read a Letter from the Univerſity of *Heidelberg* to the States of *Freeſland*: In this Letter they exhorted the ſaid States not to ſuffer ſuch vain, unprofitable, metaphyſical, obſcure and falſe poſitions to be canvaſſed in their Schools, as had lately been diſputed on concerning the *Traduction* of the *Soul*, under the preſidence of *Maccovius*. Then the Preſident put the queſtion, whether the larger Explanation of *Maccovius*, which he had laid before the Synod, ſhould be likewiſe read, and how they intended to proceed in this matter? Some of the Foreign Divines ſaid, that thoſe fifty errors of *Maccovius* might eaſily have been reduced to four or five, and that they could not diſcover any hereſy in them: And all the Foreigners agreed to refer the matter to a Committee, and propoſed to chuſe two of the Foreigners, and as many of the *Netherland* Profeſſors, with the addition of two Miniſters, who might inquire into the whole matter, and report their opinion to the Synod. Moſt of the Members were againſt reading the large Explanation of *Maccovius*, and would have that likewiſe referred to the ſame Committee. Only thoſe of *Geneva* oppoſed it. *Deodatus* was for leaving it to the Inlanders only, to be diſcuſſed by them after the departure of the Foreigners. But *Tronchinus* urged vehemently, that *Maccovius* ſhould not be publickly heard, but treated after the ſame manner as the *Remonſtrants* and *Epiſcopius* had been, that is, that he ſhould be judged by his own works. Thoſe who did not think him guilty of hereſy, were much ſurprized at this propoſition, When it came to *Lubbertus* his turn to vote, he inveighed, ſays *Balcanqual*, very unmannerly againſt *Feſtus*: He reproached him with his great ingratitude, and read again a liſt of the errors

Seſſ. CXLII.

A Letter from the Divines of Heidelberg *is read.*

Anº Dom. 1619. of *Maccovius*. *Festus* having asked and obtained leave from the President to answer *Lubbertus*, replied with much temper, and said, that those Theses were not drawn up by *Maccovius*, but by one *Paræus*, a very learned young Student, who was not suspected of false doctrine; and that tho' he, *Lubbertus*, had disowned the name of Adversary or Accuser, yet he had been informed from several persons worthy of credit, that he himself was the man who had extracted these and other positions of which *Maccovius* was accused, from his Lectures. But no sooner did *Lubbertus* hear him say so, but, in a great passion, he called upon God more than once to punish him, if that were true; insomuch that the President was obliged to put him in mind of the modesty and moderation that became the Saints, and the reverence he owed the Synod.

Sess. CXLIII. *Further Deliberations on the Case of* Maccovius.

At the CXLIIId Session, on the 27th of *April*, they proceeded in the business of *Maccovius*; *Balcanqual* writes, that most of the Members admired he should be charged with heresy on account of those positions; especially since one of the *South-Holland* Divines declared, that Dr. *Amesius* had first seen and approved those positions, and was ready to maintain them at any time. Finally, it was agreed by most voices, that his third paper should be read in the Synod, and that afterwards his case should be referred to three of the Foreign and as many of the Inland Divines, who should examine into, and consider of it, and make their report to the Synod. But since it was said by the President, that there were many personal things heaped together in those writings, and particularly certain reflections on *Lubbertus*, some of the Foreigners desired, that it might be once more put to the question; which was done accordingly, and it was agreed, for the sake of peace, that they should be read by none but the Gentlemen of the Committee. Then they proceeded to nominate a Committee for this affair, and the majority of voices fell upon *Schultetus*, *Steinius* and *Breytingerus* among the Foreigners, and *Gomarus*, *Thysius*, and *Mehnius* among the Inland Divines. But the Foreigners were surprized that *Schultetus* should be chosen by the Inland Members (who being the majority, could appoint whom they pleased) and yet more, that he should accept of that employment, whereas the University of *Heidelberg*, of which he was a Member, had already condemned those Positions (which were to be examined) for vain, unedifying, metaphysical, and false.

His Case is referred to a Committee.

The Confession of P. du Moulin *with respect to the* Five Articles *is read.*

At this same Session *Deodatus* delivered to the Synod a large paper in the name of *Petrus Molinæus*, Minister of the *Reformed* Church at *Paris*, in which was contained his own confession and opinion upon the *Five* controverted *Points* of the *Netherland* churches. This paper, which the Synod began to read at this Session, was diametrically opposed to the doctrines of the *Remonstrants*. Among other expressions, we find in it these words, *Damno* **Arminium**, *ejusque sectarios*; *&* **Arminii** *Scholam damno & abominor.* Which words the *Contraremonstrants* render thus in their version of the Synodical Acts: *I condemn* **Arminius** *and his Adherents; I likewise condemn and abhor the School of the said* **Arminius**. The *Remonstrants* observe upon this matter, that *Molinæus*, or *du Moulin*, thundered out this condemnation on account of doctrines, which he unjustly imputed to *Arminius*; as for instance, *That the number of the Elect was not limited or determined according to the Will and Decree of God.* And again, *That the Elect might be reprobated, and the Reprobate might be elected.* For, said they, *Arminius* never broached such doctrines. Whilst that Committee of the Synod, to whom the business of *Maccovius* was referred, were discussing the same, the Synod proceeded upon other matters, which either fell in their way, or were proposed to them.

Sess. CXLIV. *Certain Letters from the Magistrates and Consistory of* Kampen *are read.*

At the CXLIVth Session, and on the 29th of *April*, some letters were read from the Magistrates and Consistory of the Town of *Kampen*, intreating the Synod to write to the Magistrates and Consistory of *Arnheim*, that they might discharge Dr. *Stephanus*, in order to be their Pastor; and to make the same request to the Magistrates and Consistory of —— for the discharge of the Minister *Plancius*. But the Synod declined medling with it, because it might chance to prejudice the rights of the Classes and Consistories. There was yet another letter read from the Magistrates of *Kampen*, desiring, that the *Remonstrant* Congregations might enjoy the liberty of reading the holy Scriptures in their churches, if the Synod thought it fitting, till such time as they could be provided with Pastors. Upon this occasion the President informed the Assembly how those Readers, after reading the chapters, took upon them

to

to ſubjoin large Expoſitions on them, ſuch as had been communicated to them by their two Miniſters, whom the Synod had ſuſpended; by which means they confirmed the people in their errors, and oppoſed the orthodox doctrine of the Church. He told them further, that two of their Miniſters, who were among the number of thoſe cited before the Synod, had writ letters from *Dort* to the *Remonſtrants* at *Kampen*, in which they exhorted and encouraged them to adhere ſtedfaſtly to their doctrine, and aſſured them they might ſhortly expect a certain deliverance from this perſecution; which letters had been publickly communicated by the Reader to all the people. AN° DOM. 1619.

Then a letter was read from the Lord of *Battenberg*, in which he congratulated the Provinces on account of the Synod, and promiſed to do his utmoſt, to the end, that the doctrines which they ſhould declare orthodox, might be eſtabliſhed in his Territories. *A Letter from the Lord of* Battenberg.

After this, the Preface which was to be prefixed to the Canons, was read with the Amendments. Among the Corrections, inſtead of *Antichriſt*, they made it now, *the Roman Antichriſt*, which gave content to thoſe who thought it not proper to advance, without due conſideration, that the *Pope* of *Rome* was *the great Antichriſt*, and yet allowed him to be a ſort of *Antichriſt*. And thus the Preface was approved. *The Preface to the Canons is read again and approved.*

At the ſame Seſſion *du Moulin*'s Confeſſion, with reſpect to the *Five Articles*, was made an end of, and it was agreed, that he ſhould have the thanks of the Synod for his accurate judgment and agreement in doctrine with them. At the ſame time the Preſident acquainted them, that the Commiſſioners who had been deputed to carry the Synodical Canons to the States-General at the *Hague*, were come back, and he intreated the ſaid Commiſſioners, who were preſent, to impart the ſentiments of their High-Mightineſſes to the Synod. Accordingly, the Counſellor *Gregorius Martinius* took the word, and ſaid, 'That their Lordſhips 'the States, having been informed of the great unanimity wherewith all the Mem-'bers had formed their judgment upon the *Five Points*, and ſubſcribed the ſame, 'were extremely pleaſed at it; that they returned their thanks to all the Divines, 'both Natives and Foreigners, for the great pains they had taken, and exhorted them 'to give all poſſible diſpatch to what remained to be done, and eſpecially to reviſe 'the Confeſſion of the *Netherland* churches. They deſired, that every Member 'would freely declare, whether he had obſerved any thing therein relating to the 'eſtabliſhed doctrine, or any part of it, which was not conſiſtent with divine Truth, 'or with the Confeſſions of other *Reformed* churches: Adding, that thoſe things 'which only regarded the form and manner of ſpeaking, and the government of the 'Church, might be left to the Natives alone; for which reaſon it would not be 'neceſſary to examine the XXXIſt and XXXIId Articles of the Confeſſion, ſince 'both of them treated of Eccleſiaſtical Diſcipline, in which ſome of the Foreigners 'differed from theſe churches.' Then the Preſident recommended it to all the Members diligently to attend to the reading of the *Confeſſion*. It was aſked, which Impreſſion of it was to be eſteemed the beſt and trueſt, ſince they did not exactly agree with each other? And it was reſolved, That the Impreſſion which is to be found in the Collection of all the Confeſſions of the *Reformed* churches, formerly publiſhed in *Latin* at *Geneva*, ſhould be read and reviſed. *The Synod are ordered to reviſe the* Netherlandiſh *Confeſſion.* After reading it, the Preſident *Bogerman* deſired, that each College or Deputation of Members would prepare their opinion upon all the parts of it (excepting the two Articles which related to Diſcipline or Church-government) againſt the next morning at nine o' clock. Some were much diſſatisfied that the Foreign Divines were excluded from meddling with thoſe Articles which related to Eccleſiaſtical Diſcipline, becauſe great diſputes had happened between the *Remonſtrants* and *Contraremonſtrants* about Diſcipline and the Rites of the Civil Magiſtrate in thoſe matters; nay, it was even ſaid, that the differences between the two parties were not occaſioned in ſome places ſo much on account of Doctrines, as of Church-government: for which reaſon they thought that this matter ought to be examined in conjunction with the Foreigners. But it was the opinion of the others, that this affair ought to be prudently avoided. They well knew what diſputes had ariſen between the *Engliſh* Divines and thoſe of *Geneva* about the ſame, and that the moſt eminent of the Foreigners muſt have declared on the ſide of the *Remonſtrants*, in the buſineſs of the *Civil Magiſtrates Rights in Eccleſiaſtical matters*, or elſe have condemned their own Diſcipline and diſpleaſed their Principals: For the Civil powers, not only in *England*, but likewiſe in *Swiſſerland*, and

in

AN° DOM. 1619. in almoſt all other countries and towns of the Foreigners, aſſumed to themſelves much more authority in Church-affairs, and particularly in depriving Miniſters, than the Clergy of theſe Provinces cared to allow their Governours.

Seſſ. CXLV. *The* Engliſh *Divines approve of the* Netherland-iſh *Confeſſion.*

At the CXLVth Seſſion, and on the 30th of *April*, the affair of the *Netherland Confeſſion* was debated and put to the queſtion. The *Engliſh* Divines declared, that they had carefully examined the ſaid Confeſſion, and did not find any thing therein with reſpect to Faith and Doctrine, but what was in the main conformable to the word of God. That they had indeed obſerved ſome little matters in it, liable to diſpute, but they were only ſuch as might be eaſily corrected in the next impreſſion from the collated copies. They added, that they had likewiſe conſidered of the *Remonſtrants* Exceptions againſt the ſaid Confeſſion, and declared, that they were of ſuch a nature, as to be capable of being made againſt all the Confeſſions of other *Reformed* churches. As to the matter of Church-government, they ſaid, they did not pretend to paſs any judgment upon the Articles relating to that; but that they maintained however, that their own Church-government was founded upon Apoſtolical Inſtitution. The Biſhop of *Llandaff* made a ſhort ſpeech at the ſame time againſt what was ſaid in the *Netherland Confeſſion* about Eccleſiaſtical Diſcipline; and it may not be amiſs, but may rather afford more light into this affair, if we relate, in the Biſhop's own words, what he then ſaid, and the diſcourſe that paſſed between him and ſome of the *Dutch* Clergy upon that head: 'When it came to that point '(*ſays he, in a certain Treatiſe publiſhed by him, intituled,* Appello ad Cæſarem) *Excepting what relates to the Equality among the Miniſters of the Goſpel.* 'that we were likewiſe to approve of the *Netherland Confeſſion*, I openly proteſted 'in the Synod, that it was a ſtrange propoſition which had been inſerted in the ſaid 'Confeſſion, namely, *That Chriſt inſtituted an Equality among the Miniſters of the 'Goſpel.* I publickly declared, that I could not approve of this propoſition, and 'maintained, that it could be no where ſhown, that *Chriſt* had ordained ſuch an 'Equality; that he had choſen twelve Apoſtles, and ſeventy Diſciples, and that 'thoſe Apoſtles were inveſted with an authority and ſuperintendency over all others, 'and that the Church had conſtantly and uninteruptedly maintained the ſame ſubordi-'nation. *And he ſubjoins preſently after*, I appealed in this affair to all the Antients, 'and to all men of learning of the preſent Age; yea, I earneſtly challenged any man 'in the Synod to prove the contrary. The Lord Biſhop of *Salisbury* [Dr. *D'avenant*] 'is my witneſs, and all the Doctors that were with me, for I was the mouth of them 'all; and there was not one man in the Aſſembly who pretended to contradict me: *A Conference between the Biſhop of* Llan-daff *and ſome of the Members of the Synod upon that Subject.* 'From whence we juſtly concluded, that they were all of our opinion. I can like-'wiſe relate what ſeveral of the Members ſaid to me alone; for I conſulted with 'ſome of the moſt learned of them upon this head. I told them, that the occaſion 'of all the troubles which had ariſen in *Holland*, was, the want of Biſhops, who 'by their power and authority might have reſtrained factious and ſeditious ſpirits; 'that every body in that country ſpoke and writ juſt as he pleaſed; that for the 'ſame reaſon the churches of thoſe Provinces would never enjoy peace and quietneſs 'till there were Biſhops eſtabliſhed among them to govern the Clergy. They re-'plied, That they had a great reſpect and value for the good order and diſcipline 'which obtained in the Church of *England*, and that they wiſhed with all their 'hearts, that the ſame order were likewiſe ſettled and obſerved there; but that they 'durſt not hope for ſuch a thing in the preſent ſituation of affairs. They added, 'That they hoped however, that tho' their ability bore no proportion to their will, 'yet God would aſſiſt them by his grace and favour, and that they would contri-'bute all that lay in their power towards it. This was the anſwer which they gave 'me: And this, I think, ſufficiently juſtifies them, and ſhows they are not fond of 'popular confuſion, and a Government void of all authority. The caſe, in ſhort, 'is this: *They groan under the burden of a Conſtitution without Authority, and long 'to be delivered from it, if they knew but how to ſet about it.* That this is true 'to a tittle, all they who were deputed by the Crown of *England* to the Synod 'along with me, are ready to bear their teſtimony.'

After the *Engliſh* had declared their conſent to all the Articles of the *Confeſſion*, excepting ſuch as related to Church-government, the Members went to the Funeral of the Heer *Lambert Kanter*, a Counſellor of the City of *Utrecht*, who was deputed to the Synod as an Elder of that Church: He died at *Dort* on the 24th of the month of *April*. The Members being returned to their places, the Report of the Committee, to

to whom the Synod had referr'd the caſe of *Maccovius*, was read, and was to the following effect: 'That they did not judge *Maccovius* guilty of any thing that ſavoured of *Judaiſm*, *Pelagianiſm*, or *Socinianiſm*, nor of any other hereſy, whereof he had been ſuſpected, and of which he was unjuſtly accuſed: That yet he had done amiſs in uſing certain ambiguous and obſcure ſcholaſtick ways of expreſſing himſelf: That he had endeavoured to introduce the like ſcholaſtick manner of teaching into the Univerſities of theſe Provinces: That he had culled out thoſe controverſial points to diſpute upon, which the *Low-Country* churches were then infeſted with: That he ought to be admoniſhed to ſpeak in the language of the Holy Ghoſt, and not in that of *Bellarmine* or *Suarez*: That he deſerved cenſure for maintaining, *That the diſtinction between the Sufficiency and Efficaciouſneſs of Chriſt's death was vain and inſignificant*: For denying, *That the fallen race of mankind was the object of Predeſtination*: For having ſaid, *That God willed and decreed Sin*: For holding, *That God did in no ſort will the Salvation of all men*: And laſtly, *That there were two ſorts of Election.* They likewiſe judged, that thoſe little diſputes which had been raiſed between D. *Sibrandus Lubbertus*, and D. *Maccovius*, ought to be laid aſide, and that no body ought to ſuſpect him, *Maccovius*, any longer, on account of thoſe things.' The Synod having heard this report, took the matter *ad referendum.*

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The Judgment of the Synodical Deputies, with reſpect to the Caſe of Maccovius.

In the afternoon, at the CXLVIth Seſſion, the Preſident went on in collecting the opinions of the Members about the *Netherland* Confeſſion; and all of them, both Foreigners and others, declared unanimouſly, that they obſerved nothing in it that was inconſiſtent with the truths of the holy Scriptures, but that all the doctrines it contained, agreed both with the Scriptures, and with the Confeſſions of other *Reformed* churches; and at the ſame time the Foreigners exhorted the Inland Divines to adhere ſteadily to their Confeſſion, which they called orthodox, pure and ſimple, and to tranſmit it uncorrupt to their poſterity, to be preſerved to the coming of the Lord *Jeſus*. The Inland Clergy promiſed that they would conſtantly abide by the ſame, that they would preach it with purity throughout the *ſeven Provinces*, and carefully maintain and defend it at all times; bleſſing God for the friendly agreement of all the Members, both Foreigners and Natives, and beſeeching the States Commiſſioners to uſe their good offices with their High Mightineſſes, to the end that they would be pleaſed to defend and promote, henceforwards, by their Authority, this pure and orthodox doctrine, and preſerve and keep it inviolate in the Churches of their Dominions. At the ſame time the Deputies of the *Walloon* Churches informed the Synod, that the ſame Confeſſion, at the requeſt of ſome of the *Dutch* Clergy, had been approved and ſubſcribed in the National Synod of the *Reformed* churches of *France*, holden at *Vitry*, in the year 1583; and further, that thoſe *Dutch* Brethren, at the requeſt of the ſaid Synod, had likewiſe ſubſcribed the *French* Confeſſion, and Eccleſiaſtical Conſtitution.

Seſſ. CXLVI.

The Netherlandiſh Confeſſion *is approved of by all the Members.*

The next thing to be entered upon was the Reviſion of the *Heidelberg Catechiſm*, and accordingly at the CXLVIIth Seſſion, holden the 1ſt of *May*, the States Commiſſioners, by the mouth of the Heer *Gregorius Martinius*, recommended the reviſion and examination of it, and deſired that all the Members would declare, whether they thought any thing was taught in it, which was not conformable to the Word of God. For this purpoſe all the Queſtions and Anſwers of the Catechiſm were read at this meeting. And then it was again moved, that every man ſhould ſincerely ſpeak his mind with reſpect to that Formulary, not ſo much regarding the method and ſtile, as the doctrines it contained. The Members were allowed time till four in the afternoon to conſider of it.

Sef. CXLVII.

The Reviſion of the Heidelberg Catechiſm.

Accordingly at the next Seſſion, which was the CXLVIIIth, held the afternoon of the ſame day, all the Members, both Foreigners and Natives, declared unanimouſly, that the doctrines contained in the *Heidelberg* Catechiſm were in all things agreeable to the Word of God, inſomuch that they found nothing in it which wanted to be altered or amended; it being, as they thought, written with great piety and prudence, and not only adapted to the underſtandings of the tender youth, but accommodated to the uſe of adult perſons; ſo that it might be taught in all the churches of the *Netherlands* with much edification, and conſequently ought by all means to be retained. In this manner were the *Confeſſion* and *Catechiſm* reviſed and approved, the doors of the Synod being ſhut all the while. But the *Remonſtrants*

S. CXLVIII.

The Catechiſm *is approved of.*

AN° DOM. 1619. were of opinion, that an affair of ſuch importance as this was, ought not to have been thus hurried over; and that it was impoſſible for the Synod to conſider of thoſe Formularies, and the remarks or objections of them, the ſaid *Remonſtrants*, as they ought to have done in ſo ſhort a time. They ſaid, that the *Confeſſion* was read one day, and approved the next; and that there were hardly four hours ſpent in deliberating about the *Catechiſm*, ſo that they neither did, nor could attend to the obſervations which had been delivered in upon thoſe Formularies in that ſhort ſpace, much leſs hear them, the *Remonſtrants*, thereupon, which they judged to have been abſolutely neceſſary to a due inquiry after Truth; and the rather, becauſe there were ſeveral points of great moment among their Remarks and Objections, which, had there been occaſion, they could have ſupported and made good by ſeveral arguments and paſſages of Scripture. But now, *ſaid they*, all this buſineſs is diſpatched among themſelves in a clandeſtine manner, and without our knowledge. *They added*, That the *Catechiſm* had been from the very beginning canonized as it were in the Synod by the reſolutions that had been taken for expounding it every *Sunday*-afternoon in all the churches, and for compoſing two Catechiſms; the one a ſhorter, and the other a larger one; in the doing of which, poſitive directions had been given, that they who were to draw them up, ſhould keep as near as poſſible to the very words of the *Heidelberg-Catechiſm*; foraſmuch as there could hardly be found any other more conciſe and more compleatly adapted to the inſtruction of youth; ſo that the Reviſion was made for form and decency ſake only. At the ſame time that the Catechiſm was approved, the *Engliſh* inſiſted on the liberty of explaining the Article *of Chriſt's Deſcent into hell* in a manner different from that of other churches; ſince they did not underſtand by it, that he underwent the torments of hell at his Paſſion, particularly on the Croſs.

The Engliſh Divines *underſtand the Art cle of* Chriſt's *Deſcent into Hell, in a manner different from that of the other Synodical Members.*

They likewiſe took notice * of the great ſcandal which the neglect of the Lord's day at *Dort* gave them, exhorting the Synod to interpoſe with the Magiſtrates for preventing the opening ſhops, and the exerciſe of trade on *Sundays*. Upon this occaſion one of the Inland Divines brought upon the ſtage the queſtion about the obſervation of that day †; but this point was reſerved among the *Gravamina*, to be diſcuſſed by the *Dutch* Clergy only, after the departure of the Foreigners.

* *They complain of the Profanation of the* Lord's Day. † *The Queſtion concerning the Obſervation of the* Lord's day *is poſtponed.*

The End of the Forty-firſt Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK XLI.

AS yet the Synod had not medled with Dr. *Conradus Vorſtius*, who reſided at *Gouda*; but now the Counſellor *Martinus Gregorius*, at this time Preſident of the Lay Commiſſioners, briefly recommended it to the Aſſembly, in the name of the States-General, to ſearch into the writings of that Author, and to judge whether his Doctrines might, in conſiſtence with truth and edification, be tolerated in the *Reformed* churches. This happened at the CXLIXth Seſſion, and upon the 2d of *May*. Some of the Foreign Divines were of opinion, that the Doctor himſelf ought to be cited, and further examined. But *Gregorius* declared, that the States did not think it neceſſary, and that it would be only waſting the time in unprofitable diſputes, the rather becauſe he had long ſince, and very fully, declared his notions in ſo many Apologies, which he had publiſhed in his defence. In the mean time *Vorſtius* hearing that the Synod was about to paſs judgment in his caſe, ſent them a Letter in *Latin*, which was delivered to the Synod on the 29th of *April*, and copies of it immediately communicated to each of the Foreign Deputations. The Letter being read in the Aſſembly, appeared to be of the following tenor:

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The Synod proceed to examine into the Doctrines of Vorſtius.

Seſſ. CXLIX.

Reverend, Famous, Learned Doctors and Profeſſors of Sacred Theology; together with the Miniſters and Elders of the Churches of Chriſt Jeſus, at preſent aſſembled in the National Synod at Dort; *and my worthy Brethren in the Lord: I wiſh all and ſingular of you the Grace and Peace of God the Father, and of our Lord Jeſus Chriſt.*

A Letter of Conradus Vorſtius *to the Synod.*

'THE exhortation which the Apoſtle made to all Chriſtian Believers, by the 'holy Spirit of God, *viz.* that if any man fell, ſuch as were ſpiritual, ſhould 'raiſe him up again in the ſpirit of meekneſs; and that each ſhould take heed to 'himſelf, leſt he fell in like manner by the ſubtilty of the Tempter; yea, that we 'ſhould bear one another's burdens, and ſo fulfil the Law of *Chriſt*; was, without 'queſtion, chiefly intended for thoſe who ought to be Fathers and Guides to other 'Believers, and Patterns to the Flock of *Chriſt*: For theſe ought more eſpecially to 'bear the reſemblance of that good Shepherd, who having carefully ſought through

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'the wilderneſs for the ſtray'd ſheep, and found it at laſt, laid it upon his ſhoul-
'ders, and ſo brought it with joy to the fold; that good Shepherd, I ſay, whoſe
'love appears to be ſo great, that he declares in holy Writ, *That he will not break the*
'*bruiſed reed, nor quench the ſmoaking flax*; that he will not ſtrive or contend with
'any, but rather kindly invite them to him, and promote the converſion and ſalva-
'tion of all men. It therefore highly becomes you, my worthy Brethren, yea, it
'is abſolutely neceſſary, that you, who without doubt acknowledge your ſelves, as
'well as we, to be the unworthy ſervants of this our only Maſter, and truly great
'Shepherd of the Sheep (who came not to be miniſtered to, but to miniſter, and
'to lay down his life for us;) I ſay, it becomes you always to ſet him for a
'pattern before your eyes, and to follow his example in all your deliberations and
'tranſactions, and particularly in theſe your proceedings: Which though all of you
'have long ſince promiſed to do, with a ſolemn Synodical Oath; yet conſidering,
'that when the minds of men, and the publick affairs are much diſturbed (as they
'have long ſince been, as is well known in the churches of theſe provinces) mutual
'exhortations in *Chriſt* are wont to afford great benefits; and that there has been
'but too much occaſion given me, from what was formerly ſaid or writ againſt me,
'by ſome of your communion, to ſuſpect and fear worſe treatment. I am therefore
'entirely of opinion, that it concerns me to entreat all and each of you in particu-
'lar, in a friendly and reſpectful manner (which till now I have not been able to
'do) and to exhort and adjure you, by our common hope and faith in *Chriſt*, to
'uſe ſuch ſincerity, ſuch open-heartedneſs, ſuch moderation, and even gentleneſs
'and charity in the diſcuſſion of my affair (which I hear you either have, or will
'ſpeedily enter upon) both in examining into, and judging of it, as you know the
'divine Law requires of all Chriſtians, and eſpecially of thoſe of the *Reformed* re-
'ligion; and as all of you would unqueſtionably deſire ſhould be practiſed by others
'in your own caſe. If you think there is any thing in any of my books, and par-
'ticularly in that concerning God, which has been too incautiouſly advanced by me,
'or in which I have erred from the rule of divine Truth, I deſire you not to aſcribe
'it to any malice or impiety (which I have all my life endeavoured to avoid) but
'to pure ignorance, or weakneſs of judgment, or elſe to a too earneſt deſire of
'diſcovering and bringing the truth to light; and I hope you will not with-hold your
'endeavours, to convince me by arguments drawn from the Word of God, that I
'am in the wrong, to the end that I may retract my errors. And above all, I
'beſeech you to reflect upon the common condition of all men, to which we are
'equally ſubject, which has, as it were, forced even the primitive Fathers (tho'
'otherwiſe the beſt and moſt learned of men) as well as very many writers of our
'own times, not only to err, but even to ſtumble moſt dangerouſly; as alſo to
'conſider my *Orthodox Confeſſion*, which has been ſo often re-printed, concerning
'the principal Articles of our Faith, particularly the Holy Trinity, and the Perſon
'and Office of our Lord *Jeſus Chriſt*; conformably to which, I always did, and
'ſtill do deſire, that all my Books and Diſputations formerly publiſhed, ſhould
'be underſtood and explained; and which if any thing in my Works be found
'really to contradict, I am ready to ſtrike it out with my own hand, as unworthy
'the light. One thing only I earneſtly beg of you, for *Chriſt*'s ſake, not to offer
'any violence to my conſcience, nor to oblige me to lye, or baſely to diſſemble in
'the leaſt point; that is, not to make me confeſs an error (much leſs hereſy or
'blaſphemy) where my conſcience is not convinced of any. Suffer a fair and com-
'pleat Extract to be made of all ſuch matters, which you judge me to have either
'maintained or denied, or rendered dubious, contrary to the truth, and which you
'think ought to be rectified: To theſe let Reaſons be ſubjoined for this your judg-
'ment, taken out of the Word of God, and let them be ſuch as may ſatisfy the con-
'ſcience, and eſtabliſh inward peace and ſerenity. If you proceed thus, I will let
'you ſee, by the Grace of God, that you ſhall not really find me obſtinate, nor of
'a contradicting ſpirit, but docile and tractable, and always diſpoſed to admit the
'truth, with an humble acknowledgment and free retractation of my miſtakes and
'errors, when fully convinced of them. If I have not yet been able to ſatisfie
'every man of my orthodoxy, by all the Interpretations and Explanations of ſuch
'words in my writings, which were liable to be wreſted or miſ-interpreted (and
'from ſuch words the holy Scripture itſelf is not free) how ſhall I ever be capable

'of

'of giving ſatisfaction! I find myſelf particularly ſuſpected of *Socinianiſm*, tho' with the greateſt injuſtice, as my *Explanations* (to ſay nothing of other things) plainly ſhow. But if theſe be not ſufficient, let the taſk of refuting the *Socinians* be allotted me; I doubt not but, by God's help, to convince all thoſe who are inclined to judge of things with candor, and without prejudice or paſſion, that I am no *Socinian*, particularly with reſpect to thoſe moſt important Articles of the bleſſed *Trinity*, of the *Divinity* of *Chriſt*, of his *Satisfaction* and the like, but that I differ from them very much.

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Vorſtius *offers to write a Confutation of* Socinianiſm.

'This taſk I ſhould not have failed to have voluntarily undertaken long ſince, had not the many attacks made upon me from all quarters, compelled me for ſeveral years laſt paſt, to be more concerned how to defend myſelf than to offend others. If the Synod think fit, I ſhall be content to lay my propoſed Confutation of the *Socinians*, before any of the moſt eminent Divines of their body, and eſpecially before thoſe of the Univerſities, and ſubmit it to their examination and opinion before its publication, to the end that no man may ſuſpect, that I rather hold with the *Socinians*, than oppoſe them in thoſe matters. By this means the offence, which, to my great grief, ſome weak people have taken at thoſe things which I have advanced a little too freely and unwarily, may probably be removed. But I cannot perſwade myſelf, that in order to remove any ſuch offence, your Reverences will take a reſolution of burning my books, as is commonly given out, eſpecially ſince you have not paſſed the ſame ſentence on certain doctrines of *Piſcator* and others of our Doctors, concerning *Predeſtination* and its appurtenances, which are notoriouſly impious and blaſphemous, and which, tho' highly prejudicial to true religion and piety, have nevertheleſs been publickly owned by them; whereas I have not yet been publickly convicted of the things whereof I am accuſed. Now if all this be not ſatisfactory, and if any man ſhould maliciouſly inſinuate, that I ſay thus only to protract and keep matters in ſuſpenſe, (tho' I ſincerely reſolve to perform all that I offer) I would have him know, that I am ready to enter into an amicable debate or conference either with the Foreign Divines, or other truly pious and learned perſons of our own Clergy, againſt whom I have no juſt exception, and taking the Word of God for my rule, to render a free and fair account of my Faith, which I have hitherto publickly profeſſed, with a ſincere and humble reſolution to receive the divine Truth from the meaneſt perſon in the Aſſembly, and to condemn the contrary errors, if any man among you can convince me of them; and nothing more, I think, can juſtly be exacted of me; for I cannot prevail with my conſcience (which ought to be ſubjected to none but God) abſolutely to ſubmit to the deciſions of Men, whether few or many, in a caſe relating to Faith, which, in truth, is one of the moſt ſacred things in the world, and that, even before I am convinced from the Word of God of ſuch matters as are to be either received or rejected; being taught by the Apoſtle, That whatever is not of Faith (and much more, what is againſt Conſcience) is Sin in the ſight of God.

He propoſes a Conference upon the Subject of his Doctrine.

He cannot implicitly receive and ſubmit to the Deciſions of Men, in matters of Faith.

'Proceed then, my honoured Brethren in the Lord, and let it appear by your actions, that you are truly the Miniſters of *Jeſus Chriſt*, whom the Apoſtle ſomewhere exhorts to uſe gentleneſs to all men, to ſuffer evil, to be ready to teach and inſtruct with meekneſs thoſe who are of a contrary mind. Shew forth theſe gifts and vertues of the true Miniſters of *Chriſt* now more particularly in this affair of mine; raiſe me up with a fraternal affection, who, according to your opinion, am fallen; lead him who wanders into the right way with gentleneſs; uſe forbearance with thoſe who are doubtful, remembring always that you yourſelves are men, and liable to miſtakes and errors as well as others. Submit therefore your ſpirits of prophecy (which I never yet refuſed to do, nor ever will) to the ſpirits of other Prophets with meekneſs, nay, tho' it were even but to one man's only; and ſeriouſly join with me in ſeeking after the Truth and Peace of *Chriſt* in charity and humility. Thus will the God of Peace and Truth be with us, and abundantly bleſs our holy endeavours, and unqueſtionably enable us to diſcover what we ſo piouſly ſearch for. May He graciouſly hearken to theſe my prayers; may he enlighten your hearts more and more by his holy ſpirit, and guide your ſteps in the ways of true peace and charity, to the glory of his name, to the ſpreading of truth, (eſpecially of that which is according to godlineſs) to the uniting of all the churches, to the

ANNO DOM. 1619. 'pacifying of mens minds, and of the whole State, and laſtly, to the juſt praiſe and 'honour of you all, which you will then really enjoy when the great and ſupreme 'Shepherd ſhall appear in his glory, to recompence every man according to his 'works. To his divine grace I again recommend all and each of you in particular, 'as I do myſelf to your brotherly love and holy prayers to our common Saviour, 'being ever ready on my part to offer up my prayers for you.'

Dated from Gouda, 27 April, 1619.

This Letter was ſubſcribed:

Your Brother and Fellow-labourer in Chriſt,

CONRADUS VORSTIUS, Doctor of Divinity. M. P.

Certain old Letters of Vorſtius *are produced againſt him.*

After the reading of this Letter, ſeveral old letters, pretended to be writ by him, were produced, and it was attempted to be proved, that he had not acted *bonâ fide*, but deceitfully, in relation to a certain Recantation or Reconciliation made by him ſeveral years before at *Heidelberg*. The deſign of mentioning it was to deſtroy the credibility of his laſt letter. Then there was read a Liſt or Catalogue of Doctrines, which the *Netherland* Profeſſors had extracted out of his writings, and reduced to certain heads. In this ſituation of affairs, *Vorſtius* endeavoured to procure ſome ſupport from the Foreign Divines. He writ to ſome (particularly to the Profeſſor of *Bremen*, *Matthias Martinius*) to induce them to prevent his being condemned, and to accommodate matters by their interpoſition. But he found more pity than help from *Martinius* as well as from others of his old friends who were of the Synod: for they wanted both courage and power to do any thing in favour of him. Neither does it appear that one man ſpoke for him, when the ſeveral Deputations declared their judgments upon the doctrines aſcribed to him, which happened at the CLth Seſſion, on the 3d of *May*.

A Catalogue of Doctrines extracted from his Writings is read.

Seſſion CL.

The Engliſh *Divines give their Opinion in the Affair of* Vorſtius, *and deſire that his Book* de Deo *may be burnt.*

At that time, the *Engliſh* began the Seſſion, by reading a ſhort Abſtract which they had made of his Errors, which they ſtiled Blaſphemies againſt the Nature of God. After which, they ſaid, that tho' he had thereby given ſo great ſcandal, yet he had never owned in his ſubſequent Explanations and Juſtifications, any of thoſe Errors which were imputed to him in his book concerning *God*, but on the contrary, had palliated and coloured them with ſtrange wreſtings of words, and vain ſubterfuges; and that he had, as far as he was able, treacherouſly undermined the moſt fundamental Articles of the Chriſtian Religion. For all which reaſons they were of opinion, not only that he was unworthy the name and character of a Profeſſor of the true Faith, but that his books ought not to be ſuffered to be expoſed to ſale in the ſhops; and laſtly, they deſired, that his book *de Deo*, or concerning the Nature of God, might, by order of the Government, or of the Synod ſupported by the Civil power, be publickly and ſolemnly burnt with fire, for an example to others, and in teſtimony of their holy zeal for the cauſe of God: and the more effectually to induce the Synod to make ſuch a *Burnt-offering* to his glory, they produced an authentick copy, under the ſeal of the Vice-Chancellor of *Cambridge*, of a Decree of that Univerſity, bearing date the 21ſt of *September*, 1611, by virtue of which, and of the Judgment of their King, the ſaid book was publickly burnt. A copy of which Decree is to be found among the Acts of the Synod.

The Divines of the *Palatinate* declared, that they readily ſubſcribed to what the Univerſity of *Cambridge* and the King of *Great Britain* had done in that affair, and gave an account of that deceitful Recantation which *Vorſtius* had made ſome years before at *Heidelberg*. Thoſe of *Heſſe* related how much their Prince, the Landgrave of *Heſſe*, had been diſpleaſed at *Vorſtius* for his preſuming to dedicate his book *de Deo* to him in the year 1606, and how prudently that Prince had declined admitting *Vorſtius*, who had been recommended to the Profeſſorial Chair. And all the Members, as well Foreigners as Natives, were unanimous in their opinion, that he deſerved to be deprived of his office, as unworthy of the dignity of a Profeſſor. As for the offer he made of writing againſt the *Socinians*, it was anſwered in the words of the Poet:

Vorſtius *is condemned by all the Members.*

Non tali Auxilio, nec defenſoribus iſtis
Tempus eget ——— That

That is to ſay, *The times do not want ſuch help, nor ſuch defenders.* For it was believed that *Vorſtius*, beſides his other errors and hereſies, was not altogether free from *Socinianiſm*, and conſequently, that it could not be expected that he would act ſincerely and heartily in that affair; neither had he cleared himſelf, as they ſaid, with reſpect to what had long before been laid to his charge. At length the Synod reſolved, ſince all the Members agreed to his condemnation, to draw up a general Judgment againſt him, and to lay it before the States-General. AN° DOM. 1619.

At the CLIſt Seſſion, on the 4th of *May*, the draught of a Judgment, or Sentence, againſt the perſon and doctrines of *Vorſtius* was laid before the Synod and read. And at the ſame time ſeveral things were ſuggeſted, which were thought proper to be added, omitted, or altered. The *Engliſh* Divines were of opinion, that ſome matters were on that occaſion aſcribed to *Vorſtius*, with reſpect to the doctrine of *Juſtification*, concerning which it did not fully appear what he believed or maintained, and that ſome other opinions of his were either paſſed by, or not expreſly condemned, tho' blaſphemous in the higheſt degree, and ſuch as had given great ſcandal to moſt Chriſtian churches. And it was repreſented at large, that *Vorſtius* denied the Reſurrection of the ſame Body, and with *Socinus*, entirely deſtroyed *Chriſt's Satisfaction*. To ſupport this aſſertion, a letter was produced, which they ſaid had been writ many years before by *Vorſtius* to *Toſſanus*, in which he plainly confeſſed, that he approved of the *Socinian* opinion. But to this the *Engliſh* replied, That the accuſed perſon ought to be judged by thoſe books which he himſelf owned to be his, and which were publiſhed by him, and not from a private letter, which did not fully appear to have been written by him, and if it were, it was long before his Recantation at *Heidelberg*. As for the burning of his book, the Synod did not think fit to come to any reſolution about it, but left it wholly to the Civil powers. Seſſion CLI. *A Draught of a* Synodical Sentence *againſt* Vorſtius *is read.* *A new Accuſation againſt him.*

At the CLIId Seſſion, which was celebrated the ſame day in the afternoon, the Sentence, or Decree, againſt *Vorſtius* was again read, with ſome ſmall alterations which had been made in it. And the *Engliſh* again inſiſted, that there were other Attributes of God which, in their opinion, had been diſputed and oppoſed by *Vorſtius*, and which ought to be enumerated; and that his notions about *Chriſt's Satisfaction*, and the *Juſtification of Man*, ought either to be left quite out of the Synodical Cenſure, or be more clearly explained by the Synod. Theſe and other doctrines of *Vorſtius*, occaſioned many debates; but at length matters were adjuſted, and the Sentence was approved in the following terms: Seſſion CLII.

Whereas the High and Mighty Lords the States-General have thought fit to direct the preſent Synod by their honourable Commiſſioners, briefly to paſs their judgment upon the doctrine of Conradus Vorſtius, Doctor of Divinity, according as the ſame has been propoſed by him in his writings, and at the ſame time to declare whether his opinions may be taught with advantage and edification in the Reformed churches and ſchools, or tolerated therein, conſiſtently with piety: This venerable Synod having therefore ſeriouſly and maturely weighed the whole matter in the fear of the Lord, do hereby unanimouſly declare, That the aforementioned Conradus Vorſtius (beſides his aſſerting and defending the Errors of the Five Articles of the Remonſtrants, which have been condemned by this Aſſembly) has, in his late writings concerning God and his Attributes, called in queſtion not only one or two doctrines of the Reformed Religion, but even the greateſt part of its fundamental Articles; ſuch as the Trinity of Perſons in the Divine Eſſence; the Simplicity, Infinity, Immenſity, Eſſential Omnipreſence, Omniſcience, Omnipotence, Wiſdom and Immutability of the Divine Nature, the Creation, the Providence of God, the perſonal Union of the two Natures in Chriſt, the full and perfect Attonement which Chriſt made for our ſins, the Juſtification of Man before God by Faith; and many other points, as has been publickly ſhown by the moſt potent King of Great Britain, as well as by ſeveral Divines; partly doubting of many Points and Articles which have been long ſince determined out of Gods Word, and received by the Reformed churches; and partly maintaining very many doctrines directly contrary to the divine Truths contained in Holy Writ, and in the Confeſſions of all the Reformed churches; doctrines deſtructive to the honour of God, and prejudicial to holineſs and the ſalvation of men's ſouls, and which either entirely agree with the blaſphemies of the wicked Socinus, or approach very near *The* Synodical Sentence *againſt* Vorſtius.

ANNO DOM. 1619. near to the same. They further declare, that he most dangerously endeavours to enervate the principal arguments fairly drawn from Scripture in defence of the eternal Godhead of our Lord Jesus Christ, both by venerable Antiquity, and the modern Reformed Divines, without substituting any others, whereby Truth might be better supported; and that he industriously advances sophistical reasons and arguments, tending only to embarrass the Truth, without confuting them, but leaving them untouched, to the end that they may make the deeper impression on the minds of his Readers; so that it plainly appears, that he craftily labours to pave the way for the secret introduction of those impious heresies of the Socinians, and other wicked Sects; and that under colour of enquiring, he really practises the arts of deceiving. That he has likewise hitherto in vain endeavoured to cover and excuse all these things with several absurd distinctions, frivolous pretences, poor evasions, and false colours. And that therefore not only this his unbounded licentiousness of disputing in such a loose and uncertain manner concerning the principal Articles of the Christian Religion, and this his slippery, dubious, and unsettled way of teaching, are prejudicial to the Church of God, by no means suitable to such holy and mysterious things, and wholly unbecoming an orthodox Professor; but that more especially his Doctrine concerning very many and most weighty points, as being incompatible with the Word of God, and the Confessions of the Reformed Churches, as being impious, blasphemous, and in many respects dishonourable to the Divine Majesty, and to Truth, ought by no means to be tolerated in the Reformed Churches and Schools, but to be entirely banished and extirpated with detestation.

And as for what relates to the person of Conradus Vorstius himself, since he has not in the least forsaken any of his errors, but obstinately despised all the Admonitions and Judgments of several Princes, Universities, Churches and Ministers of the Reformed Religion, and omitted the due reparation of the scandal which he has occasioned by his Writings: The Synod doth therefore declare, that he the said Vorstius is not worthy of the Office and Title of an orthodox Professor and Doctor in the Reformed Church.

Finally, this Synod does most earnestly intreat their High and Mighty Lordships the States-General, that they would be pleased timely to interpose their authority for removing this offence out of the Reformed churches, and at the same time to take care that the churches of the Netherlands be not any longer infected with these contagious errors, and such like heretical and blasphemous doctrines; and for that purpose to suppress, as far as possible, those books and writings of the said Vorstius, and all others of the like nature. The Synod does likewise beseech Almighty God, that he would vouchsafe to preserve and confirm the churches of the Netherlands more and more in the peaceful profession of sound doctrines, and against all such impious heresies, and the disputes and quarrels which have sprung from thence; and that the said Conradus Vorstius, and all who are guilty of the like errors with him, may be mercifully raised up, brought back to the way of truth and peace, to the end that the Church may rather rejoyce at their Conversion than Confusion.

Thus decreed and declared in the National Synod at Dort, *the 4th of* May, 1619.

These were the contents of the Sentence pronounced against *Vorstius*, of which, for some days, he had not the least notice. Having been informed in what manner his Opinions were collected from his books, he writ on the 5th of this month, which was the day after the sentence was agreed upon, a certain Letter to the Synod, which came too late, but was of the following tenor:

A second Letter of Vorstius, *writ to the Foreign Members of the Synod.*

Right Reverend Lord Bishop, and the rest of the Reverend, Renowned, and Learned Divines among the Foreigners, deputed to the National Synod of the Low-Countries, *most highly esteemed Brethren in Christ.*

CONRADUS VORSTIUS *wishes your Reverences Grace and Peace from God the Father, and from our Lord Jesus Christ.*

'HAving not as yet received any answer from the venerable Synod to the Letter 'which I writ them above a week ago, tho', as I hear, it has passed a pub-'lick reading, andtho' copies of it were transmitted by my self to the Deputies of 'the

'the reſpective countries; and it having been not obſcurely ſignified to me, that ſome of my doctrines, extracted out of my writings, (tho' I know not which in particular) may perhaps ſhortly be condemned by a Synodical Decree, I therefore thought it worth the while humbly to intreat your Reverences, that you would not diſdain to give me ſome proof of that true love which all men owe to God and their Neighbours; and that you would condeſcend to interpoſe as unexceptionable Mediators between the Divines of the Provinces (among whom there are many who bear me an old grudge, and who are therefore juſtly ſuſpected by me in this affair) and my ſelf, who am but too much involved in troubles on other accounts. Your Reverences know, that I have offered to enter into a friendly and brotherly diſcuſſion of matters, either by word of mouth, or in writing. If I obtain neither, but am condemned unheard, what will all Chriſtendom, what will the lateſt Poſterity think of ſuch proceedings? For it is not fair that any man ſhould be judged by a majority of voices, in matters of divinity, eſpecially if collected from books and writings; for as they are both deaf and dumb, they cannot explain themſelves further than the import of their letters and ſyllables, much leſs can they reply to objections; and ſuch proceedings are yet leſs fair, when the Author himſelf appears and declares himſelf equally ready either to convince, or be convinced. Therefore, in caſe the majority of voices in the Synod ſhould nevertheleſs prevail for forming the Sentence only according to what appears in my books, yet I hope your Reverences will be ſo juſt and equitable, as by your intervention to mollify the furious zeal of others againſt me, and to take care that no ſeverer ſentence be paſſed upon me, than what was paſſed upon *Piſcator*, and ſome others of my adverſaries, who have vented ſuch abſurdities, partly with reſpect to *Predeſtination*, and partly to *Juſtification*, and the like capital points of our Belief, that the errors imputed to me, but never proved againſt me (conſiſting in meer ſpeculations, which in themſelves by no means interfere with the practice of true piety) if compared with thoſe, would ſeem no more than ſmall warts or ſpots, in reſpect of deadly wounds, or incurable ulcers. I could likewiſe wiſh that your Reverences would ſeriouſly conſider, that among all thoſe things, of which the moſt noiſe is now made, you meet with nothing that was ever publickly cenſured or condemned as hereſy in the pureſt and moſt ancient Chriſtian church; and which is more, that there is nothing but what was equally taught by the Fathers themſelves, or tolerated at leaſt as an indifferent matter, as I have abundantly proved in my Apologetical Anſwer to the *Specimen* of D. *Feſtus Hommius*, which I ſuppoſe you have all ſeen and read; to ſay nothing of other books to the ſame purpoſe, long ſince publiſhed by me, in which you will find other matters that were perhaps too obſcurely or incautiouſly expreſſed, cleared up, and ſet in a better light: Wherefore, I beſeech and conjure your Reverences, by the holy name of our Saviour, which is called upon by us all, and by thoſe holy and religious rights of our common fraternity in *Chriſt*, to have as great regard as poſſible in this buſineſs to truth and charity, and to take the ſame care of my conſcience, good name, and reputation, as of your own; and not to ſhow the leaſt token of an indiſcreet zeal, or of a violent and inconſiderate paſſion againſt a brother. And I moſt humbly beſeech the Lord, that he would abundantly inſpire us, as well in all other matters, as particularly in this, with good and truly chriſtian counſels; and that he would direct all your proceedings to his own glory, to the peace of the Church, and to your and our eternal happineſs.'

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Dated at Gouda, *this 5th of* May, 1619.

Some weeks after, the above-mentioned Synodical Sentence againſt *Vorſtius* was confirmed by the States of *Holland*, by the following Reſolution:

A Reſolution of the States of Holland *againſt* Vorſtius.

'The States of Holland and Weſt-Freeſland, having in their Aſſembly ſeen the 'ſentence pronounced by the National Synod at Dort, againſt the perſon, writ'ings and books of Conradus Vorſtius, Doctor of Divinity; and having maturely 'conſidered of the whole matter, are of opinion, and have reſolved, That foraſmuch 'as the ſaid Vorſtius has been admitted into the particular ſervice of the Univer'ſity of Leyden, it therefore belongs to their Lordſhips to determine what they

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'judge proper in his affair: Accordingly their said Lordships do hereby discharge 'the said Vorstius from his Office in the said University, and from his Stipend on 'that account: and as his abode in this Country appears to be prejudicial to the 'Church and State, they banish him out of the Province of Holland and West-'Freesland, requiring him to depart from their Territories in the space of six 'weeks, and never to return upon pain of being punished arbitrarily, and as a 'disturber of the publick peace; but allowing him, however, his salary for the half 'year already begun, in order to enable him to depart; and lastly, they ordain 'that particular notice be given him hereof, and that he be expressly commanded to 'regulate himself accordingly.'

Done at the Hague, *the 27th of* June, 1619.

By order of the States of Holland *and* West-Freesland.

Signed, A. DUIK.

Which is confirmed by the States-General.

The Resolution was confirmed on the last of *August* by the States-General; and it was further resolved, that he should depart not only out of the Province of *Holland*, but likewise from the *United Netherlands*, and the Territories thereof, not to return without special leave of their High Mightinesses, on pain of such corporal punishment as they should think fit to inflict upon him.

Thus *Vorstius* soon found himself obliged either to look out for a place of shelter within this country, or else to retire out of it; which moved compassion in many, who thought he was treated too rigorously; even the Heer *Mattheness* said some months before to *Johannes Grevius*, late Minister of *Heusden: I can never agree that the States should deprive of his Stipend so worthy a person as Dr.* Vorstius. *And I think myself bound to take care of him, because it was by my advice that he left* Steinfurt, *where he lived in peace and at ease, to embark in this unsettled and disturbed sea of* Holland. But the temper, or rather distemper, of the times could now admit of no intercession with respect to this matter, which was so highly resented by the Clergy, and especially by the *English*. *William-Henry*, one of the Counts of *Bentheim*, who esteemed him very much, fore-seeing the storm which soon broke over his head, issued the following Order in his favour, in the month of *September* of the pass'd year:

An Order of one of the Counts *of* Bentheim *in favour of* Vorstius.

'WE *William-Henry*, Count at *Bentheim*, *Tecklenburg*, *Steinfurt*, *&c.* send greeting to you, the honourable and our dear and faithful the Treasurer at *Gronaw*; 'and we do hereby notify to you, and graciously require, that forasmuch as (alas!) 'divers good and innocent persons have been forced, during the present troubles and 'mutual contentions in the *Netherlands*, through the fear and dread of the violence 'of their enemies (as on such sad occasions it happens but too often) to retire and 'flee from their country and friends, for their greater security: And whereas the 'Reverend and Learned, our trusty and well-beloved *Conradus Vorstius*, Doctor of 'Divinity, may, upon the like occasion, repair and betake himself to you, that you 'therefore receive him kindly and freely, and admit him into our Castle privately 'and secretly, and afford him a sure shelter and maintenance at our charge, till further order; for so is our gracious Will and Intent. Witness our own Hand and 'Seal.'

Done at our Castle of Steinfurt, *this 16th of* September, 1619.

Signed, WILLIAM-HENRY, *Count at* BENTHEIM, *&c.*

But *Vorstius* did not think fit, notwithstanding this mark of the Count's favour, to betake himself to *Steinfurt*; whether it were that he feared, and not without reason, the displeasure of the two other Counts of *Bentheim*, the Brothers of *William-Henry*; and was apprehensive, that Count *William-Henry* was not powerful enough to protect him; or whether he thought he should be way-laid, seiz'd upon, and hurried away to *England*, and there put to some violent death as a Heretick, 'tis uncertain. At first he concealed himself at a house not far from *Utrecht*, and in other places with some trusty

truſty friends, till at length, upon the times growing ſtill worſe, he fled to *Holſtein*, where he died, as ſhall be related in the proper place. Before he left *Gouda*, the Magiſtrates of that Town gave him, at his deſire, a publick Certificate of his behaviour; teſtifying, 'That he and his family had reſided above ſeven years in that 'place; during which time, his converſation had been virtuous, modeſt and edify-'ing, and that they had never obſerved, nor heard any otherwiſe of him.' This Certificate was ratified with the common Seal of *Gouda*, in the name of the Bailiff, Burgomaſters and Schepens, on the 20th of *July*, and ſigned by *John Floris de Yager*. Some even of thoſe who would have been glad to ſee him delivered from his troubles, were of opinion, that he had not done enough to free himſelf from the ſuſpicion of thoſe odious tenets imputed to him. His offer of confuting the *Socinians* came, as they thought, too late, and ſeemed to be the reſult of neceſſity, rather than choice; neither had he given ſo much ſatisfaction in his Apologies on ſome points, as he had done on that of *Predeſtination*. They ſaid further, in relation to thoſe Articles in his book *de Deo*, which were rejected by moſt ſects and parties, that it was impoſſible to reconcile ſome of his Explanations and Comments with his own Text. He ought, as they imagined, to have followed the examples of St. *Auſtin* and *Bellarmine*, who were not aſhamed to retract ſome of their opinions, and to exchange them for better; and particularly that of the old *Piſcator*, who, in his laſt writings, refuted or retracted ſeveral of his former opinions; or elſe, he ought to have new-modeled and re-printed his ſaid book of God and his Properties, and to have left out ſome paſſages which gave moſt offence, and in which, as they thought, there was little edification.

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A Certificate given in his favour by the Magiſtrates of Gouda.

But others were of a different opinion, and thought that matters were gone too far with him ever to have been accommodated, and that it had been too late for any recantation, tho' never ſo ſincere. He had engaged himſelf too far in the defence of the *Remonſtrants*; and conſequently, if nothing more but the *Five Points* had been laid to his charge, he could not have eſcaped the Synodical Judgment, by which he was condemned. And laſtly, others were of opinion, that as he had not been convicted of error, in relation to the matters afore-mentioned, he ought not to have been urged to recant. At the ſame Seſſion, at which the Sentence againſt *Vorſtius* was agreed upon, the Synod was buſie till late at night with the affair of *Maccovius*. The opinion and judgment of the Committee, to whom it was referred, as we have ſhown above, was now read again, and approved by moſt of the Members. He was therefore accordingly cleared from the charge of hereſy, but admoniſhed to follow a more proper method of teaching Divinity, and to make more uſe of Scripture-language in his writing and preaching. It was likewiſe the opinion of the Synod, that he juſtly deſerved to be blamed for maintaining certain crude and undigeſted aſſertions; and he was gently told, 'That he ſhould avoid thoſe ways of ex-'preſſing himſelf, as being apt to give offence to tender ears, and not eaſy to be di-'geſted by perſons that were ignorant of ſuch great myſteries, and incapable of re-'ceiving them.' After this matter had been thus adjuſted in private, an ancient *Friſian* Gentleman, named *Kempo van Harinxma Donia*, who was preſent at the Synod as one of the Elders of the Church of *Leeuwarden*, interpoſed, and ſaid, that he ſhould ſay nothing concerning *Maccovius* (who had procured his affair to be thus ſmothered in ſilence) but that he himſelf, and ſome others, ſtill ſuffered in their reputation as to this matter; and that therefore he, with a Salvo to their right, proteſted in the common name of all his Collegues, and in the preſence of the Synod, againſt all that had been done in that matter, deſiring that he and they might be at liberty to juſtify themſelves againſt the accuſers, ſince *Sibrandus Lubbertus* had received orders to produce the accuſations, as appear'd, *be ſaid*, from certain publick papers which he took out of his boſom, and deſired they might be read before the Synod. But the Lay-Commiſſioners put a ſtop to the heats which aroſe upon this complaint, by ſtriking ſeveral blows on the table with their hammer, which was the method they commonly uſed to oblige the Members to ſilence. Then the Preſident diſmiſſed the Aſſembly, having firſt acquainted them, that the next *Monday* was the day appointed for promulgating the Synodical Canons in the Great Church, together with the Judgment or Sentence againſt the *Remonſtrants*; which being given out every where beſides, occaſioned a vaſt concourſe of people from all parts of the country to ſee the ſolemnity.

The Synod make an end of the Affair of Maccovius.

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On that day, which was the 6th of *May*, the Synod met at the uſual place in the morning, and this was, by computation, the CLIIId Seſſion, which was celebrated with a vaſt concourſe of ſpectators, both men and women, gentle and ſimple, with Counts, Barons, Miniſters of the adjacent places, with Burghers and Strangers; among the reſt was his Lordſhip Count *Erneſt Caſimir* of *Naſſaw*. The Preſident began with the uſual Prayer, in which he deſired of God, that the work of that day might have a proſperous event. Then the people were all diſmiſſed; and ſoon after, the Members of the Synod went two by two in a ſolemn proceſſion, and with great pomp, from their uſual place of meeting to the Great Church (two coaches full of Ladies leading the way) in the following order: Firſt marched the States-Commiſſioners and their Secretary; next, the Biſhop of *Llandaff*, and the Preſident *Bogerman*, and after them, all the Foreign Divines, according to their reſpective ranks in the Synod. Then followed both the Aſſeſſors, and the two Scribes, the *Netherland* Profeſſors, and laſt of all, the Inland Miniſters and the Elders.

The Synod go in ſolemn Proceſſion to the Great Church.

Being arrived at the Stadthouſe, the Magiſtrates of the Town came down and joined themſelves, following them to the Church, which was crowded with numberleſs people who came from all parts. A guard of the City Sergeants had been poſted early in the morning at the Church, who from time to time let in the people, and took care that the Quality ſhould be provided with the beſt ſeats. The Synod being come to the Church, were conducted into the Choir, and placed in the Chairs provided for them. On the South ſide of the Choir there was placed a Pulpit, as near as could be to the middle of the Church, from whence the Preacher could be equally heard both by thoſe who were within, and thoſe who were without the Choir. The Preſident *Bogerman* mounted the Pulpit, and began with a Prayer in the *Latin* tongue, which he read out of a paper, and which laſted about half an hour. It conſiſted moſtly of Scripture-expreſſions, very affecting, and ſkilfully contrived for his purpoſe. It recounted the great mercies which God had ſhown in the preſerving and re-eſtabliſhing of his Church. It charged the *Remonſtrants* with corrupting the doctrine of the Church. It related the good effects which, as he thought, were produced by the Synod, and gave God thanks for their harmony and unanimity. It implored further bleſſings, and concluded with theſe words: 'O gracious Shepherd! 'vouchſafe to bring back the ſtrayed ſheep to thy flock. Bend and ſoften the ob- 'durate hearts, to the end they may acknowledge thy out-ſtretched arm, embrace 'thy ſtrength, be reconciled to thee, and no longer obſtinately withſtand the Truth. 'Gather together the ſcattered, heal the wounded, raiſe up and ſtrengthen the fallen, 'and quicken the dead. Baniſh ſchiſms from among us, and reſtrain the evil one. 'Diſpoſe the hearts of all towards Peace, to the end they may ſerve thee with one 'mind, may fear thee with one heart, and praiſe and magnify thee with one mouth, 'ſo ſhall the Angels in heaven, and Men on earth, ſing peaceful hymns to him who 'is our Hope, our Joy, and our Salvation, *Jeſus Chriſt* thy only begotten Son, 'who with thee and the Holy Ghoſt liveth and reigneth for ever. *Amen.*' Having thus ended his prayer, he addreſſed himſelf to the people, telling them, That this ſolemn Aſſembly was appointed to the end they might at laſt enjoy the fruits of their labours, and hear the promulgation of thoſe Canons, which through the goodneſs of God had been ſo unanimouſly agreed on by the Synod.

A Prayer of Preſident Bogerman.

Then the Synodical Scribe, *Sebaſtian Damman*, aſcended the ſame Pulpit, and read the Introduction, or Preface, to the Canons, as alſo the Canons upon the *Firſt Article* of the *Remonſtrants*, till his voice began to fail, by reaſon of the bigneſs of the church, and the thick ſteam proceeding from the great multitudes of ſpectators. This obliged him to reſign his place to *Feſtus Hommius*, the ſecond Scribe of the Synod. He read the Canons on the *Second*, *Third*, and *Fourth Articles*, till he was likewiſe ſo tired and hoarſe with ſpeaking loud, that he was forced to come down. Then the Preſident got up again (tho' ſome ſay it was preſently after the reading of the Canons on the *Firſt Article*) and exhorted all the hearers, conformably to ancient cuſtom, to teſtify their thankfulneſs to the Divine Majeſty by their alms to the poor. Accordingly, the Deacons of the churches of *Dort* collected the alms, which doubtleſs amounted to a good large ſum, for there was ſcarce any body that did not cheerfully contribute.

The Canons of the Synod are publickly read.

Then *Damman* aſcended the Pulpit again, and read the Canons on the *Fifth Article*, together with the Concluſion, in which was compriſed the Condemnation of the

Errors.

Errors. He then read the names of all the Divines and Elders who had ſigned the Canons; and each of the Members, upon hearing his name, teſtified his concurrence, by the taking off his hat. Afterwards, *Damman* read the Sentence againſt the *Remonſtrants*, which had been ſigned by the Scribes only, becauſe ſome of the Foreign Divines declined judging their perſons, and would only meddle with their doctrines. Finally, he read the Certificate of the States Commiſſioners, whereby they teſtified, that every thing was ſo agreed upon, and that all that had been read, was *bonâ fide* ſo drawn up, and this was confirmed under their reſpective hands. But the Cenſure, or Sentence, againſt the *Remonſtrants* was ſigned by Secretary *Heinſius* after the following manner: *In teſtimony that matters paſſed thus.* And the aforeſaid Commiſſioners ſigned the Synodical Canons only, with theſe words: *We who were deputed to this Synod on the part of their High-Mightineſſes the States-General, do teſtify, by our own hands, that all theſe things were thus agreed upon, in relation to the* Five capital Articles *of Doctrine which were controverted.* Some commended the caution uſed by theſe Commiſſioners in declining to approve of the Synodical Canons, and the Condemnation of the *Remonſtrants*, under their hands, and in acting the part of Witneſſes only; but they thought it very ſtrange, that the Government, being no otherwiſe ſatisfied that theſe Decrees of the Synod were agreeable to the Word of God, did nevertheleſs ground ſuch ſevere Placards upon them, followed by ſuch bloody executions.

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As alſo the Sentence againſt the Remonſtrants.

After the Sentence was read, the Preſident acquainted the people, that the *Netherland Confeſſion* and *Heidelberg Catechiſm* had been read in the Synod, and the Doctrine therein contained unanimouſly approved; and ſo he concluded the whole tranſaction, by reading a long Prayer and Thankſgiving, of the like tenor with the former, but with particular interceſſions for the Sovereign Powers the States-General, (without taking any notice of thoſe of *Holland*) for his Excellency the Prince of *Orange*, (whom he ſtiled the Defender of the true Religion and Liberties of the Country) for the Lords Commiſſioners, for the Migiſtracy of the Town of *Dort*, and laſtly, for the King of *Great Britain* and the reſt of the Princes, States, and Cities which had ſent their Deputies to the Synod; wiſhing, that they might never repent of all the pains and diligence employed by them in re-eſtabliſhing the peace of the Church. This Prayer being ended, the Organs began to play, as they had done when the people came into the Church. After which, the Synod returned to the place of their meeting in the ſame order they came, where, as ſoon as they arrived, the Preſident acquainted them, that all the affairs in which the aſſiſtance of the Foreign Divines was wanted, were now quite diſpatched; and deſired, that each College or Society of Deputies would, in the afternoon, ſend two of their body to tranſcribe the Canons which he, his Aſſeſſors, and the Scribes would afterwards ſign, to the end that each College might have an authentick copy, to be kept as a perpetual Remembrance of this great affair; and ſo he diſmiſſed the Aſſembly with a ſhort Prayer.

This was the method they took to impart to the people the Condemnation of the *Remonſtrants* doctrine, and the Cenſure paſt upon their perſons. The Sentence which followed after the Canons ran thus word for word:

The Sentence.

THE Truth being thus far, thro' the mercy of God, explained and eſtabliſhed, Error rejected and condemned, and all unjuſt Calumnies wiped off; there remains nothing more to be done by this Synod of Dort, than moſt ſeriouſly and conformably to that right and authority which, according to the Word of God, belongs to them over all the Members of their churches, to beſeech, to warn, exhort, and charge, in the name of Chriſt, all and ſingular the Miniſters of the churches throughout the United Netherlands, all Doctors, Rectors, and Governours in the Univerſities and Schools, and in general, all thoſe to whom either the Care of Souls, or the Inſtruction of Youth is committed: That they forſake and abandon the well-known *Five Articles* of the *Remonſtrants*, as being falſe, and no other than ſecret magazines of Errors, and preſerve this ſound doctrine of ſaving Truth, drawn from the pure fountain of Holy Writ, unmixed and inviolate to the utmoſt of their power, according to the duty of their office; that they faithfully and prudently inſtil the ſame into the minds of all people, both young and old; that they diligently explain the moſt comfortable and beneficial uſe thereof, both in life and death; that they

ANNO DOM. 1619. they gently inſtruct, by the bright rays of Truth, thoſe which wander from the flock, which are of different opinions, being ſeduced by the Novelty of Doctrines, in hopes that God may one day give them repentance to the acknowledgment of the Truth; to the end, that they being come to a better mind, may return to the Church of God, and the Communion of the Saints, in one ſpirit, with one mouth, and with the ſame Faith and Charity; and that thus the wounds of the Church may at laſt be healed, and all the Members thereof become one heart and one ſoul in the Lord.

But whereas ſome, who are gone out from among us, calling themſelves Remonſtrants (which word, as well as that of Contraremonſtrants, the Synod wills and requires to be buried in perpetual oblivion) have, out of private views and ends, unlawfully violated the diſcipline and government of the Church, and deſpiſed the exhortations and opinions of their Brethren, have preſumed, in a violent and dangerous manner, to diſturb the churches of theſe Provinces, which were formerly ſo flouriſhing and ſo ſtrictly united in peace and love, by venting the above-mentioned doctrines; have not only trumped up old Errors, but hammered out new ones too, and have zealouſly promoted the ſame among the people both publickly and privately, both by word of mouth and in writing, have blackened and rendered odious the Eſtabliſhed Doctrine of the Church, with impudent ſlanders and calumnies, without end or meaſure; have filled all places with ſcandal, diſcord, ſcruples and troubles of conſcience; all which heinous offences committed againſt the Faith, againſt Charity, againſt Good manners, againſt the Unity and Peace of the Church, as they ought by no means to be endured in any perſons whatever, ſo ought they to be reſtrained and puniſhed in Clergymen with the ſevereſt cenſures, as has likewiſe been the practice of the Church in all ages: THEREFORE this National Synod, after having invoked the moſt holy name of God, being aſſured of its own authority, as grounded upon his word, treading in the footſteps of all the ancient and modern lawful Synods, and laſtly, being ſupported by the authority of the High and Mighty Lords the States-General, does hereby declare and determine, that thoſe Miniſters who have acted in the churches as Heads of Factions and Teachers of Errors, are guilty and convicted of having violated our holy Religion, of having made a rent in the Unity of the Church, and given very great ſcandal; and as for thoſe who were cited before this Synod, that they are beſides guilty of intolerable diſobedience to the commands of the ſupreme Powers promulgated in this Synod, and to thoſe of the venerable Synod itſelf: For all which reaſons the Synod does, in the firſt place, diſcharge the aforeſaid cited perſons from all Eccleſiaſtical Adminiſtration, and deprives them of their Offices; judging them likewiſe unworthy of any Academical employment, till ſuch time as they ſhall have given full ſatisfaction to the Church by their ſincere repentance, appearing by contrary words, actions, and endeavours; as when being really and fully reconciled to the Church, they ſhall be re-admitted to her Communion. All which we heartily wiſh for their good, and for the joy of the whole Church, thro' our Lord Jeſus Chriſt. And as for the reſt of the Remonſtrant Clergy, whoſe caſe has not come under the cognizance of this National Synod, they are hereby recommended to the Provincial Synods, Claſſes, and Conſiſtories, conformably to the eſtabliſhed Order; who are to take the utmoſt care, that the Church ſuffer no prejudice either now or hereafter; that the Patrons of Error be prudently diſcovered; that all obſtinate, clamorous, and factious Diſturbers of the Church under their juriſdiction be forthwith deprived of their Eccleſiaſtical and Academical offices; and they the ſaid Provincial Synods, &c. are therefore exhorted, as ſoon as they ſhall have received the Sentence of this National Synod, and obtained leave from the Civil Magiſtrate, to meet together without delay, leaſt the evil gather ſtrength by miſſing this opportunity. They are further exhorted to endeavour to bring back to a true and entire Unity with the Church, in all meekneſs, gentleneſs, and charity, all ſuch who thro' weakneſs, or the wickedneſs of the times, are fallen and ſeduced, or who doubt, and perhaps differ in ſome ſmall matters, and yet are men of quiet, peaceable, and unblameable lives, and ready to be better informed; yet ſo as to take a particular care, that they admit none into the Miniſtry who ſhall refuſe to ſubſcribe, or promiſe to preach the Doctrine aſſerted in theſe Synodical Decrees; and that they ſuffer none to continue in the Miniſtry, by whoſe publick diſſent the Doctrine which has been ſo unanimouſly

approved

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approved by all the Members of this Synod, the Harmony of the Clergy, and the Peace of the Church, may be again disturbed. **This venerable Synod does further most earnestly exhort all Ecclesiastical Assemblies diligently to watch over the Flocks committed to their charge, and** timely to oppose all innovations endeavoured to be introduced into the Church, and to extirpate them as tares and weeds out of the Lord's Field; **to keep a watchful eye over the Schools and their Masters or Regents, to the end that the Youth be not infected with strange notions and opinions, which may hereafter become dangerous and destructive to the Church and Commonwealth. Finally, this Synod returns thanks in the most respectful manner to their High Mightinesses the States-General of the** United Netherlands **for their so seasonable and necessary assistance, graciously afforded to the Church in her deplorable and sinking condition, by the remedy of a Synod,** and for taking into their protection the faithful Ministers of the Lord, **and for the holy and solemn Resolutions by them taken of preserving the sacred Pledge of the Divine Presence, and all other heavenly blessings, that is to say, the Truth of God's Word in these Provinces, and for having spared no pains nor costs for promoting and perfecting so great a work; for all which favours this Synod does most heartily wish their High Mightinesses an abundant recompense from the Lord, both publick and private, both spiritual and temporal. And they most earnestly and humbly beseech the same gracious God,** that their High Mightinesses may suffer and ordain this wholsome doctrine, which the Synod has faithfully expressed according to the Word of God, and the Harmony of the *Reformed* churches, to be maintained alone and in its purity within their Provinces; **that they may oppose growing heresies, and** restrain turbulent and unruly spirits; **that they may henceforwards shew themselves true and beneficent Foster-fathers and Defenders of the Church;** and that they may likewise put in execution the Sentence pronounced against the above-mentioned persons, conformably to the authority and rights of the Church established by the laws of the Land, and ratify and confirm the Decrees of the Synod by their authority, *&c.* ANN° DOM. 1619.

Upon this Sentence against the *Remonstrants*, the ingenious and learned *Petrus Schriverius* makes the following observation: *I can by no means guess how it has happened, that all those who have called and convened Synods, have always got the better, and those whom they cited before them, the worse. But God knows all things.* *An Observation of* Schriverius.

At noon there was notice given to the *Remonstrants*, to keep together in their quarters, because the States Commissioners might probably want to speak with them; but they were not sent for till six in the evening. When they came to the place where the Commissioners were assembled, they found a great number of people expecting to see their destiny. Being called in, the Heer *Henry Hagen*, who presided at that time in the turn of the Province of *Over-Yssel*, said to them: *Gentlemen, There is something going to be read, pray attend to it.* Then the Counsellor *Martinius Gregorius* spoke thus: *You are not ignorant that the Resolutions and Censure of the Synod were solemnly promulgated before noon; we have sent for you to communicate the same to you, as far as they concern you.* And at the same time he read the Instructions which were given the Commissioners for that purpose. But that part of the Synodical Sentence whereby they were condemned for *corrupting the true Religion*, for *dissolving the Unity of the Church*, for *having given grievous Scandal*, and for *their Contumacy*; on which account they were prohibited the exercise of their Ministry, deprived of their Offices, and declared uncapable of any Academical function, was read to them in *Latin* by the Secretary *Heinsius*. And then they were required a-new, to continue at *Dort* till further orders. *The* Remonstrants *are sent for by the Lay-Commissioners.* *The Sentence of the Synod against their Persons is read to them.*

To this Declaration and Notice *Episcopius* returned the following Answer in all their names, with great courage and freedom, saying: 'Is this all, my Lords! Well 'then, we bless God, and our faithful Saviour *Christ Jesus*, that he has thought 'us worthy to suffer such shame and reproach for his sake. We know that we have 'acted with a good conscience, and that we are not guilty of the crimes laid to our 'charge. We are likewise easy in that we know, by whom, and for what we are 'condemned. We are condemned by those who are our professed enemies, as your 'Honours know well enough. We are condemned for having steadfastly maintained 'and defended, both by word of mouth and writing, the Truth which is according to 'godliness, Episcopius *speaks very freely in the Names of all the* Remonstrants.

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'godlineſs, and for having oppoſed thoſe opinions which we eſteem pernicious to 'the doctrine of holineſs. We have done our duty. 'Tis enough for us that we 'have ſet the candle on the candleſtick before your Lordſhips and the Synod: It 'is not our fault that you have not received the light. Your Lordſhips muſt all of 'you give an account for your own perſons at the great day, why you have thus 'treated us, and we only wiſh you may not, at that day, meet with ſuch treat-'ment as you have given us here at this Synod. In a word, we appeal to that great 'Judge, who will judge the quick and the dead, and who will judge righteouſly, 'and before whom we the Synod, and your Lordſhips, muſt ſtand to be judged. 'As for our ſtaying here, we will conſult God and our own conſciences, and do 'therein as we think we are bound in duty.' Then the Counſellor *Gregorius* told them in a few words, *That their High Mightineſſes the States did not trouble themſelves about their conſciences, but only required them to obey.* The Heer *Gerard van-der Newburg* of *Alkmaer* ſaid, *We are not afraid to appear before the Tribunal you ſpeak of, for we act with a good conſcience.* The *Remonſtrants* were further told, 'That they ſhould take notice that they were now commanded to ſtay at *Dort*; 'wherefore they muſt look to it, and adviſe well with their conſciences, which were 'now bound by the commands of their Sovereigns.' The *Remonſtrants* replied, *We know very well that we are bound to render unto God the things that are God's, and to Cæſar the things that are Cæſar's.* And notwithſtanding all the Commiſſioners could ſay, to make them promiſe not to ſtir from *Dort*, they ſtill kept to the reſolution of conſulting with their own conſciences, and deliberating on that matter among themſelves. Then they pray'd a Copy of the Synodical Sentence and Cenſure, but could obtain no promiſe. And when they obſerved that the vileſt malefactors were not refuſed ſuch a favour, they were anſwered, *Neither is it denied to you; we ſhall grant it in due time:* And this was all they could get, tho' they urged it very much. Upon this the *Remonſtrants* ſaid at laſt, *If you will not allow us a copy, it cannot be expected we ſhould conform ourſelves to it: and if we happen to make any miſtake, we ought not to be blamed, for our heads are no regiſters.* And when *Leo* and *Goſwinius* would have purged themſelves in particular, of the crimes laid to their charge in the Sentence, the Lords made anſwer, that they would not enter into any particular diſpute with them; the ſentence was paſſed, and they muſt abide by it. Finally, the *Remonſtrants* ſaid, in taking leave, that *God would judge between them in due time; that their Lordſhips and the Synod muſt give an account; and that it was to be feared this kind of proceeding would much more excite the wrath of God againſt the land, and that greater troubles might ariſe from thence.*

Diſcourſe between the Commiſſioners *and the* Remonſtrants.

The Remonſtrants *deſire a Copy of the* Sentence.

The next day the *Remonſtrants* ſent three of their number, namely, *Goſwinius*, *Poppius*, and *Hollingerus*, to the Lay Commiſſioners, to renew their requeſt for a copy of the Sentence, and they addreſſed themſelves to their Lordſhips in manner following:

Noble and Potent Lords,

'WE yeſterday heard that Sentence, by which we found our ſelves thruſt out of 'that Miniſtry by Men, in which we were placed by *Jeſus Chriſt*, and in 'which we have ſo behaved our ſelves, that we are ready, with others, to render 'an account of our labours at the laſt day. We requeſted a copy of this Sentence: 'Your Lordſhips were not pleaſed either to grant, or refuſe it us: Yet, as it is but 'juſt we ſhould have one, we hereby renew our requeſt, to the end that we may 'be certified how, and in what we are to obey your Lordſhips; and that we may 'be enabled to employ the few remaining years of our lives in ſuch a manner, as 'not to ſin againſt the Almighty; and ſince many thouſands in theſe Provinces will 'grieve at this Sentence, and deſire to be informed of the nature of it, a Copy 'would be the more neceſſary to us, to the end we might inform them truly, and 'with certainty, of all matters. It is for theſe reaſons that we once again beſeech 'you, in the name of all our Brethren, to grant us the copy. They were anſwered, 'Their Lordſhips will give directions, in due time, with reſpect to your requeſt of 'yeſterday and to day, and hope you will behave your ſelves ſomewhat better than 'your Speeches of this day and yeſterday import.' The *Remonſtrants* ſaid, 'Rea-'ſon and neceſſity require we ſhould have a Copy immediately; if we have not a 'Copy, we may eaſily tranſgreſs thro' forgetfulneſs. What we ſaid, both yeſter-

Further diſcourſe.

'day

'day and to day, was not contrary to good manners, but rather the result of a good 'conscience.' This occasioned a fresh debate; the Commissioners opposed the Synods Conscience to that of the *Remonstrants*, and excusing the former, told them, 'That 'it was by the appointment of the Civil Magistrates, that the *Remonstrants* were admitted to the exercise of the Ministry; and they were now deprived by their Authority; and that it was their duty to submit to the higher powers.' To this they answered, 'That they had regard to their consciences; and as for what the Synod 'had done, they prayed that the Members of it might have time and grace to repent of their proceedings, to the end that the wrath of God might be averted 'from their country. *They added*, That the Synod had neither aimed at Truth, 'nor shown any charity in their proceedings; that they would never agree to enter 'into conferences with them, the said *Remonstrants*, nor ever seek to instruct, but 'only to lord it over their consciences; that they were firmly perswaded, that the 'Lord *Jesus* had placed them in the Ministry by the means of his Church or 'People, and hoped they had discharged their duty faithfully in that station. *They 'added*, That therefore the Synod had neither the right nor power of depriving 'them, especially since they took upon them to do it, without the knowledge or 'consent of their people: That as for the Civil Magistrate, they were always ready 'to obey him, and would humble themselves even to the soles of his feet, provided 'he exacted nothing of them incompatible with a good conscience; and that if 'ever they acted any thing contrary his commands, it should only be out of pure 'conscience.

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Having ended this Discourse, they again pressed for a Copy, but they were put off with the former answer; and at the same time exhorted to wait with patience a few days, and not to leave *Dort*. To which they answered as before, that they would consult with their consciences.

At the CLIVth Session, which was holden on the 9th of *May*, they dismissed the Foreign Divines. The Synod met at eight o' clock in the morning, with open doors, and a vast concourse of the people. The President *Bogerman* having made the usual Prayer, the Counsellor *Martinus Gregorius*, who at the same time was President of the Lay Commissioners, made in like manner a short Thanksgiving and Prayer to Almighty God for the assistance he had given the Synod, whereby his Truth was delivered from that spirit of error and faction which had so long possessed the Pastors of his People, so grievously distressed, and almost subverted his Church.— Then having prayed for God's further grace and assistance, for the preservation of Truth, and re-establishment of Peace, he addressed himself to the Foreign Divines, whom he most heartily thanked, in the name of the States-General, for the assistance they had given the Synod for more than six months past; which services and good offices the States, *he said*, would always gratefully acknowledge to the Potentates and Sovereigns by whom they were deputed. He likewise desired those Divines to appear at the *Hague* upon a certain day which he told them, and there personally to receive the thanks of their High Mightinesses, together with their Recredential Letters. Then *Bogerman* took the word, and in the first place gave an account at large of God's goodness to the Church, which he compared to the Moon sometimes in the wane, and sometimes increasing; for thus he said it happened to God's Church, which tho' he suffered to be afflicted for a while, yet he never forsook it utterly; but returning to its assistance, caused it to shine forth with renewed brightness. 'Such, *said he*, (next to that great Work of the Reformation in the last 'age) is this great mercy which the Churches of these Provinces have received at 'the hand of the Lord, and which they now thankfully acknowledge and celebrate; 'of which we have had a manifest proof, and the greatest and most comfortable experience in this Synod: A work truly miraculous, which causes hell to tremble, 'and amazes both our friends and enemies; neither of whom expected to have 'seen such an end of our misfortunes and miseries. For if we but reflect as we 'ought upon the beginning, the increase, the secret approaches, and all the circumstances of these troubles, which have plagued us for so many years; if we consider the remedies which have been so often, but in vain, applied; if we turn our 'thoughts upon this Synod, which has been for so many years desired, refused, deferred, and at last obtained beyond all humane expectations, and only by the help

Sess. CLIV.

A Prayer of the President of the Lay Commissioners, *the Heer* Martinus Gregorius.

He thanks the Foreign Divines.

A Speech of the President Bogerman.

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'of him, who finds and ſtrikes out paths where none were to be found: Finally, 'if we rightly and ſeriouſly reflect upon the beginning of this Synod (ſuch a Sy-'nod as no man durſt have flattered himſelf he ſhould ever have ſeen in theſe our '*Netherlands*) upon the progreſs, the labours, the cares, the troubles, and above 'all, the moſt deſirable iſſue of this Synod, which we now behold, and which 'the aſſemblies of the Saints hear of from day to day with incredible joy; if, I 'ſay, we ſeriouſly conſider all theſe matters, we ſhall be eaſily perſwaded to be-'lieve that it is the *Finger of God*. In truth, our *Netherlandiſh* Moon, emerg-'ing and aſcending from this thick darkneſs of miſery, and having, as it were, re-'ceived a new light from her Sun, ſhines out now in ſpite of hell, and ſhall hence-'forwards ſhine out with greater luſtre.'

He thanks the Foreigners, and diſmiſſes them.

For all this he returned thanks, not only to God as the firſt cauſe, but likewiſe to thoſe whom God, as he thought, had been pleaſed to make uſe of as the inſtruments and means of bringing theſe events about; and particularly to the Foreigners, who were now upon their departure, with an humble acknowledgment of the favour which their Princes and States had ſhown to the Churches of the Provinces, in deputing them to the National Synod. Then he intreated the Biſhop, and the reſt of the Foreign Divines, to remember the *Netherlandiſh* Churches in their Prayers, when they returned home. Finally, he diſmiſſed them with recommending them to the protection of God, and to the guidance of his holy Angels, and wiſhing them a proſperous Journey; and prayed God, 'That thoſe who were about to ſuffer a bodily 'ſeparation from each other, might ever, to their laſt breath, continue united in 'mind and ſpirit, in their ſtudies, in their miniſtry, and in a holy and univerſal 'agreement in thoſe Truths which the Synod had aſſerted and declared to be con-'formable to the Word of God; and laſtly, in love and charity, and mutual 'prayers and deſires, till being all of them at length tranſlated to that heavenly 'and happy Synod, they ſhould enjoy the eternal reſt and glory, and without 'any further ſeparation, for ever continue with the Lord.

The valedictory Speeches of the Engliſh, *and the other Foreign Divines.*

As ſoon as *Bogerman* had made an end, all the Foreign Divines took their leaves: The Biſhop began, and was followed by the reſt of the *Engliſh*, in few words. They bleſſed God for the happy concluſion of the Synod, and thanked the Divines of theſe Provinces for their good counſels, and civil deportment. Dr. *Goad* recommended to them moderation, exhorting them to endeavour to bring back the ſtrayed ſheep with gentleneſs, and not to uſe them rigorouſly, and concluded with a certain *Latin* verſe to that purpoſe. *Schultetus* ſpoke for the Deputies of the *Palatinate*, highly commending the Synod for the Sentence paſſed upon thoſe Innovators, as he ſtiled them; particularly relating how the Electors *Palatine*, their Princes, had ſignalized themſelves on the like occaſions ever ſince the *Reformation*, and aſſuring them that he would not fail repreſenting their zeal to the preſent Prince, after the beſt manner. *Cruciger* ſpoke for the *Heſſians*, *Breitingerus* for the *Swiſſers*, *Alſtedius* for thoſe of *Naſſaw*, both the Deputies of *Geneva*, *Deodatus*, and *Tronchinus*, ſpoke for themſelves, and *Martinius* for thoſe of *Bremen*; all of them in general returned their thanks to their fellow-Members. In the laſt place, thoſe of *Embden* harangued; and of theſe the *Remonſtrants* tell us, that *Eilſhemius* began with bitter invectives againſt them, and that *Ritſius Luças* his Collegue made, or read out of a paper, a long ſpeech, in which he extolled the Synod for having nipt the ſpringing innovations in the bud, teſtifying the great ſatisfaction which he felt on that account, and exhorting the States *not to ſuffer any one to ſpeak againſt the* Confeſſion *and* Catechiſm; **for it was the ſame thing as oppoſing the Prophets, or Chriſt and his Apoſtles.** Then the Preſident *Bogerman* put an end to the whole, with thanks and good wiſhes. Laſt of all, the Lay-Commiſſioners ſtood up, and went to all the Foreign Divines, giving their hands to each of them, and thanking them. This example was followed by the Preſident *Bogerman*, his Aſſeſſors, the Scribes, and all the reſt of the *Dutch* Members in order, with a great ſtir and confuſion of voices; all of them giving their hands, and wiſhing health and happineſs. This being done, they all went to Dinner, where the whole Synod was plentifully treated with meat and drink, and a noble Deſert of all ſorts of ſweetmeats, and their ears entertained with agreeable Muſick, both Vocal and Inſtrumental; for which purpoſe ſeveral Muſicians were ſent for out of the adjacent Towns, and Women who ſung behind the curtain. It was *Aſcenſion-day* when this happened,

and

and when, as ſome have expreſſed it, the Synod triumphed after this manner, over *Novelties* and *Hereſies*. The *Remonſtrants* ſay, it was thus that the Fathers of the Synod waſhed away with Rheniſh wine, and chaſed away with Muſick the remorſe that had probably been occaſioned by their depriving ſo many Miniſters of their Cures and their Bread, and that they drunk ſo freely, that ſeveral of the Foreigners, even the moſt grave among them, went reeling home to their lodgings. But others look upon theſe accounts as Party-tales, and the reſult of hatred or averſion, which is always diſpoſed to magnify the faults of others, and excuſe and leſſen its own. AN° DOM. 1619.

The next day the Lay-Commiſſioners went round the town, to the lodgings of all the Foreign Deputies, to wiſh them a good journey, and to compliment each of them with a gold Medal, in remembrance of their tranſactions at the Synod. The Medal was worth a hundred and fifty Gilders, and the Chain to which it hung, fifty more. On one ſide was repreſented the Synod of *Dort*, with the following inſcription, **Religione Aſſerta**; and on the reverſe, Mount *Sion* and the *Temple* aſſaulted by the four winds, but illuminated by the rays iſſuing from the name *Jehovah*; the inſcription was, **Erunt ſicut Mons Sion**: the ſenſe of both which inſcriptions was, *Religion being eſtabliſhed, they ſhall be as Mount Sion.* The expences of their journeys to *Holland* were likewiſe defrayed, and another good ſum of money was given them for their return home, beſides what had been allowed for their daily expences during their abode in *Holland*. Then the Foreigners begun to prepare for their departure. Some of them who went immediately to the *Hague*, uſed great endeavours to perſwade their Landlords to bear them company, hinting, not obſcurely, that they might ſee ſome ſtrange ſight there, meaning, the death of the Lord Advocate, the Heer *van Oldenbarnevelt*, which they plainly ſhowed they were not ignorant of; and indeed he was beheaded on the fourth day after the end of the Synod. This induced ſome of the *Remonſtrants* to ſay, That the Judges at the *Hague* ſeemed to have waited for the Synodical Sentence, in order to ground their own Sentence upon it, and to ſeal the Synodical Canons with the blood of that Great man. It is likwiſe ſaid, that *Deodatus* of *Geneva* writ not long before to the Heer *du Maurier*, Ambaſſador of *France*, that *as long as the Ringleader of the* **Arminians** *lived*, meaning the Advocate, *the Church would not enjoy any quiet.* And he had the confidence to ſay one time, at a full table, **That they muſt proceed to extremities before Religion could be eſtabliſhed upon a ſolid foundation.**

The Foreigners are preſented with Gold Medals.

The Death of the Advocate Oldenbarnevelt.

Thus ended the famous National Synod of *Dort*, as far at leaſt as it conſiſted of Foreign and Inland Divines (for the latter held ſeveral Seſſions afterwards, as ſhall be ſhown in the following books, about matters which they reſerved to their own cognizance) of which very different judgments were formed. We ſhall here inſert ſome of them, to the end that the impartial Reader may likewiſe judge in his turn. There were not wanting ſome learned and famous men who ſpake very laudably of this Synod and its proceedings. I ſhall only take notice of ſome of the chief that have occurred to me, eſpecially of the Foreigners. The renowned *Jacobus Capellus*, formerly Profeſſor of Divinity at *Sedan*, teſtifies, in a certain Diſputation, 'That the equity of the Fathers of the Synod of *Dort* was ſuch, that no inſtance 'could be given of any other Synod ſince the death of the Apoſtles, in which the 'cited Hereticks were heard with greater patience, or which proceeded with a better 'temper, or judged with more ſanctity.' The learned *Peter du Moulin*, Miniſter at that time of the *Reformed* Church of *Paris*, at *Charenton*, in the Preface to his book intituled, *The Anatomy of* Arminianiſm, ſays, 'That for ſeveral ages there 'had not been a more *famous*, a more *holy*, or a more *beneficial* Synod for the 'Church, than this of *Dort*; and that the *Remonſtrants* were ſo diſheartened and 'confounded at the bare ſight of that venerable Aſſembly, that whereas before their 'meeting they were all on fire for an engagement, and appeared ſo earneſt in chal-'lenging out their adverſaries, they then on the contrary began to quit the field, to 'ſhun the light, and ſeek a place of retreat, whether it were thro' fear of being 'foiled, or for want of a good conſcience.' The moſt renowned *Paulus Sarpius Servita*, or Father *Paul*, the *Venetian* Divine, approved too of the judgment of this Synod in a certain letter he writ to the Profeſſor *Daniel Heinſius*, as we ſhall ſhow in the ſequel of this Hiſtory. The Author of the Life of *Antonius Walæus*, ſpeaking of this Synod, ſays as follows: 'The Almighty and Gracious God did ſo re-'markably bleſs the labours of the Synodical Members, that even the *Remonſtrants* 'them-

The Teſtimony of Jacobus Capellus *in favour of the Synod.*

Of P. du Moulin.

Of Paulus Servita.

And of the Author of the Life of Walæus.

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'themſelves could not complain of any partiality or unfairneſs in ſtating the caſe of 'the Controverſy, which was determined, and the difficulties or ſcruples reſolved in 'ſuch a manner as to give entire ſatisfaction to all learned, good, and ſincere men; 'inſomuch, that from thenceforwards, the roots being cut off, the opinions of the '*Remonſtrants* began to wither of their own accord. Every thing was managed with 'ſo much temper, and decided with ſo great harmony, that I queſtion whether the 'like ever happened ſince the Councils which were celebrated in the earlieſt Ages of 'Chriſtianity.

The Judgment of L. du Moulin *againſt the Synod.*

But there were likewiſe ſome learned men among the Foreigners who had quite other ſentiments of this Synod. [1] *Lewis du Moulin*, formerly Profeſſor of Hiſtory at *Oxford*, one of the *Contraremonſtrant* perſwaſion, and a ſon of the famous *Peter du Moulin*, whoſe teſtimony in praiſe of the Synod we juſt now mentioned, ſpeaks of it in the following manner: 'The Synods of the primitive Churches went juſt 'as the Emperors and Kings who called them together would have them go. Thus 'the *ſecond Council* of *Nice* eſtabliſhed the *Adoration* of *Images*, becauſe the Em-'preſs *Irene*, who ſummoned them, was fond of that worſhip; as on the contrary, 'her Succeſſors (who were ſtiled *Iconomachi*, or oppoſers of Images) held Synods 'which were ſo averſe to Image-worſhip, that they endeavoured entirely to baniſh 'it the churches. *Socrates* obſerves in his Eccleſiaſtical Hiſtory, That *Urſacius* 'and *Valens* accommodated themſelves at the Councils or Synods to the minds of 'thoſe who called them together. And indeed if ſome of thoſe who are called, are 'not to be thus byaſſed, yet the Civil Magiſtrate at leaſt will ſuffer none to appear 'at the Council but ſuch as approve of their doctrine. This is what the Sovereign 'powers did very prudently in the *Low-Countries*, when they ſummoned a Synod 'to *Dort*; tho' I don't ſay, that the Fathers of that Synod acted juſt as the States 'would have them (ſince they did not pronounce their Judgment, or Sentence, be-'cauſe it was agreeable to the minds of their Sovereigns, but merely becauſe it was 'conformable to their own opinions) yet if the States-General had been on the ſide 'of the *Arminians*, they might, without doubt, have eaſily procured a Synod that 'would have been entirely *Arminian*. In the mean while, I ſhall make no ſcruple 'to ſay, that the authority of the Synod of *Dort* was human; neither were the 'Fathers of that Synod impartial (as the Judges in all Courts ought to be) but 'were both Judges and Parties, or Favourers of one ſide, and conſequently the *Ar-'minians* could not but loſe their cauſe before ſuch a Tribunal, not becauſe they 'were in the wrong, but becauſe they were the weakeſt; and doubtleſs thoſe Fa-'thers would have triumphed over them in theſe circumſtances, tho' the Truth had 'been on their ſide. The *Arminians* had therefore ſufficient reaſon to demur to the 'juriſdiction of that Tribunal, and to return the ſame anſwer which *Charles du 'Moulin*, and the Reviſors of the Council of *Trent* did; which indifferently ſtrikes at 'and weakens the authority of all Councils and Synods: To wit, *Firſt*, That it 'was unjuſt to ſubject men to the judgment of their adverſaries. For this reaſon 'it was that *Athanaſius* left the Council holden at *Tyre*, by order of the Emperor '*Conſtantine*; obſerving, that the chief men in that Council would equally act the 'parts of Judge and Party. *Secondly*, That it was no leſs unjuſt, that the Aſſo-'ciates of the contending parties ſhould preſide at the Tribunal where ſentence was 'to be paſt; this being contrary to the forms and uſages of all Courts. *Thirdly*, It 'would have been equitable, that neither of the parties at the Synod of *Dort* ſhould 'have been ſubject to the Judgment of any but of ſuch at leaſt as both ſides had 'unanimouſly choſen for Judges, after ſufficient aſſurance that the perſons ſo choſen 'were not enemies either to their cauſe, religion, or perſons. [2] The famous *Mark 'Antony de Dominis* endeavouring to juſtify himſelf for returning to the Church of '*Rome*, ſays, in a certain letter which he writ to *Joſeph Hall*, and in which he makes 'mention of this Synod: *I call you, O Hall! and your Collegues at the Synod of* 'Dort, *to witneſs concerning what you there agreed to in the name of* the Church of 'England; *which certainly was not what the ſaid Church preſcribes by her Articles 'to be believed, but pure* Calviniſtical *Doctrines, juſt as if* the Church of *England 'profeſſed thoſe Doctrines in common with the* Contraremonſtrants. *You certainly 'concurred (tho' you prudently withdrew afterwards) in condemning the poor* Re-'monſtrants,

The Teſtimony of Marcus Antonius de Dominis.

[1] Lud. Molin. Baræn. ad Edificatores Imperii in Imperio. Cap. 21. Par. 7.

[2] M. A. de Dom. de Pace Relig. Epiſt. ad J. Hall. An. 1666.

'monſtrants, *in excommunicating them, in depriving them, and turning them out of* ANNO DOM. 1619.
'*their Churches, notwithſtanding that they neither believed nor maintain'd any thing*
'*contrary to the Articles of your Church. They adhered to the ancient doctrine of*
'*the pureſt and moſt primitive Church; to that pious, holy, apoſtolical, moſt highly*
'*profitable and edifying doctrine, againſt which your Church had nothing to object,*
'*and conſequently you your ſelf have deeply wounded your own Church. Inſomuch*
'*that the* Engliſh *were extreamly ill adviſed to meddle in this controverſie, if they*
'*did not reſolve to judge of it according to the doctrine of their own Church, becauſe*
'*they ought at leaſt to tolerate all Catholick doctrines, with which the* Engliſh
'*Confeſſion is not incompatible. This wholeſome advice I likewiſe gave your Succeſ-*
'*ſor Dr.* Goad *at that time, but that Gentleman is wholly gone over to the* Calvi-
'niſtical *errors and ſeverities. That Synod of* Dort *did not ſet it ſelf to examine*
'*into matters of faith, but was govern'd by human views and deſigns, and its chief*
'*care was, that the Party of* Barnevelt *ſhould not be ſupported by the* Remonſtrants,
'*nor prevail over the oppoſite Faction. Away with ſuch Synods, and ſuch Synodical*
'*Decrees.*' Theſe were the words of *de Dominis*, that Miracle of Learning, whom this Synod furniſh'd, if not with a true cauſe, yet at leaſt with a fair pretence of quitting the *Proteſtant* Religion, and returning to the *Popiſh*, which he had once wiſely forſaken.

But of no leſs weight and moment in this caſe, is the judgment of *Peter Heylin*, a true ſon of the Church of *England*, and one of the Chaplains of King *Charles* I. We ſhall produce his teſtimony, taken from his Hiſtory of the *Five* famous *Articles*, in his own words, only omitting, for brevity ſake, what has been already quoted in other places.

The Judgment of Dr. Heylin.

'This Synod, *ſays he*, was much like that of *Trent*, in the motives to it; as
'alſo in the managing and conduct of it: For as neither of them was aſſembled till
'the ſword was drawn, the terror whereof was able to effect more than all other
'arguments; ſo neither was concern'd to confute, but condemn their oppoſites.
'The Council of *Trent* conſiſted for the moſt part of *Italian* Biſhops, ſome others
'being added for faſhion ſake, and that it might the better challenge the name of
'*General*; that of *Dort* conſiſted for the moſt part of the Delegates of the *Belgick*
'churches, to whom the foreign Divines were found inconſiderable. The differences were as great at *Dort*, as they were at *Trent*, and as much care was taken
'to adulce the diſcontented parties (whoſe judgments were incompatible with the
'ends of either) in the one as the other. The *Britiſh* Divines, together with one
'of thoſe which came from *Bremen*, maintain'd the *Univerſal Redemption* of Mankind by the death of *Chriſt*. But this by no means would be granted by the reſt
'of the Synod, eſpecially by thoſe of *North-Holland*, for fear of yielding any
'thing to the *Arminians*; as *Soto* in the Council of *Trent*, oppoſed ſome moderate
'opinions, teaching the certainty of Salvation, becauſe they were too much in
'favour of the *Lutheran* doctrines,' Having then given a brief account of the diſpute with *Gomarus*, who no leſs ſtifly maintain'd his *Immutable Decrees above the Fall*, than he could have done the doctrine of the Trinity; as alſo of the diſpute with *Maccovius* and *Martinius*, and other differences, from the Letters of *Hales* and *Balcanqual* (one of whoſe Letters he adds, the contents of which may be ſeen in our account of the LXXXVth Seſſion) he proceeds in the following words: 'I could purſue theſe differences further, both in weight and number,
'without any great trouble; but that I have ſome other work to do, which is the
'preſſing ſome other conformities between this Synod and the Council; the ſame
'Arts being uſed in drawing up the Canons and Concluſions of the one, as were
'obſerv'd in the other; what care and artifice were uſed in the Council of *Trent*,
'ſo to draw up the Canons and Decrees thereof, as to pleaſe all the differing parties, hath been already ſhown in the third Chapter of this Book. And in the
'Hiſtory of the Councils, we ſhall find this paſſage, *viz.* That immediately after
'the Seſſion, Friar *Dominicus Soto*, Principal of the *Dominicans*, wrote three
'Books, and did intitle them, *Of Nature and of Grace*, being Commentaries on this
'Doctrine, and in his Expoſitions all his opinions are found. When this Work was
'publiſh'd, Friar *Andrew Vega*, the moſt eſteem'd of the *Franciſcans*, ſet forth
'fifteen great books for Commentaries upon the ſixteen points of that Decree, and
'did expound it all according to his own opinion; which two opinions, *ſaith my*
'*Author*,

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'*Author*, do not only differ in almoſt all the articles, but in many of them are 'expreſly contrary. A perfect parallel to which we may find in this Synod; the 'concluſions and reſults whereof, being ſo drawn up, for giving ſatisfaction to the '*Sublapſarians*, that thoſe of the *Supralapſarian* faction might pretend ſome title 'to them alſo: Concerning which, take here this paſſage from the *Arcan. Dogm.* '*Remonſtr.* long ſince publiſh'd, where we are told of a bitter contention betwixt '*Voetius* and *Mareſius* about the ſenſe of this Synod; the one of them maintaining 'that the Synod determin'd the Decree of *Predeſtination* and *Reprobation* to ante-'cede the conſideration of *Adam*'s Fall; the other oppoſing him with an apology in 'behalf of the Synod, againſt that aſſertion. So that, though aſſembled on pur-'poſe to decide theſe controverſies, and appeaſe the broils that emerged and were 'inflamed upon them, yet (that they might ſeem to agree together in ſomething) 'they have wrapt up their Decrees and Canons in ſo many clouds, and confound-'ed them with ſo many intricacies (if a man hath recourſe to their ſuffrages for 'an interpretation) that they are like to fall into a greater new ſchiſm, before they 'come to a ſettled reſolution of knowing what the meaning of that Synod is. 'And ſo much of the parallel between the Council of *Trent* and the Synod of *Dort*, 'touching the managery of all affairs both *in fact*, and *poſt fact*.

'It was to be ſuppoſed in the midſt of ſo many differences and diſorders, the *Re-'monſtrants* might have found a way to have ſaved themſelves, either by fomenting 'the contentions, or by finding ſome favours at their hands, who ſeem'd to be any 'thing inclinable to their opinions; but no ſuch favours could be gain'd, nor ſo 'much as hoped for; tho' *Ephraim* was againſt *Manaſſes*, and *Manaſſes* againſt '*Ephraim*, yet were they both together againſt *Judah*, as the Scripture tells 'us. Nor did the differences between the *Supralapſarians* and the *Sublap-'ſarians*, or thoſe which were of equal moment in the other points, extend 'ſo far as to be any hindrance to the condemning of thoſe poor men, to whom 'they were reſolv'd not to give an equal hearing before the final ſentence of 'their recondemnation: So truly was it ſaid by ſome of the *Remonſtrants* them-'ſelves; *Adeo facile cöeunt, qui in fatalitatem abſolutam tantum conſentiunt.*' He afterwards relates, how they refuſed to enter into any diſpute with the *Remon-ſtrants*, and how at laſt, finding the latter would not ſubmit to ſuch a method of proceeding as they judg'd would prove fatal to their cauſe, they caſt them out of the Synod: To which he immediately adds, 'So that it might be ſaid of them '(*viz.* the Members of the Synod) as was affirm'd by *Tertullian* of the ancient 'Gentiles, when the perſecuting humour was upon them: *Audire nolunt, quod 'auditum damnare non poſſunt*; they were reſolv'd not to hear thoſe arguments 'which they could not anſwer, or to give ear unto the proving of thoſe points 'which they could not honeſtly condemn, if they had been proved. More favour-'able were they unto thoſe of the other extremity, looking no otherwiſe on the '*Supralapſarians*, than as *erring Brethren*; but on the *Remonſtrants*, or *Arminians*, 'as their *Mortal Enemies*. *Maccovius*, before-mention'd, is charged to have broach'd 'many dangerous and blaſphemous Paradoxes, in making God to be the author of 'Sin, and openly maintaining in the Synod it ſelf, that God *willed* Sin, that he 'ordained Sin as Sin, and that by no means he would have all men to be ſaved, as 'before is ſaid: For which, and many other expreſſions of the like foul nature, 'occuring frequently in his writings, he received no other cenſure from them, but 'a fair and friendly admonition, to forbear ſuch forms of ſpeech. But on the 'other ſide, the *Remonſtrants*, who maintain'd no ſuch impieties, whoſe writings 'neither charged God with Tyranny nor Hypocriſie, nor with having any hand in 'the act of Sin, were moſt reproachfully handled and thrown out of the Synod, 'without ſo much as hearing what they had to ſay in their own defence.

At laſt, *Heylin* informs us, that one *Croſs* ſays in his Hiſtory (but whether with greater ignorance or malice, *ſays he*, is hard to judge) 'that there was a Synod 'call'd at *Dort* to ſuppreſs the *Arminians*; and that the ſaid *Arminians* hold amongſt 'other hereſies, Firſt, That God was the Author of Sin: And, Secondly, That 'he created the far greater part of mankind, only on purpoſe to damn them; with 'ſeveral others of that kind, which every man of reaſon knows not only to be the 'conſequences and reſults of *Calvin*'s Doctrine, but to be poſitively maintain'd and 'taught by ſome of his Followers. By which, and ſuch like ſubtile and malici-

'ous practices, they endeavoured to expose their adversaries to the publick hatred, and 'make them odious with the people, till at last those poor men might have said most 'justly, as once the Primitive Christians did, under the burden of the like calum-'nies and imputations: *Condemnati sumus quia nominamur, non quia convincimur*, 'as *Tertullian* hath it; the name of an *Arminian* carried a condemnation in it 'self, without any conviction.' AN° DOM. 1619.

To this judgment of *Heylin* may be added that of *Laurence Womack*, formerly Professor of Divinity at *Cambridge*, and at this present time one of the Prebends of *Ely*, and Archdeacon in *Suffolk*, who in his *Brief Consideration of the Synod of Dort*, asserts from the letters of *Hales* and *Balcanqual*, among other things: *First*, That the Synod were the adversaries of the *Remonstrants*, and their Doctrine. *Secondly*, That the *Dutch* Divines were passionate and turbulent, if not malicious adversaries. *Thirdly*, That the said turbulent party of the *Dutch* Divines, turned and winded matters in the Synod, just as they thought fit themselves, being above two thirds of the whole Assembly, insomuch that they could over-vote the rest whenever they pleas'd. And *Fourthly*, That things were not fairly transacted by them, the President and the other inland Divines assuming too much power to themselves in making the Canons, and wresting the Opinions of the *Remonstrants* beyond the construction their words would bear; that they refused to censure some absurd or rigorous tenets of their own party; and that they would not suffer the Judgments of the associated Deputies to be publickly read at their meetings: From all which he proposes several questions tending to prove that the Synod had not acted right. *First*, He asks whether, notwithstanding all the endeavours of the Embassador *Carlton* to prevent the same, the Prophecy of *Balcanqual* was not true, namely, *That unless they were well advised in drawing up the Canons, the Synod would probably become the jest of future ages?* He asks, in the *second* place, Whether the observation of *Tilenus* did not carry as much truth as ingenuity in it, when he spoke thus: 'History tells us, That *Aristides* behaved himself so well 'whilst he led a private life, as to deserve the name of *Just*: but that, however, 'when he was in the administration of the publick affairs, he did a great many 'things neither just nor reasonable, by conforming himself to the interest of his 'country, which he said stood in need of many unjust methods. The Synod of '*Dort* have thought such policy worthy of their imitations; for whereas they were 'of opinion, that Truth and Justice ought to prevail in other matters, yet in this 'case, the desire of victory made them put in practice all kinds of Tricks, Injus-'tices, Slanders, and such like vile machinations.' In the *third* place, he asks, whether *Malderus*, Bishop of *Antwerp*, was not in the right, when he censured the dishonesty of the Synod, after the following manner: 'It is not without reason that 'the Synod declare in their Preface, that they at the very beginning bound them-'selves with a solemn oath to make the Scriptures alone the rule of their judg-'ment, and to proceed with a good and sincere conscience in their examining and in-'quiring into these matters; and that they take great pains to make us believe, that 'by a particular favour of God they went through this business with the utmost dili-'gence and fidelity, and past their sentence with all the unanimity imaginable. 'But I can't think that any unprejudiced person will ever allow, that the Synod 'acted with a good and sincere conscience in this affair, pronounced a judgment 'upon the *five* controverted *Points*, conformably to Truth and the Word of God, 'and rejected what was false, and disagreeing with that word.' *Fourthly*, He asks whether the letters of *Hales* and *Balcanqual* do not fully justify the complaints of the *Remonstrants*, as they expresst them in their own writings? *Fifthly*, Whether the said *Remonstrants* had not good reason to except against the incompetency of their Judges? *Sixthly*, Whether one of them, when the President commanded them in a sharp speech to leave the Synod, had not cause enough to say, *I depart from the assembly of the ungodly?* In the *Seventh* place, Whether the Synod were not null, and of no validity, according to the confession of *Balcanqual* himself? *Eighthly* and *lastly*, Whether it was not plain that in the bold and rash Decisions of the Synod, there was not the least regard shown to the doctrine and judgment of the Church of *England?* He concludes with these words: *And thus I bid the Synod good night, as Mr.* Hales *did* John Calvin *upon a certain occasion*; referring to what Mr. *Anthony Farindon*, an eminent *English* Divine relates of Mr. *Hales*,

Of Dr. Laurence Womack.

ANNO DOM. 1619. to wit: That when he was a young man, he adhered to the doctrine of *Calvin*, but having been made use of by the *English* Ambassador to inform him how matteas went at the Synod of *Dort*, and happening to hear *Episcopius* discanting upon the text of *John* iij. 16. he yielded to reason, and said, *Now I bid* John Calvin *good night.*

The *Lutheran* Divines in *Germany* have likewise, upon several occasions, shown their dislike of the proceedings of the Synod of *Dort* in their publick writings; particularly the Theological Faculty at *Wittenberg* in *Saxony*, in a certain Admonition published by them in the year 1621, of which we shall take notice in the proper place. The famous *Nicolas Hunnius*, Professor of Divinity among the *Lutherans* at *Lubeck*, in the Dedication of a certain book published by him on occasion of the fundamental difference in Doctrine between the *Lutherans* and the *Calvinists*, relates what complaints the latter were wont to make against the rigorousness of the former, and how they pleaded, that their Adversaries the *Lutherans* ought to treat them with godly forbearance, and to maintain brotherly communion with them; 'But, 'says he, they imposed upon many simple people with this show of holiness, till the 'States-General called a Synod in the year 1618, in order to terminate the diffe-'rences between the *Arminians*, or *Remonstrants*, and the *Gomarists*, or *Contraremon-'strants*; which Synod being met at *Dort*, decided those differences, and promul-'gated their Decrees, but shewed nothing less than that *Christian* gentleness and 'meekness so often demanded of us. Nay, the *Reformed*, *says he*, changed their 'coat, and put on the wolf's cloathing instead of the sheep's; or, to speak more 'properly, whereas they pretended love and friendship at first, they then began to 'show by their actions, what kind of love and friendship they meant, to wit, just 'such as *Cain* shewed to *Abel*, *Joab* to *Abner*, and *Judas* to the Lord *Jesus*.' Thus did every man speak and write according to his knowledge or ignorance of these matters, and according as he was led by his passions or prejudices, or by his views of private advantages or disadvantages.

And of Nicolas Hunnius.

The End of the Forty-first Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK XLII.

AFTER the departure of the Foreigners from *Dort*, the *Dutch* Divines held twenty-ſix Seſſions more, in order to finiſh thoſe matters which they had reſerved to themſelves, or which were particularly referred to them. We ſhall therefore now proceed to give a ſuccinct account of theſe tranſactions. For which purpoſe we ſhall chiefly make uſe of the Synodical Writings, or the *Poſt-Acta*, which were publiſhed in the year 1668; having not been able to procure any more particular notice of what paſt there, except of ſome few incidents, which ſhall be related in their proper places. Anno Dom. 1619.

Tranſactions of the Inland Divines after the Departure of the Foreigners.

The 13th of *May*, on which the Advocate was put to death, was the firſt time the Inland Divines aſſembled by themſelves, being reckoned the CXLVth Seſſion. Some of theſe Divines changed their places, and made uſe of thoſe where the Foreigners had ſate. And from that time forwards, all matters were tranſacted in the *Dutch* tongue, but with the doors ſhut, none being allowed to ſtay longer than till prayer was ended. And the *Remonſtrants* ſay, the Preſident *Bogerman* was heard on that day (which was the day on which the Advocate was beheaded) thanking God publickly, for having *delivered the Church from thoſe who troubled her.* Seſſ. CLV.

The firſt thing propoſed at this Seſſion, related to the Articles of *Church Diſcipline*, which had been prepared at the laſt National Synod. Theſe Articles being approved by the Commiſſioners of the States General, were recommended to be peruſed and examined by the Members of this Aſſembly: In oppoſition to which, the Deputies of the *South-Holland* churches deſired and inſiſted, that the remaining *Gravamina* relating to *Doctrine* ſhould be diſcuſſed in the firſt place. But the Preſident *Bogerman* aſſured them, that as ſoon as the buſineſs of *Diſcipline* was diſpatched, the *Gravamina* ſhould be brought upon the ſtage; with which promiſe they were contented. Then thoſe Articles of *Church Diſcipline* which had been drawn up at the laſt National Synod holden at the *Hague* in the year 1585, when *Leiceſter* was Governour of the *United Provinces*, were read. It was at the ſame time agreed, that the *Latin*, *French*, and *Dutch* copies of the *Netherland Confeſſion* ſhould be collated, there being ſome little diſagreement in words or expreſſions among them all, to the end that there might be one compleat copy in each of thoſe three languages, formed out of all the editions; which copy from thenceforwards

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Seſſ. CLVI. In the afternoon, at the CLVIth Seſſion, the above-mentioned Articles of *Church Diſcipline*, were, as far as related to the ſubſtance of them, approved by all the Members, both Miniſters and Elders. But ſome of them declared, that they had certain particular Eccleſiaſtical Conſtitutions in their own Provinces, which had been confirmed by their reſpective States, and which agreed with theſe Articles in the main. It was therefore reſolved to requeſt the States-General, that their High-Mightineſſes would pleaſe to eſtabliſh the ſaid Articles in ſuch manner as that they might be received, and obtain the force of Eccleſiaſtical Laws, or Canons, in all the churches of the Seven Provinces, and be maintained for the ſake of the peace and edification of the Church.

The Eccleſiaſtical Conſtitution of the Year 1586, is approved.

At this ſame Seſſion there aroſe a debate about the Right of *Patronage*. Some were for aboliſhing it abſolutely throughout all the churches of the *Low-Countries*, or at leaſt for limiting it in ſuch ſort, that the Church might not receive any prejudice by the ſame. The States Commiſſioners declared, that it would be impoſſible to extinguiſh that Right entirely, foraſmuch as the Lords the States, they ſaid, would never conſent that thoſe who were in the lawful and juſt poſſeſſion of Patronages, ſhould be diveſted of their right, and that therefore the Synod would do much better to conſider how they might redreſs the abuſes of that Right, if there were any ſuch, than attempt to abrogate it entirely.

Seſſ. CLVII. On the 14th of *May*, at the CLVIIth Seſſion, there were ſome Articles drawn up relating to the Right of Patronage, in order to be laid before the States-General, with the requeſt of the Synod, that their High-Mightineſſes would propoſe and recommend them to each of the Provinces; which Articles were as follows:

Articles relating to the Jus Patronatus *deſigned to be preſented to the States.*

'I. That none ſhould be allowed the Jus Patronatus, or Right of Patronage, but 'ſuch as could plainly make appear to the Lords the States, that they were actu-'ally in poſſeſſion of ſuch a Right; to the end that the Church might not be bur-'dened with an unneceſſary ſervitude.

'II. That the reſpective Patrons ſhould have no other Right but that of nomi-'nating perſons duly qualified; ſince even in the times of Popery they never en-'joyed more.

'III. That Patrons ſhould provide Miniſters with ſuch maintenance as was 'proper, and as was uſually enjoyed by other Miniſters; without being ſuffered 'to bargain and traffick with any Miniſter about the ſtipend, as if he were to be 'their hired Servant, or to preſent any one who would be contented with a very 'ſmall ſalary for his ſervice.

'IV. That Patrons ſhould make their Preſentation within two or three months, 'at the fartheſt, after the Livings became vacant; and that if they ſhould not, they 'ſhould forfeit their right of preſenting for that time, by reaſon of their neglect.

'V. That Patrons ſhould preſent ſuch Miniſters who were free from all ſuſpi-'cion of heterodox opinions, of a good life and converſation, and endowed with ſuch 'gifts as might render them acceptable to the Church, and capable of giving content.

'VI. That the Church ſhould preſerve a right of rejecting the preſented perſon, 'in caſe his qualifications ſhould not be agreeable to the Members of it, that ſo 'no Miniſter might be impoſed upon them againſt their wills.

'VII. That the perſon preſented, being received by the Church, ſhould, as ſoon as 'the Claſſis had due cognizance thereof, be examined according to the Rules of the 'Eccleſiaſtical Conſtitution by the Claſſis, and then propoſed to the Church, and 'ſettled in his office.

'VIII. That

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'VIII. That when any differences arose between the Patrons and the Churches, 'in respect to such Presentation, the same should be adjusted or determined by the 'Classes, or by the particular Synods.

'IX. That no Patron should have the power of depriving a Minister presented 'by him, and regularly confirmed in his office, by his own authority, without the 'Sentence of the Classis or Synod.

In the afternoon, at the CLVIIIth Session, there were some *Gravamina* laid before the Synod; as, *First*, Concerning the Visitation of Churches, and the nature of that Office. *Secondly*, About the Deputies of the Provincial Synods. *Thirdly*, About a correspondence to be holden between the particular Synods of every Province. *Fourthly*, About promoting Idiots or illiterate persons to the Ministry. *Fifthly*, About the manner of electing Ministers by the Classes; that is to say, whether, if there should come to the Classis more than one Minister from one and the same Church, each should be allowed to have a vote in the Classis? And, *Sixthly*, About drawing up a form of Subscription to the *Confession* and *Catechism*, which might be thenceforwards signed by all the Clergy. All these heads were considered of. Sess. CLVIII. *Grievances proposed.*

At the CLIXth Session, holden on the 15th of *May*, some Resolutions were passed in relation to the *Gravamina* above-mentioned, and the same were agreed to, be Articles of the Ecclesiastical Constitution. As to the business of *Visitations*, the following Resolution was inserted as the XLIVth Article of the Synodical Constitution. Sess. CLIX.

'THE Classis shall likewise authorise two at least of their eldest, most experienced, and best qualified Ministers, to visit all the Churches, as well in the 'Towns as Country, every year; and to inquire whether the Ministers, Consistories and School-Masters, do faithfully discharge their duties, adhere to the soundness of doctrine, observe in all things the established discipline, and to the best of 'their power, and as they ought, do promote the edification of the respective 'churches, and the instruction of youth, both in word and deed; to the end that 'all such as shall be found negligent in any of these things, may be seasonably and 'brotherly admonished and advised after the best manner; and that every thing may 'be ordered for the peace, edification, and service of the Churches and Schools; 'and each Classis may continue these Visiters in their administration, as long as they 'shall think fit, unless they themselves should desire, for reasons of which the Classis shall judge, to be discharged. *Synodical Decree, with respect to the Visitors of Churches.*

As to the business of the Deputies of the Synods, the following Regulation (which is the XLIXth Article of the Constitution) was made: *With respect to the Deputies of the Synods.*

'EVERY Synod shall likewise depute some persons to transact all such matters as the 'Synod has ordered, as well with the Civil Magistrate, as with the respective 'Classis under its jurisdiction; as likewise to be present at all the Examinations of 'the Candidates for Holy Orders; and besides, to be assisting to the Classes in all incidental difficulties, to the end that unity, regularity and purity of doctrine may 'be established and maintained. And the said Deputies shall keep an exact account, 'or register, of all their proceedings, in order to make their report thereof; and if 'required, to shew their reasons to the Synod. Neither shall the said Deputies be 'discharged from their office, unless the Synod shall think fit to do it.'

As to the matter of *Correspondence*, the following Resolution was taken, which stands as the XLVIIIth Article of the Constitution: *With respect to Correspondence*

'EACH Synod shall be at liberty to request and to hold a correspondence with its 'neighbour Synod or Synods, in such manner as shall be judged proper for the 'common edification.'

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With reſpect to the promoting of Laicks to the Miniſtry.

As to the promoting School-Maſters and other Laicks to the Miniſtry, that which is contained in the VIIIth Article of Church-Government, was agreed upon, being as follows:

'NO School-Maſters, Trades-Men or others, ſhall be admitted to the Miniſtry, 'unleſs it appears that they be endowed with uncommon gifts, with piety, humi-'lity, modeſty, judgment and prudence, together with the gift of elocution. When 'therefore any ſuch perſons offer themſelves for the Miniſtry, the Claſſis ſhall firſt 'examine them, in caſe the Synod thinks fit, and according as they appear qualified 'upon ſuch examination, they ſhall ſuffer them to preach privately, and afterwards 'proceed with them in ſuch manner as ſhall be judged beſt for edification.

With reſpect to Elections in the Claſſes.

In relation to *Elections*, the XLIId Article of the Conſtitution is to the purpoſe following:

'IN ſuch places where there be more Miniſters than one, they may be all preſent, 'and vote in the Claſſis, unleſs in ſuch matters as affect their own churches in 'particular.

It was afterwards agreed further, 'That a form of Subſcription ſhould be drawn 'up, purſuant to which the Miniſters were directed to ſign not only the *Confeſſion* 'and *Catechiſm*, but likewiſe the Declaration of the Synod, with reſpect to the *Five* '*Points* of the *Remonſtrants*, and plainly to teſtify their Orthodoxy, in order to 'prevent the abſurd evaſions of ſome, in relation to ſubſcribing.' This was the language of the Synod in this affair.

There were ſome other *Gravamina* propoſed at this meeting, to the end that each College of Deputies might conſider of them, and bring in their advice about them at the next Seſſion. The ſaid *Gravamina* were, *Firſt*, About the uniformity which was to be obſerved in the celebration of Feſtivals, ſinging of Pſalms, and the adminiſtration of Baptiſm to Children, and adult or grown perſons. *Secondly*, With reſpect to the Baptiſm of Popiſh Prieſts ſtraggling about the country, and that of the Anabaptiſts and excommunicated perſons. *Thirdly*, About the manner of bleſſing the Marriages of the unbaptized. *Fourthly*, Concerning Correſpondence to be holden with the Foreign, and eſpecially the *French* Churches. *Fifthly*, About agreeing upon a general Form of celebrating Marriages throughout all the United Provinces. And, *Sixthly*, in relation to a ſtricter Diſcipline for the people, and eſpecially for the Clergy.

Seſſ. CLX. At the CLXth Seſſion, in the afternoon of the ſame day, there was communicated to the Synod a certain Formulary relating to the order which was to be obſerved in the Call of Miniſters, extracted from all the advices or opinions of the ſeveral aſſociated Deputies. This occaſioned ſome conſultations and debates. But as it was not equally ſatisfactory to all the Members, it was referred again to the ſaid Deputies to conſider, whether this Formulary might not paſs with the following qualification; *That it be left to each Province, in certain circumſtances, to abide by the uſages which obtain among them, provided they retain all that belongs to the ſubſtance of the Call.*

Seſſ. CLXI. The next day, which made the CLXIth Seſſion, there was another form laid before the Aſſembly upon the ſame ſubject, drawn up by the Preſident *Bogerman*, which after ſome alterations, was approved in the following manner:

A Form of calling Miniſters.

'THE lawful Call of thoſe who have never been admitted into holy Orders, both 'in Town and Country, conſiſts, *Firſt*, In their *Election*, which is to be made by 'the Conſiſtory and Miniſters after a previous Faſt and Prayer, and not without a 'good and chriſtian underſtanding with the Civil Magiſtrates of the reſpective 'places; and likewiſe the advice or knowledge of the Claſſis, where that has been 'the practice. *Secondly*, In the *Examination* or Scrutiny into the lives and doctrines 'of the Candidates, which ſhall be made by the Claſſis in the preſence of the De-'puties of the Synod, or of ſome of them at leaſt. *Thirdly*, In the *Approbation*

'or

'or Conſent of the Government; as alſo afterwards of the Members of the *Re-* An° Dom. 1619.
'*formed* Church of the place; the name of each Candidate having been likewiſe
'publiſhed in the Church for fourteen days, and no objection made againſt him.
'And laſtly, In the publick *Confirmation* of him before the People, which is to be
'performed by due Stipulations and Queſtions, Exhortations, Prayer and Impoſi-
'tion of the hands of the Miniſter (or Miniſters, if there be ſeveral) purſuant to
'the Formulary for that purpoſe, provided always that the impoſition of hands
'upon the new Miniſter, who is to be ſent to the perſecuted churches, ſhall be per-
'formed at the Claſſical Meeting.

'As for thoſe perſons who being already in the Miniſtry, are called from one
'church to another, ſuch Call ſhall alſo be made with the fore-mentioned corre-
'ſpondence, both in Town and Country, by the Conſiſtory and Deacons, with the
'advice and approbation of the Claſſis, where the ſaid called perſons ſhall be
'obliged to produce ſufficient Eccleſiaſtical *Atteſtations*, or Certificates, of their Do-
'ctrine and Manners. And then being approved by the Magiſtrates of the reſpe-
'ctive places, and propoſed to the churches, for the ſpace of fourteen days, in the
'manner aforeſaid, they ſhall be confirmed. But all this, without prejudice to any
'man's juſt right of *Preſentation*, or to any other right, ſo far as the ſame may be
'practiſed with edification, and without injury to the Church of God, or good
'diſcipline; which the Temporal Powers, as likewiſe the Synods, will be pleaſed to
'take care of, and to make the neceſſary orders accordingly.'

Of the Examination of Miniſters.

This Formulary comprehends the IVth and Vth Articles of Church-diſcipline. It was moreover agreed, That the Examination of Miniſters ſhould not be made by the Claſſis, but in the preſence of the Synodical Deputies; for which purpoſe they ſhould have timely notice of the day of examination.

An Article relating to the Correſpondence between the Magiſtrates and the Clergy.

There was likewiſe read at the ſame time a draught of an Article relating to an amicable Correſpondence between the *Chriſtian* Magiſtrate and the Clergy, which was ſo acceptable to the Synod, that they ordered it to be inſerted into the aforeſaid *Conſtitution*:

'As it is the Office of the Chriſtian Magiſtrate to promote the intereſts of the
'ſacred Miniſtry by all means imaginable; and by his own good example, to re-
'commend the ſaid duty to the Subjects, and to aſſiſt the Miniſters, Elders and Dea-
'cons, when ever there ſhall be occaſion, and to defend them by good temporal
'Laws; ſo on the other hand it is the duty of all Miniſters, Elders and Deacons,
'ſincerely and diligently to preach up and recommend to the whole Community,
'that obedience, love and reverence, which they owe to their Governours; and all
'the Clergy are bound to ſet a good example thereof to their ſeveral Churches, and
'to endeavour, by a due reſpect, and a good underſtanding with their Temporal
'Rulers, to excite and maintain in their minds a love and affection to the Churches,
'to the end that both parties doing their duties mutually, and in the fear of the
'Lord, fears and jealouſies may be obviated, and good unity preſerved to the wel-
'fare and advantage of the Churches.'

This ſtands the XXVIIIth Article in the ſaid Eccleſiaſtical Conſtitution: To this matter of *Correſpondence* belongs likewiſe the XXXVIIth Article of the ſame Conſtitution, as appears by the *Low-Dutch* tranſlation of the *Poſt-Acta*, which runs as follows:

'In every Church there ſhall be a Conſiſtory, or Eccleſiaſtical Council, conſiſt-
'ing of Miniſters and Elders, which ſhall meet once every week at leaſt, and in
'which the Miniſter or Miniſters, if there be more than one, ſhall preſide by turns,
'and govern their proceedings. And the Magiſtrates of the reſpective places may,
'if they think fit, depute one or two perſons from among themſelves, being Mem-
'bers of the Church, to be preſent at the ſaid Conſiſtories, in order to obſerve what
'paſſes there, as alſo to deliberate about incidental matters.'

Concerning *Feſtivals* and Eccleſiaſtical Hymns and Pſalms, the following Order was made in the afternoon of the ſame day, at the CLXIId Seſſion, and is to be found in the LXVIIth and LXIXth Articles of the Conſtitution: Seſſ. CLXII.

'THE

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Concerning Festivals and Hymns.

'THE Churches shall solemnize or keep, together with the *Lord's-Day*, likewise *Christmas-Day*, *Easter*, and *Whit-Sunday*, and the day immediately following each of the said Festivals. And forasmuch as there are likewise observ'd in most of the Towns and Provinces of the *Netherlands*, the days of our Saviour's *Circumcision* and *Ascension*, the Ministers of all those places where the said days are not as yet observ'd, shall use their endeavours with the civil Powers to bring them all to an exact uniformity.

'In the churches shall only be sung the 150 *Psalms* of *David*, the *Ten Commandments*, the *Lord's-Prayer*, the *Apostle's Creed*, the *Magnificat*, or song of the *Virgin-Mary*, and the Hymns of *Zacharias* and *Simeon*. As for the Song which begins, *O God, who our Father art, &c.* the churches shall be at liberty to use it or let it alone. All other Hymns shall be kept out of the churches, and if any of them are already crept in, the most proper methods shall be made use of to banish them thence.

Concerning Baptism.

With respect to *Baptism* the following Regulation was made, being the LVIIIth and LIXth Articles of the Constitution:

'IN baptizing both of Infants and Adult persons, the Ministers shall make use of those Forms concerning the institution and use of Baptism, which are distinctly prescrib'd for the said purpose.

'The Adult are incorporated by Baptism into the Christian Church, and admitted for Members of the same; and are accordingly obliged to receive the *Lord's-Supper*, which they shall likewise promise to do at their Baptism.

It was further resolv'd, That the Baptisms perform'd by *Popish Priests*, stroling about the country, as also those of the *Anabaptists*, should not be lightly renewed, but that it should be strictly examin'd into, whether they had retain'd the form and essential parts of *Baptism*, and that in case these were retain'd by them, the Baptism should by no means be repeated. The same judgment was to be form'd concerning Baptism administer'd by a Minister excommunicated, in case he had an ordinary call from any Congregation. All which matters the churches were carefully to enquire into and observe.

Concerning Marriages of the unbaptized.

It was further agreed, That the Marriages of those who had not been receiv'd into the Church of *Christ* by Baptism, ought not be confirm'd and ratify'd with the publick and solemn blessing of the Church, before they had partaken of that Sacrament.

In relation to the correspondence with foreign churches, especially with those of *France*, it was resolv'd, 'That their Lordships, the States-General, should be 'consulted about the manner of settling the same.'

The Synod agreed likewise to entreat the said States, that they would make use of their authority in establishing, and afterwards promulgating certain Ordinances or Rules about Marriages, whereby any, the most difficult cases that should occur upon that head, might be determin'd with certainty, and which might be uniformly pursued in all the seven Provinces.

It was moreover resolv'd, That all the churches should be seriously exhorted to see that all the articles of the aforesaid Constitution relating to Discipline, both with respect to the Laity, and particularly the Clergy, were strictly and diligently put in execution.

Grievances.

After these things were adjusted, other *Gravamina* were proposed; and (1.) With respect to the administration of Baptism in private houses; namely, when there is danger of *sudden* death, as in the case of children, in that of sick men, and of such as are condemn'd to die. (2.) About the time of the Probation of Converts from Popery, before they be judg'd capable of being admitted to the exercise of the ministry. (3.) About the well-regulating *Gymnasia*, or Universities, as also inferior Schools. (4.) About the Blessing of Marriages performed by excommunicated persons, or by those who entirely deserted the *Reformed* Church. (5.) About the profanation of the Lord's-Day. (6.) About providing for the support of any church under persecution. (7.) About the propagation of the Gospel in the *East-Indies*, and other places where the *Dutch* are wont to trade.

At this same Session the Order was repeated for preparing a Form of subscribing the *Confession*, the *Catechism*, and the Declaration concerning the *Five* points, which

had been agreed upon by the Synod, as alſo another for examining adult perſons before they were admitted to baptiſm. This buſineſs was committed to the Divines of *Gelderland*, *South-Holland*, *Zeland*, and *Groninghen*. ANNO DOM. 1919.

On the 17th of *May*, at the CLXIIId Seſſion, the Synod came to ſeveral Reſolutions upon ſome of the *Gravamina*; to wit, 'That Baptiſm ſhould not be adminiſtred to children at the point of death, or other ſick perſons out of the church, but upon the utmoſt neceſſity; nor even in ſuch caſe, unleſs with the knowledge, and in the preſence of the Conſiſtory; nor to perſons condemn'd to die, without the approbation of the Deputies of the Claſſis.' Seſſ. CLXIII. *Synodical Decree with reſpect to baptizing out of the Church.*

As for Novices and Converts, it was reſolved as it now ſtands in the IXth Article of the Conſtitution; that is to ſay, 'New Converts, Prieſts, Monks, and all 'ſuch as come over to the Church from other Sects, ſhall not be admitted to the 'Miniſtry without great care and circumſpection, nor till after a ſufficient Pro-'bation. *Concerning Novices and Converts.*

Then they proceeded to the Reformation of Academies, and School: It was agreed, That in ſuch Provinces where the *Gymnaſia*, or Univerſities, were eſtabliſh'd, the States thereof ſhould be requeſted to regulate them according to the following Articles, which were in a manner the ſame that had been drawn up at the Synod of *Delft* ſome months before, and which were read at the XLVth Seſſion of the National Synod, being as follows:

A Draught of the Order for the Reforming of Academies and Colleges.

'I. THAT the care and direction of the Academies or Univerſities be committed 'to certain learned men, being Members of the Reformed Church, and ſuch as we 'may be aſſured are well-affected to thoſe doctrines which have been received by us 'ever ſince the beginning of the Reformation.

'II. THAT thoſe who are appointed Curators of the Univerſities, be not 'always continued in that Direction, but that new ones be choſen every three or 'four years, in ſuch manner as that ſome may go out, and others come in yearly.

'III. THAT beſides the Lay-men appointed for this purpoſe, there be one or 'two Clergymen added to them, to the end that the greater care may be taken of 'the Faculty of Divinity.

'IV. THAT none be call'd to the Profeſſorſhip of Divinity, unleſs by conſent 'of the Synod, and the Deputies thereof, who ſhall have a power of aſſembling 'ſome of the Clergy out of every Claſſis, to deliberate about the Call, in caſe it 'cannot be delay'd till the Synod it ſelf meets.

'V. THAT in relation to the Call of Profeſſors, not only of Divinity but 'of other Faculties likewiſe, and particularly of the *Hebrew* and *Greek* languages, 'and Philoſophy, care be taken that none be called but ſuch as excel in learning 'and wiſdom, men of fame and reputation, who have given convincing proofs of 'a good and virtuous life; and laſtly, ſuch as have conſtantly adhered to the 'ancient Reformed Doctrine, and have never given any juſt reaſon to ſuſpect them 'of unſound principles.

'VI. THAT all the Profeſſors, of what Faculty or Science ſoever, ſhall in 'order to teſtify their conſent to the orthodox Doctrine, ſubſcribe the *Confeſſion* 'and *Catechiſm* of the Church, at their admiſſion to the Profeſſorſhip.

'VII. THAT the Profeſſors of Philoſophy and Languages, ſhall not be allow'd 'to treat of Theological matters and controverſies, in their Lectures and Diſputa-'tions, unleſs they have firſt conſulted with the Divines, and obtained their con-'ſent to do it.

'VIII. THAT the Profeſſors of Divinity be prohibited the broaching any new 'opinions, contrary to the eſtabliſh'd Doctrine of the Church, as alſo the ſtarting 'any doubts and objections againſt the received Doctrines by way of Propoſitions.

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'IX. It might not, perhaps, be improper, that the Divinity-Professors, and 'the Regents of the Colleges of the said science should wait on the Synod, to give 'an account of their doctrine, and to submit themselves to the judgment thereof.

'X. That the Students in Divinity, not only those who live in the Colleges, 'but elsewhere too, be frequently examined in the presence of the Synodical 'Deputies.

An Order for regulating Schools in general.

And as for the trivial, or lower *Schools*, it was agreed to request the States-General, that with the advice of some learned men, well vers'd in the instruction of Youth, there should be drawn up some general Rules for the ordering and governing of them, by which the present defects or abuses might be redress'd, and, as near as possible, a uniform method established for the instructing Youth in the foundations or principles of *Grammar*, *Logick*, and *Rhetorick*.

An Order tending to prohibit the confirming of Marriages contracted with excommunicated Persons.

As for Marriages contracted with Excommunicated persons, or others who had entirely separated from the Reformed Churches, it was judged, that they ought not to be confirm'd with the solemn Blessing in the publick churches.

An Order propos'd to be issued against the Profanation of the Sabbath.

After this, it was further resolv'd to apply to their High Mightinesses the States-General, to obviate and restrain, by new Ordinances and strict Placards, the manifold profanations of the Sabbath, which encreased more and more, and spread themselves over all these Provinces.

Upon the occasion of this resolution, there arose some debates in the Synod, about the question of the necessity of the observation of the *Lord's-Day*. This question had already been started and canvas'd in some of the churches of *Zeland*. And now the Professors of Divinity, who were present at the Synod, were desired to enter into an amicable conference with the Brethren of the aforesaid Province concerning that question; and at the same time to consider, whether there might not be some general regulations thought of, and drawn up by common consent, within the limits of which both parties might rest contented till the new National Synod should take further cognizance of the matter.

A Resolution in favour of the persecuted Churches.

As for the secret assemblies of the *Protestants* groaning under persecution in the *Spanish Netherlands*, it was agreed, that they should be earnestly recommended to the care of their High Mightinesses the States-General, in case any Treaty were set on foot for a prolongation of the Truce, or any conditions of Peace offer'd.

Sess. CLXIV.

At the CLXIVth Session, and on the 17th of the aforesaid month, in the afternoon, certain orders for the observation of the *Sabbath*, or *Lord's-Day*, drawn up by the Divinity-Professors, with the concurrence of the Clergy of *Zeland*, were laid before the Synod, read and approved, and they run thus:

Rules for observing the Sabbath.

'I. In the *Fourth Commandment* of the Law of God, there is something *Ceremonial*, and something *Moral*.

'II. The resting upon the seventh Day after the Creation, and the strict observation of it, which was particularly impos'd upon the *Jewish* people, was the 'Ceremonial part of that Law.

'III. But the *Moral* part is, that a certain day be fix'd and appropriated to the 'service of God, and as much rest as is necessary to that service and the holy 'meditation upon him.

'IV. The *Jewish Sabbath* being abolish'd, *Christians* are oblig'd solemnly to 'keep holy the Lord's-*Day*.

'V. This day has ever been observed by the ancient Catholick Church, from 'the time of the Apostles.

'VI. This day ought to be appropriated to Religion in such a manner, as 'that we should abstain from all servile works at that time, excepting those of 'charity and necessity; as likewise from all such diversions as are contrary to 'Religion.'

On

On the same day the *Act of Agreement in Doctrine*, as it was thence-forwards to be subscribed by all the Ministers of the divine Word, was read and approved, and ran thus: ANo DOM. 1619.

'WE the underwritten Ministers of God's holy Word, belonging to the Classis of N. N. do declare sincerely with a good conscience, in the presence of the 'Lord, by this our subscription, that we think and believe from our hearts, that 'all the Articles and Points of Doctrine contained in this Confession and Cate-'chism of the Low-Country Reformed churches, together with the Explanations 'of some of the Points of the said Doctrine made in the National Synod at 'Dort, Anno 1619. are agreeable in all things to the Word of God: We there-'fore promise that we will diligently teach, and faithfully maintain the said Do-'ctrine, without ever writing or preaching any thing contrary to the same, either 'publickly or privately, directly or indirectly. We also declare, that we not only re-'nounce all opposite Errors, and especially those that have been condemned by the 'said Synod, but will likewise resist, confute, and join in exterminating the 'same. And if it should so happen, that we should hereafter entertain any notions 'or opinions contrary to the said doctrine or any point of it, we promise, that we 'will not propose or promote them either by preaching, teaching, or writing pub-'lickly or privately, but that we will previously communicate our objections to the 'Consistory, Classis, and Synod, in order to have them examined by them, being 'always ready freely to submit to their judgment, upon pain of being ipso facto 'suspended from our Ministry in case we fail herein. And if at any time the Con-'sistory, Classis, or Synod should think fit, upon just cause of suspicion, and for 'preserving the unity and purity of Doctrine, to require of us our further thoughts 'and opinions concerning any Article of the aforesaid Confession, Catechism, and 'Explanation, we do hereby promise that we will always be ready and willing to 'declare the same, upon pain as above; saving our right of Appeal in case of 'scruple; and that during the said time of Appeal, we will conform to the decision 'and order of the Provincial Synod.

The Act of Agreement in Doctrine, to be subscribed by all Ministers.

This is that famous Act of Agreement and Engagement which all the Clergy of these Provinces have been ever since obliged to sign, and which has given occasion to much dispute, not only among the Ministers of *Holland*, but among those of *Zeland* too. It has likewise been since acknowledged by *Godfry Udemans* himself, Minister of *Zierickfee*, and a Member of the National Synod, that *the drawing up of this Act was too suddenly resolved on in the Synod, and that there was something in it very perplext.* But as for the Troubles produced by this *Act*, we shall speak of them in the sequel of our History.

At the same Session, after the establishment of the said Act, it was declared: 'That the expression in that Formulary, by which the Clergy promised, that they 'would always be ready to make any further Explanation of their opinions at the 'desire of the Brethren, was not to be understood as if they were under any obliga-'tion of doing it at the pleasure of every body; to the end that orthodox Ministers 'might not lightly be suspected; but only at such times as they should give good 'grounds for suspecting them, of which the Ecclesiastical Assembly should be the 'proper Judges.

An Explanation of certain Words in the Act of Agreement.

It was moreover resolved in the said CLXIVth Session, that all Schoolmasters or Rectors of Schools, should be obliged to subscribe the Confession, Catechism, and the Canons of this National Synod, in order to testify their conformity to the established Doctrine; for which purpose the following Form was to be made use of:

'WE the underwritten Rectors and Schoolmasters of N. do sincerely declare, with a good conscience, in the fear of the Lord, by this present subscrip-'tion, that we are from our hearts perswaded, and do believe, that all the Arti-'cles and Points of Doctrine contained in the Confession and Catechism of the 'Low-Country Reformed churches, together with the Explanation of some Points 'of the said Doctrine made by the National Synod assembled at Dort in the year '1619, are entirely agreeable to the Word of God: We therefore promise, that we 'will faithfully maintain the aforesaid Doctrines, and diligently inculcate the same 'on the minds of the Youth, according to the duty of our calling, and their capa-

A Form of Subscription to be proposed to all Schoolmasters.

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Sess. CLXV, CLXVI, CLXVII, and CLXVIII. *The Translation of the Synodical Canons is revised.*

On the 18th, 20th, and 21st of *May*, being the CLXVth, VIth, VIIth, and VIIIth Sessions, the Translation of the Canons into the *Low-Dutch* tongue was revised by the Synod; and it was likewise moved at the CLXVIIIth Session, that in regard the Province of *Utrecht* was not yet provided with proper Ministers, the Synod would be pleased to depute some of their own Members effectually to assist the orthodox Clergy at the approaching Synod of the said Province. Upon this request, and for the same purpose, there were deputed the following Divines, namely, *Mehenius*, *Damman*, *Dibbetius*, *Triglandius*, *Udemans*, and *Bogerman*.

Sess CLXIX. At the CLXIXth Session, on the 22d of *May*, the business of *Everhard Foskule* and *Johannes Schotlerus*, Ministers of *Kampen*, was resumed. Those Gentlemen had been suspended from the exercise of their function some months before by the Synod, and now it was agreed to consider of the Articles of the accusation brought against them, and the proofs for supporting the same, as they were laid before the Synod, in order to form a judgment thereupon. This was done accordingly; and it was resolved, that they should be wholly deprived of their office, and that this Sentence should be communicated to the Magistrates, Church, and Classis of *Kampen*, and the said Magistrates were requested to take care, that other orthodox and proper Ministers should be lawfully chosen in their stead as soon as possible, and that in lieu of the Readings which had been till then performed in the churches of *Utrecht*, publick Sermons or Preaching should be again established in those churches.

Sess. CLXX. In the afternoon, at the CLXXth Session, the Translation of the Preface, and the Conclusion of the Synodical Canons were read and considered, and afterwards *Rolandus* and *Walæus* were intreated to peruse yet more exactly the version of all the Canons themselves.

Sess CLXXI, and CLXXII. *The corrected* French *and* Dutch *Impressions of the* Netherland Confession *are read and considered.*

The corrected *French* and *Dutch* Impressions of the Confession of the *Netherland* churches were read on the 23d of the month, at the CLXXIst, and in the afternoon at the CLXXIId Session, and the reasons of the alterations given as they went along. And after the reading, all the Members were asked whether they had any thing to say, or object against what was said? The President *Bogerman* gave to understand, that the Divines of *Geneva*, the *Palatinate*, and *Hesse*, had left in his hands some Remarks upon the *Confession of Faith*, which were read, and due notice taken of them. Upon this occasion it was asked, whether it might not be proper to insert in the XXIId Article of the *Confession*, instead of the following words, *and also the most holy works which he has performed for us*, in general terms, *the obedience of Christ*? But forasmuch as this alteration was objected against, and the time spent, the matter was adjourned to the next day, and the several Deputations were desired to give their opinions.

S. CLXXIII. *Resolutions taken concerning the corrected Impressions of the* Confession.

On the 24th, and at the CLXXIIId Session, it was agreed unanimously by all the several Deputations, that it was best to adhere entirely to the sense expressed in the *Dutch* and *French* Confessions, and that it was by no means advisable to make any alteration in the words of the said *Confessions*; for which purpose many of the Members alledged weighty reasons. Nevertheless it was thought proper, upon the motion of some, to add to the words, *for us*, in the said Article, *and in our stead*. And when, after this, the other Members had in like manner suggested their observations, and some other corrections had been made by common consent, the copies thus amended in *Latin*, *Dutch*, and *French*, were approved, and the Synod declared, that for the future, the said copies only should be looked upon as authentick, and accordingly be forthwith transcribed and printed.

S. CLXXIV. In the afternoon, at the CLXXIVth Session, the Acts of the preceding Sessions were read and approved. Then the Deputies of the several particular Synods signified, that there still remained some *Gravamina* of their churches, and wished, that the Assembly would likewise take cognizance of, and determine the same. But the Synod was of opinion, that they had not time to discuss them all together; and it was agreed that the consideration of them should be adjourned to the next National Synod; and to the end that it might appear to the churches that the Deputies had done their duty in this affair, it was ordered to be inserted among the Acts.

Forasmuch

Foraſmuch as the Miniſters of *Horn* had appealed from the Sentence of the *North-Holland* Synod or their Deputies to this Synod, and ſince the ſaid Deputies were arrived at *Dort*, it was conſidered whether the caſe of thoſe Miniſters ſhould be heard by the Synod itſelf, or referred to a Committee. And it was agreed, that ſome of the Members ſhould be appointed to hear both parties in private, and to report the matter, with their opinion, to the Synod. The Gentlemen to whom it was referred, were, the Profeſſor *Polyander*, and the Miniſters *Wilhelmus Stephanus*, *Lydius*, *Udemans*, and *Hillenius*. At the CLXXVth Seſſion there was read a certain Paper ſigned by *Johannes Arnoldus Rodingenus*, one of the Miniſters of *Horn*, whereby he declared, that for reaſons which he had diſcloſed to the Preſident, he withdrew his Appeal. And the Preſident likewiſe informed the Synod, that *Johannes Walæſius*, another Miniſter of that Town, had deſired he might be allowed time to conſider whether he ſhould proſecute his Appeal or no. *Iſaac Welling*, who was alſo a Miniſter of *Horn*, but who had in like manner been ſuſpended, appeared before the Synod in order to proſecute his Appeal, praying, that his cauſe might be diſpatched as ſoon as poſſible. And the Deputies of the Synod of *North-Holland* to wit, *Petrus Plancius* and *Hermannus Gerardus*, Miniſters of *Amſterdam* and *Enkhuſen*, appeared, and ſignified, that they came on the behalf of the ſaid Synod to give an account of the Sentence that had been paſt againſt the Miniſters of *Horn*. Upon which, the Members who were appointed to hear this affair were ordered to withdraw immediately into another room, and to ſet about this work, the Aſſeſſor *Faukelius* being added to their number. A N° DO M. 1619. S. CLXXV.

At the ſame time the Formulary of agreement in Doctrine, which was drawn up in order to be ſigned by the Profeſſors and the Regents or Vice-Regents of the Theological Colleges, was read and approved. It was for the moſt part the ſame with that which the Miniſters were to ſubſcribe, being as follows:

An Act of Agreement *in Doctrine to be ſubſcribed by all the Profeſſors of Divinity and Regents of Colleges.*

'WE the underwritten Profeſſors of ſacred Theology in the Univerſity of *N.* or in the illuſtrious *Gymnaſium* of *N.* or, we the Regents and Vice-Regents of the Divinity Colleges of *N.* do ſincerely with a good conſcience declare, 'in the preſence of the Lord, by this our ſubſcription, that we do think and believe 'in our hearts, that all the Articles and Doctrinal Points contained in this *Confeſſion* 'and *Catechiſm* of the *Netherland* churches, together with the Explanation of certain 'heads of the aforeſaid Doctrine, agreed upon at the National Synod of *Dort* in the 'year 1619, are entirely conformable to the Word of God: Wherefore, we oblige ourſelves diligently to teach, and faithfully to maintain the aforeſaid Doctrine, without 'ſpeaking or writing any thing, either publickly or privately, directly or indirectly 'againſt the ſame; as alſo, that we do not only reject the contrary Errors, and 'particularly thoſe condemned by the aforeſaid Synod, but that we will likewiſe oppoſe and refute them, and uſe our utmoſt diligence to cauſe them to be rooted out 'of the Church. And in caſe it ſhould ſo happen, that we ſhould hereafter have 'any ſcruples, or ſhould entertain any opinions contrary to the ſaid Doctrine or any 'Article thereof, we ſolemnly promiſe not to broach the ſame either publickly or 'privately, nor promote them by ſpeaking, preaching, or writing, but firſt to communicate our thoughts thereupon regularly and compleatly to the Provincial Synod to 'which we belong, or to the Deputies of the ſame, to the end that ſuch our opinions or ſcruples may be fairly examined by the Synod; and we will always be 'ready to ſubmit to their judgment, upon pain of being ſeverely cenſured by the 'ſaid Synod if we act otherwiſe. Moreover, if the Synod, having juſt cauſe of 'ſuſpicion, ſhould at any time, for the preſervation of Orthodoxy and Uniformity 'in doctrine, require of us more fully to explain our opinions upon any Article or 'Point of the ſaid *Confeſſion*, *Catechiſm*, or *Synodical Explanation*, we do hereby 'promiſe, that we will always be ready to give an account thereof upon the penalty above-mentioned; reſerving however to ourſelves a Right of Appeal in caſe 'we think ourſelves wronged by the Judgment of the Synod; during which Appeal we will conform ourſelves to the Sentence and Orders of the ſaid Provincial 'Synod.

At this ſame Seſſion it was further agreed, that the *Viſiters of the Sick* ſhould ſign the *Confeſſion*, *Catechiſm*, and *Synodical Explanation*, after the ſame manner as

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was appointed for the *Rectors* and *Schoolmaſters*. But whether, and how the Elders of churches ſhould ſubſcribe the ſaid Formulary, was left to the diſcretion of every Claſſis and Synod. Then there was likewiſe read and eſtabliſhed the Form of adminiſtring Baptiſm to adult perſons, which together with the Queſtions and Anſwers was afterwards printed in the Liturgy, at the end of the Singing Pſalms. In the next place it was conſidered whether and how Baptiſm ſhould be adminiſtred ſecretly or privately in caſe of neceſſity; but it was agreed to leave it to the diſcretion and pleaſure of the Conſiſtories and Claſſes.

An Order concerning the baptizing of Adult Perſons.

Whether Baptiſm might be adminiſtred privately.

S. CLXXVI. At the CLXXVIth Seſſion, and on the 27th of the month, the Synod, upon hearing the report of the Committee appointed to conſider of the affair of the Miniſters of *Horn*, came to a reſolution, that the Judgment formerly paſſed upon *Iſaac Welſing* was founded on juſt reaſons, but it was thought proper at the ſame time to exhort the Synod of *North-Holland*, after being firſt perfectly ſatisfied of the Orthodoxy of the ſaid *Welſing*, as well by his own acknowledgment, as by his ſubſcribing the *Confeſſion*, *Catechiſm*, and *Synodical Explanation*, to labour to reconcile him with the Magiſtracy and Church of *Horn*, and to re-eſtabliſh him in the exerciſe of the Miniſtry at ſuch a place where his converſation might contribute moſt to the benefit and edification of the Church, and to grant him a competent ſubſiſtence in the mean while. At the ſame time the Aſſeſſor *Faukelius* informed the Synod, that *Waleſius* receded from his Appeal, and prayed that his caſe might be referred to the Synod of *North-Holland*: whereupon the ſaid Synod was exhorted to deal in the moſt gentle manner, as far as truth and edification would allow, with all thoſe that were willing to ſubſcribe the *Confeſſion*, *Catechiſm*, &c.

S. CLXXVII. In the afternoon, at the CLXXVIIth Seſſion, the Synodical Sentence in the caſe of *Welſing* was pronounced in the preſence of the *North-Holland* Deputies, and of *Welſing* himſelf. Thoſe Deputies deſired a copy, which was granted them. Then the Deputies returned thanks to the Synod for their Judgment. *Welſing* declared, that he had expected another ſort of Judgment from this Synod; but that ſince the Synod had thought fit to paſs that Sentence upon him, he was reſolved to ſubmit, and ſincerely to conform himſelf to it as far as he could with a ſafe conſcience, for the good of the Church.

After this, the Synod was acquainted that the *two leſſer Catechiſms*, which were to be uſed in churches, beſides the *large* one, were drawn up and copied fair by thoſe Gentlemen to whom the Synod had referred the ſame. The ſhorteſt was read and approved, with the addition of ſome things out of the largeſt *Catechiſm*. The other, which was ſomewhat larger than the firſt, the Preſident thought needed not to be read, becauſe it appeared ſomewhat tedious. Finally, it was agreed, that the ſame might be uſed, or elſe, that other which was writ and publiſhed by the Church of *Middelburgh*.

A Deputation to the States-General.

At this Seſſion the Synod deputed the Preſident *Bogerman*, the Aſſeſſor *Faukelius*, the Scribe *Feſtus*, and the Profeſſor *Polyander*, in order to return their thanks to the Lords the States-General for their favours to the *Netherland* churches, in graciouſly protecting the ſame by their having called a National Synod. Thoſe Deputies were alſo inſtructed humbly to pray their High Mightineſſes, that they would be pleaſed to confirm the Decrees and Canons of the Synod by their concurrence and approbation, and make uſe of their authority to put them in execution. They were moreover directed to lay before their High Mightineſſes the *Gravamina* or Grievances of the churches, which the Synod had referred to the States, and earneſtly to beſeech them to redreſs them as ſoon as poſſible. The Addreſs of the Synod relating to theſe matters was preſented in the *Dutch* tongue, and ran thus:

To the High and Mighty Lords, the Lords the States-General of the free United Netherlands, *our Sovereign Lords.*

The Addreſs of the Synod to their High Mightineſſes.

'WITH all due reverence and humble ſubmiſſion, the National Synod of the *Reformed* churches in the *United Netherlands*, aſſembled by the authority 'of your High Mightineſſes in the Town of *Dort*, do repreſent, That purſuant to 'your Lordſhips laudable commands, and the uſage of all National Synods, they 'have taken into their conſideration not only in general the Doctrine and Diſcipline 'of this Church, but likewiſe in particular the *Gravamina* and complaints which

'the ſeveral Churches of theſe Provinces have tranſmitted to the Synod; and they have made ſeveral Eccleſiaſtical Statutes and Laws about the ſame; all which ſhall ſhortly be laid before your Lordſhips. AN° DOM. 1619.

'But foraſmuch as the ſaid Statutes cannot, as indeed they ought not to be put in execution in the reſpective churches of theſe Provinces, without the conſent and concurrence of your High Mightineſſes, our lawful Sovereigns; this Synod does moſt humbly pray and beſeech you, that your High Mightineſſes would vouchſafe, after having read and examined the proceedings of this Synod, to corroborate them by your chriſtian approbation and concurrence; and to uſe your authority, in cauſing the ſame to be every where obſerved for the peace and edification of theſe churches.

'And eſpecially ſince the doctrine of theſe churches, which is contained and profeſſed in their *Confeſſion*, and in the *Heidelberg Catechiſm*, which is received by us, has been purſuant to the expreſs commands of your Lordſhips again maturely examined according to the Word of God by this Synod; and ſince it has been determined by the unanimous voice, not only of all the Foreign Divines, but alſo of the Deputies of the *Low-Country* Churches aſſembled by order of your High Mightineſſes, that the ſaid Doctrine is very conformable to Scripture, and to the Confeſſions of all the Reformed churches, as will more fully appear by the *Explanation* hereunto annexed: This Synod does therefore pray with all humility, that your High Mightineſſes would graciouſly vouchſafe henceforwards more and more to protect and defend, to ſtrengthen and ſupport the ſaid Doctrine of the churches of this land; as alſo the full and comprehenſive Explanation made and agreed upon by this Synod, by order of your Lordſhips, according to the Word of God, with reſpect to the *Five Points*; together with the condemnation of thoſe errors, which have been broached by ſome perſons in theſe Provinces againſt the aforeſaid pure Doctrine.

'And likewiſe, that your High Mightineſſes would vouchſafe to approve of the *Eccleſiaſtical Conſtitution*, as it has been examined by this Synod, and enlarged in ſome of its Articles, for the more effectual promoting of peace and edification; and to order that the ſaid Conſtitution be uniformly obſerved throughout all the churches of theſe Provinces, as far as poſſible.

'And foraſmuch as the Synod has thought proper, that the churches of theſe Provinces, according to the example of all the *Reformed* churches of other nations and languages, ſhould likewiſe have an accurate and faithful Verſion of the Old and New Teſtament in the *Low-Dutch* tongue, as has been frequently reſolved in former National Synods; which work, by your Lordſhip's order, was committed firſt to the care of that worthy Gentleman, the Heer *Philip Marnix* of *St. Aldegonde*, of bleſſed memory; and after him to Dr. *Wernerus Helmichius* and *Arnoldus Cornelius*, who accordingly made a beginning of the ſame: therefore the Synod has now appointed three Miniſters (if it might be done with your High Mightineſſes approbation) to tranſlate the Old Teſtament, and three others to tranſlate the New, together with the Apocryphal books; who, to the end they may make the greater diſpatch, and finiſh that work the ſooner, are in the mean time exempted from all other Eccleſiaſtical functions, and are to meet together and communicate their thoughts to each other. And foraſmuch as according to this ſcheme the ſaid work will be very expenſive, the Synod does likewiſe beſeech your Lordſhips to approve this Reſolution, and to allow ſuch a ſum of money as may be ſufficient to anſwer the charges of the work; and beſides, to ſend letters to thoſe churches, whoſe Miniſters are appointed to carry it on, to the end that the ſaid churches may not make any difficulty of their long abſence.

'And ſince your Lordſhips are not ignorant how much it concerns the churches of this land, that both the high and low, or inferiour Schools, ſhould be well regulated; and ſince experience itſelf has taught us what great inconveniencies have happened both in the Church and State, for want of a due regulation and management of the ſaid Schools, it is deſired that your High Mightineſſes would likewiſe take ſuch care in that matter, as thereby to prevent and obviate all the abuſes ariſing from thence, that the proper fruits thereof may be produced and enjoyed.

'For

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'For which purpoſe, ſo far as it may concern the *Univerſities*, and the *Gymnaſia* or High-Schools; the Synod humbly intreats your Lordſhips to attend to thoſe * Articles which were preſented laſt year to the Lords the States of *Holland* and *Weſt-Freeſland* on the ſame account, by the Synod of *South-Holland*; copies of which are hereunto annext, to the end that they may be recommended to the States of the reſpective Provinces, where there are any ſuch Univerſities or Schools.

'But as for the trivial or inferiour Schools, the Synod likewiſe moſt humbly prays your High Mightineſſes, that you would be pleaſed to order, that ſome general rules for the Government of ſuch Schools be drawn up and prepared, by and with the advice of ſuch learned men who underſtand beſt what relates to the inſtruction of Youth; whereby thoſe defects, which are ſo frequently obſerved in Schools, may be amended; and as far as poſſible, a uniform method of teaching be eſtabliſhed, eſpecially in the principles of *Grammar*, *Logic* and *Rhetoric*.

'And whereas it appears that the abuſes in Matrimonial caſes more and more increaſe, and that the Churches of theſe Provinces meet with many difficulties in relation thereto; and beſides, that there is no uniform method obſerved about Marriages, your Lordſhips will be pleaſed, after having conſulted with the Divines, to appoint ſome general form of Marriages, ſuch as may be obſerved by all the Churches of theſe Provinces, as far as is practicable.

''Tis likewiſe their humble requeſt that, beſides the preſent commendable Laws relating to the printing and ſelling of all kinds of books, ſome more effectual Orders may be made about viſiting or inſpecting books already printed, and alſo about the whole affair of printing, in order to prevent the publication of all ſorts of pernicious and ſcandalous books, with which theſe Countries have been infeſted, to the very great hurt of the Church, and viſible offence of the Community.

'And ſince all good Chriſtians, on account of that zeal and charity with which they are commanded to promote the honour of God, and their neighbours ſalvation, are obliged to uſe all the means proper for thoſe ends; ſince alſo God has been pleaſed to open a way for us of theſe Provinces to very remote and diſtant countries in the *Indies*, and elſewhere, which are entirely deſtitute of the knowledge of the true God; the ſaid Synod humbly prays, that your Lordſhips would be pleaſed to lay this holy caſe to heart, with a chriſtian zeal, earneſtly to take it into conſideration, and to make uſe of ſuch methods as may be moſt proper and expedient for *the propagation of the Goſpel* in thoſe countries.

'Moreover, that your High Mightineſſes would graciouſly be pleaſed to have an eye upon thoſe good Chriſtians and Churches, which are now groaning under the Croſs in the neighbouring oppreſſed Provinces of the *Netherlands*, ſo as to find out and apply ſome means for their ſervice, and for the ſtrengthening them in the true religion; for which purpoſes your Lordſhips may be pleaſed to recommend it to the reſpective Provinces, to maintain ſome fit perſons to ſerve the ſaid churches, as the Lords the States of *Holland* and *Weſt-Freeſland*, and alſo thoſe of *Zeland* have long maintained, and ſtill do maintain two Miniſters on that account.

'That at a proper ſeaſon ſome care may likewiſe be taken about the Popiſh Prieſts, who ſtill publickly officiate within the bounds of the *United Provinces*, and particularly in the Barony of *Breda*, and the Marquiſate of *Bergen op Zoom*; to the end that the ſaid Prieſts be driven out of theſe places, and *Reformed* Miniſters ſettled in their ſtead, as we ſee has been done in other parts of your Dominions.

'Alſo, that your Laws and Placards againſt the creeping in, and ſtroling about of the aforeſaid *Popiſh Prieſts* and *Jeſuits*, may be put in execution, many ſimple ſouls being ſeduced by their means; and that ſome more effectual Laws be made againſt the exerciſe of Popiſh Idolatry; it being found by experience, that theſe abuſes increaſe more and more every day. And that at the ſame time ſome way be thought on to reſtrain the blaſphemies of thoſe *Jews* who dwell in the midſt of us, and to prevent them likewiſe from perverting any of our Chriſtians to their religion.

'Moreover, that the abominable and manifold profanations of the *Sabbath*, which daily happen by means of *Markets*, *Fairs*, and *Feaſtings* of *Companies*; 'by

* *See above*, Book XLII. p. 320.

'*by keeping Watch and Ward, by merry Meetings and Weddings*; by the *Exerciſes* 'of the *Militia*, by *Fiſhing*, *Fowling*, *Stool-ball play*, by *Comedies*, *Dancing*, *fre-* 'quenting of *diſorderly Houſes and Clubs*, or by any kind of unneceſſary ſervile 'works, and many other irregular cuſtoms, which are daily increaſing in this land, 'to the great reproach and diſhonour of the *Reformed* religion, and to the great ob- 'ſtruction of piety, may be forbidden and hindred. AN° DOM. 1619.

'And that thoſe numerous and glaring abuſes, by which the people are ſeduced 'from true holineſs, to the pomps and vanities of the world; ſuch as *Carnivals*, '*Comedies*, *Farces* of *ſtroling Comedians* and *Mountebanks*, *Hocus-pocus tricks*, '*drunken Clubs*, *Dancing-Schools*, and many other things of the like nature, may 'be prohibited and baniſhed out of theſe Provinces: And above all, that ſome good 'Laws be made and executed by the Civil Magiſtrate againſt that dreadful *Curſing* 'and *Swearing*, which is daily heard among us, to the utmoſt diſhonour of God's 'holy name.

'And ſince it appears that in ſome places ſuch forms of *Oaths* are uſed, which 'border upon Popiſh idolatry, we pray that there may be eſtabliſhed one uniform 'manner of taking Oaths, and that the like abuſes may ceaſe.

'Finally, ſince it appears that the maintenance of Miniſters, and the penſions al- 'lowed to their Widows, are very mean in ſeveral Provinces, notwithſtanding that 'the Church-lands, in the places to which ſuch Miniſters belong, would be ſuf- 'ficient for that purpoſe; the Synod does likewiſe beſeech your High Mightineſſes 'earneſtly to recommend this matter to the reſpective Provinces, to the end that the 'wants of the Clergy may be obviated, and they ſufficiently provided for, as the 'dignity of their office requires.

Such was the addreſs of the National Synod; but I cannot find when it was preſented, nor what anſwer was returned by the States. But this is certain, that they could never attain their ends in relation to certain articles. Some of their requeſts were immediately agreed to by the Government, but others not till after much importunity, as ſhall be ſhown in the ſequel of this Hiſtory, in the proper time and place.

At this CLXXVIIth Seſſion the Synod deliberated about thoſe Acts of theirs, which they deſigned to print and publiſh. *Sebaſtian Damman*, the Scribe of the Synod, was now employed in abridging thoſe Acts, which the other Scribe, *Feſtus Hommius*, had entered into the Journal: But he could not finiſh his taſk, by reaſon of ſeveral interfering buſineſſes, before the breaking up of the Synod. It was therefore thought proper to depute one out of each College of the Synodical Members, who after the finiſhing of that work, were to be called together by the ſaid *Damman*, in order to his examining thoſe abridged Acts, and approving them in the name of the Synod.

For this purpoſe, at the CLXXVIIIth Seſſion, there were deputed on account of the Profeſſors, Dr. *Polyander*; for *Gelderland*, *Elhardus Menbius*; for *South-Holland*, *Balthaſar Lydius*; for *North-Holland*, *Jacobus Rolandus*; for *Zeland*, *Cornelius Regius*; for *Utrecht*, *Johannes Dibbetius*; for *Freeſland*, *Johannes Borgermannus*; for *Over-Yſſel*, *Hieronymus Vogelius*; for *Groninghen* and the *Ommelands*, *Cornelius Hillenius*; or, if he ſhould not be able to attend, *Wigboldus Homerus*; and for the *French* or *Walloon* Churches of the *Low-Countries*, *Daniel Colonius*. To theſe perſons the ſuperviſing and confirmation of the aforeſaid Synodical Acts were recommended*. But it has been ſince remarked by ſome, that the Synod did not proceed with reſpect to the abridging and printing theſe Acts, in ſuch manner as it was reſolved at the LXXIIId Seſſion of the Synod. For then, as we are told by *Hales*, there were two Foreign Divines, *Altingius* and *Steinius* (whoſe names are however ſuppreſſed in the printed Acts) joined with the Aſſeſſors and Scribes for the ſame purpoſe, and the ſuperviſing of the work was committed to Dr. *D'avenant* and *Bogerman*. But now that the Foreigners were gone, the abſtracting was left to *Damman* only, and the ſuperviſing to ſome of the *Dutch* Divines, and thoſe too ſuch as the *Remonſtrants* looked upon as their moſt violent enemies. Seſſ. CLXXVIII. *Certain of the Members are deputed to examine and approve the abridged Acts.*

At the ſame time the Claſſis of *Dort*, as being the Synodical Claſſis, was ordered to take care that the ſummoning of the next National Synod ſhould be duly and timely

* *See Book* XXXVIII. p. 202.

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An Order concerning the Liturgy. After this, directions were given about the *Netherland Liturgy*, or Common-Prayer Book, in which were contain'd the publick Prayers, the form of adminiſtring the Sacraments, of exerciſing Church-Diſcipline, of appointing Miniſters, Elders, and Deacons, and of bleſſing Marriages. It was agreed, That all theſe ſhould be adjuſted by the Reviſers of the Abridgment of the Synodical Acts, or by the Scribes of the Synod, *Damman* and *Feſtus*, when added to the other publick writings.

The Synod was likewiſe acquainted at this Seſſion, That *Thomas Ervenius*, Profeſſor of the Oriental Languages in the Univerſity of *Leyden*, was writing a noble Work on the *New Teſtament*, which would bear the Title of *The Tabernacle of our Lord Jeſus Chriſt*, and it was deliberated whether this work ſhould be recommended in the name of the Synod, to the States-General; but after ſome conſideration, they reſolv'd to ſtay for a Specimen of the ſaid Book, which he had promiſed to publiſh, to the end that it might be peruſed and preſented to the Provincial Synod, and that then the Churches might conſider about the recommending of it.

They reſolve to conclude the Synod. In the laſt place, it was reſolved to conclude the Synod by a publick and ſolemn Thankſgiving to God, which was to be performed by *Balthaſar Lydius*, Miniſter of *Dort*, after Sermon, in the Great Church, in the preſence of the people, and of the whole Synod; and the Preſident and Aſſeſſors were appointed to wait on the honourable Magiſtrates of the ſaid town, and to thank them, in the name of the Synod, for the ſingular civility and favours ſhown to this Synod.

Seſſ. CLXXIX. In the afternoon, and at the CLXXIXth Seſſion, all the acts of the preceding Seſſions, from the 22d of this month, down to the preſent Seſſion, were read and approved.

Seſſ. CLXXX. On the 29th of *May*, was celebrated the CLXXXth, and laſt Seſſion, on *Wedneſday* morning, and then the Synod broke up in the manner following:

The Members being all met, a ſhort prayer was made, and then they proceeded about eight o'clock by two and two, to the Great Church. The States Commiſſioners went firſt, being attended by the Magiſtrates of the Town; then follow'd the Preſident, the Aſſeſſors, and Scribes, and after them all the other Members, according to the rank of their Colleges, as they ſate in the Synod-houſe. But we find by the Books of the *Remonſtrants*, that the Magiſtrates went after the Synod. There were Seats prepared on purpoſe for the Commiſſioners and the Clergy, and there was a prodigious throng of people. Here *Lydius* made a Sermon upon the three firſt verſes of the twelfth chapter of *Iſaiah*, to wit, *In that day thou ſhalt ſay, O Lord, I will praiſe thee: though thou waſt angry with me, thy anger is turned away, and thou comforteſt me. Behold, God is my ſalvation; I will truſt, and not be afraid; for the Lord Jehovah is my ſtrength and my ſong; he alſo is become my ſalvation. Therefore with joy ſhall ye draw water out of the wells of ſalvation.* After he had briefly run over and explain'd the words, he proceeded to the following doctrines: *Firſt*, That God ſometimes viſited his people, and was angry with them. This, he ſaid, had happen'd to them, both with reſpect to their temporal and ſpiritual concerns. *Secondly*, That they ought not to murmur on this account, but wait for relief. *Thirdly*, That when they had obtain'd relief, they ought to render thanks to God for it. All this he apply'd to the preſent State of the Church and Nation, and particularly to that of the Church. 'Now, *ſaid he*, is the Church deliver'd from thoſe 'adverſaries which had thus diſturb'd her; now is the Doctrine of the Church 'eſtabliſh'd. They are put to ſhame who gave out that her Doctrines were no 'other than the opinions of ſome particular Doctors, ſince not only all the

A Sermon of B. Lydius, *at the breaking up of the Synod.*

churches

churches of these Provinces, but all other *Reformed* churches had subscribed the same. The *Remonstrants* always insisted, That the controversies should be decided by a general Synod, which now, *said he*, is done. The Lord hath remov'd all the obstructions that were thrown in the way of this Assembly, the work has been carry'd on, and is now brought to a happy issue: For these blessings God is to be thanked, not only in words but in deeds, and especially by diligently frequenting his house. In this respect, *said he*, some have been very negligent, and therefore deserve reproof. ANNO DOM. 1619.

He was very large upon our Political Disorders. *Now*, said he, *the State is established, and the Authors of all these confusions are brought to deserved punishment.* He took notice likewise of the danger of those errors in the Church, which made our Salvation depend upon the frail thread of humane *Free-Will*, and overturned the certainty of our everlasting happiness, the sole comfort of sinners. Finally, He concluded all with a solemn thanksgiving to God for the singular and wonderful benefits which he had lately showered down upon the *Netherland* churches, and especially for the particular blessing he had vouchsafed to this Synod, by bringing all their proceedings to the desired end; beseeching his divine Majesty, that whatever had been agreed upon in this Assembly for the service of the Church, might be successfully put in execution. The Sermon and Thanksgiving being thus ended, the Magistrates return'd to the Stadthouse, and the whole Synod, in their former order, to the place of their Assembly: But as soon as they came over-against the Stadthouse, the President *Bogerman*, with his Assessors *Rolandus* and *Faukelius*, went up to the Magistrates (the rest of the company marching on in the mean while) and thank'd them in the name of the Synod, for their singular piety, civility, and great benevolence wherewith they had so faithfully favoured all the *Netherland* churches, and especially this their Synod, praying and exhorting them further, to stand by the Doctrine which the Synod had agreed upon, to lend their helping hand to God's Church, and to defend her from all attempts of her enemies. The Magistrates on the other side, return'd their thanks to the Synod for the good service they had done both to Church and State, tendering their good offices to the Church in general, and to every one in particular.

His Thanksgiving.

The Magistrates of Dort *are thankt in the name of the Synod.*

All the Members being arrived at the place of meeting, the President made a short prayer, after which the people were dismiss'd, and the doors shut. Then *Hugo Muis van Holy*, Scout of the town of *Dort*, spoke on the part of the Lay-Commissioners, and in the name of the States-General return'd hearty thanks to the whole Assembly for their care and fidelity in defending the truths of the *Reformed* Religion, against those errors by which they had been thus long assaulted. He declared to them, That this labour of the Synod was extreamly grateful to them, and assured all the Deputies of the churches, that their High Mightinesses would never be wanting in all that in them lay, to preserve and propagate the *Reformed* Religion, and the peace and tranquillity of the churches; and that they should look upon themselves as ever bound to espouse their interest to the uttermost. He concluded with exhorting all the Members of the Synod in general, and each in particular, unanimously to maintain and promote the orthodox truth in brotherly love, peace, and mutual unity, to the honour of God and the edification of his Church. Then the President *Bogerman* gave an account of the goodness and mercy which God had shown to this Synod, and especially in having inspired all the Members, as well Foreigners as Inlanders, with such wonderful harmony, in so deep and mysterious matters. He thank'd the Lords Commissioners, in the common name of the Synod, for having superintended and directed their transactions with such indefatigable care and prudence, and for having so frequently assisted them with their wholsome counsels, beseeching God to reward them graciously and plentifully for the same; and lastly, he desired, that if they had observed any misbehaviour in the Members of that body, they would pardon it, and place it to the account of humane frailty. The Commissioners answered by the mouth of the Heer *Muis*, That they were entirely satisfy'd with the behaviour of the Synod, and exceedingly rejoiced at the favour which God had shown the said Synod, and especially for the perfect harmony of all the Members in the true and orthodox Doctrine. Then the President *Bogerman* address'd himself to the Synodical Brethren, thanking them all together, and each in particular, for their service and counsels

The States Deputies thank the Synod.

The President Bogerman *returns Thanks to the States Commissioners.*

Their Answer.

The President Bogerman *thanks all the Members in general.*

ANNO DOM. 1619. sels with which they had assisted the Synod. He also made an apology for himself, saying, *That having been over-whelm'd with the weight and multiplicity of affairs, he had not been able to do all he desired, or what, perhaps, the Synod might have expected from him*; entreating them to accept in good part, his attempts and endeavours to serve the Synod with an upright conscience. He moreover offer'd all of them his best services, beseeching God mercifully to grant, that all the Members of the Synod might one day meet together in a heavenly Synod, and there unanimously bless and praise his Divine Majesty for ever and ever. Then the Heer *Muis van Holy* stood up again, declaring, That he and his Brethren were perfectly satisfied with the proceedings of the Synod, and thanking the President, the Assessors, the Scribes, and all the rest of the Members, for the services they had done to the *Netherland* churches. The respective Colleges or Deputations of the Synodical Brethren did the like, testified and declared the same, and returned thanks to the States Commissioners for the great favours they had done this Synod, promising to retain a grateful sense thereof, and wishing them the blessings and mercies of God. Finally, the President once again return'd solemn thanks to Almighty God, and so this Synod, after mutual expressions of Friendship, all the Members giving one another the hand of Brotherhood, with abundant testimonies of fraternal love and unity, broke up in the name of the Lord. This was the Conclusion of the National Synod, and of the last Transactions of the Inland Divines.

The Synod breaks up.

The same day the Heers *Muis*, Scout of *Dort*, *Simon Schette* Secretary of *Middleburg*, and *Frederick van Suden*, Lord of *Artsbergen*, were deputed by the Lay-Commissioners to go to the *Hague*, and there to make report to their High Mightinesses the States-General of all that had pass'd; as, on the part of the Clergy, were the late President *Bogerman*, his Assessors *Faukelius* and *Damman*, together with the Scribe *Festus*, and the Professor *Polyander*. These Gentlemen gave an account the next day in the Assembly of the States, first by word of mouth, and afterwards in writing, of all such matters as were entirely discuss'd by the Synod. And then they return'd the same day to *Dort*, and soon after every one of them went his way respectively, insomuch, that within a few days there remained none of this great Assembly of Divines, save only the *Fifteen cited Remonstrants*, who were still confined to that town. The Lay-Commissioners stay'd together for some longer time, in order to make up their accounts, and satisfy all demands. The Charge of the Synod, (that I may take some notice of it, for the satisfaction of the curious) ran very high. The daily allowance to the *English* Deputies, and to Mr. *Balcanqual* from *Scotland*, amounted to twenty Gilders. The *Remonstrants* write, That the Bishop of *Llandaffe* received eighty Gilders every day for his Table; but it is probable that all the allowances to his countrymen were included. The *Swissers*, and I suppose all the rest of the Foreigners, had likewise twenty Gilders a day. The twenty gold Medals and Chains which were presented to the Foreigners, amounted to above five thousand Gilders, besides the four Gilders daily paid to their Messengers and Clerks, and the allowance for Fire and Candles, *&c.* in their Lodgings. *Bogerman*, the Ecclesiastical President, had thirteen Gilders *per diem*, but he, as some say, not being contented (though he had no charge of children, and was in good circumstances) insisted upon the pay of twenty nine days; that is, three hundred seventy seven Gilders more than was due to him, of which we shall speak further in the sequel of this History. The *Dutch* Divines receiv'd four Gilders each *per diem*. But it is likely that the Assessors and Scribes had more, in proportion to their Employments. As for the Assessors, *Rolandus* and *Faukelius*, it appears, that each of them had a Present of three hundred Gilders, besides their daily allowances. The Heer *Brederode*, instead of his daily pension, received the sum of three thousand Gilders, and the rest of the Lay-Commissioners, deputed to the Synod by the Province of *Holland*, had each of them six Gilders a-day. The Counsellor *Vanden Honart* received one hundred eighty Gilders for the Services he had done, and the expences he had been at on account of the Synod. The Inland Divines, who were at the Synod, were each of them regaled with silver Medals. There were likewise eleven Medals distributed among the Council of State, or grand Committee of the States, by their order. The *Cited Remonstrants* being *Fifteen* in Number, besides one Clerk, had each of them four Gilders *per diem*. As to the rest of the expences, consisting in particular Presents made to the Foreign Divines,

A Report of the Synodical Proceedings it made in the Assembly of the States-General.

An Account of the Charges occasion'd by the Synod to the Government.

and

and others, beſides the charges of their journeys forwards and backwards, it does not appear to me what they might amount to. But *Henricus Hollingerus*, one of the cited *Remonſtrants*, writes, in a certain little treatiſe, That one of the States Commiſſioners had told a friend of his in great confidence, that this Synod had coſt the land *Ten Tun of Gold*, that is, *a Million of Gilders*. And ſome others of the *Remonſtrants*, or their favourers, have ſaid ſince, That the Synod had coſt their Country much dearer; having been holden at the expence of the Church's peace, and attended with *the viſible invaſion of the liberties of Religion and Conſcience, with the violation of their Civil Rights and Privileges, and the alteration of the lawful Government; a damage*, ſaid they, *that no treaſures whatever could ballance.* But others, who no leſs favoured the *Contraremonſtrants*, were of opinion, that the money employed in calling and holding this Synod, could never be better nor more advantageouſly expended: *For*, as they thought, *the extirpation of Novelties, the eſtabliſhment of that Doctrine which had been received in theſe Provinces ever ſince the beginning of the* Reformation, *the reſtoration of the Peace and Tranquillity of the Churches, with the hopes of further extending Orthodoxy and true Reformation, all which the Synod, according to them, had brought to paſs, could not be bought nor paid for too dearly.* Thus did each party repreſent the advantages or diſadvantages of this National Synod: but we have been ſince taught, by dear experience, which party were moſt deficient in their judgment. An° Dom. 1619.

It now remains for us to relate what became of thoſe *Remonſtrants* whom we left at *Dort*, that being a neceſſary Appendix to the Hiſtory of the National Synod.

Offers made to the cited Remonſtrants.

A few days before the Inland Divines left that Town, the ſaid *Remonſtrants* received notice from the *Hague*, 'That the States had determined to depute three 'Commiſſioners on their part to the Town of *Dort*, who with the reſt of their 'Commiſſioners remaining there, were to acquaint the cited perſons, that the ſpace 'of one year would be allowed them to conſider whether they could receive the 'Canons of the Synod; and that in the mean while they ſhould enjoy their ſti-'pends, provided they would ceaſe from the exerciſe of their function, and none 'of them live in the ſame places where they had been Paſtors or Miniſters.' They were likewiſe adviſed by him who communicated this to them, to accept it with the conditions that attended it: For he thought, that in caſe they refuſed, they would be forcibly kept out of the places where they had ſerved; which might occaſion further miſchief: Whereas, if they went freely to reſide elſewhere, they might keep up a correſpondence with their reſpective flocks, and ſtrengthen them with conſolitary letters; they might likewiſe, as it were by way of exchange, repair to each other's congregations, and if they could not preach to them, they might ſtill excite and edify them by private conferences; during which, endeavours ſhould be uſed to induce the States to grant them ſome kind of liberty in the exerciſe of their Religion; and this, *he ſaid*, would be the more eaſily obtained, if they the States obſerved it not to be inconſiſtent with the ſafety of their Government, and that the *Remonſtrants* did not ſtir up ſeditions or factions, nor aim at any thing more than ſerving God according to their conſciences.

The Advice given them on that Occaſion.

Theſe hints gave the *Remonſtrants* an opportunity to conſider of ſuch a propoſal among themſelves, and to ſee what anſwer was proper for them to make. They could not agree to ſuch things as were exacted of them. Tho' ſome were of opinion, that ſince they were forbid preaching, upon the forfeiture of their ſtipends only, they might accept the condition, were it only by that means to obtain leave to continue in the country, but with intention nevertheleſs to hazard all for the edification of their flocks.

But upon the arrival of the States Commiſſioners, who were the Heers *Appeldorn* of *Gelderland*, *Bokhorſt* of *Holland*, and *Nanninx* of *Freeſland*, they found that harder terms than what we have mentioned above, were to be impoſed on them; whether it was, that the Gentleman from whom they received their intelligence, had not been rightly informed, or whether the States had altered their mind, and come to further reſolutions.

On the 24th of *May*, the ſaid Commiſſioners ſummoned the cited perſons at *Dort* to appear before them at their meeting, where they called each of them in, and diſcourſed them ſeparately; after which, he who had been called in was ordered to retire into another room, that he might not ſpeak with thoſe who had not been as

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yet before the Commissioners, nor acquaint them with what had been proposed to him. The offer which was made to every one of them by the Heer *Appeldorn*, was to the purpose following: 'Forasmuch as you the *cited Remonstrants* are now de-
'prived by the National Synod of all your offices, benefices, and publick mini-
'strations, their High Mightinesses the States-General have directed us to ask you
'the following questions: Whether you are nevertheless resolved to act as Min-
'sters, exercising the functions belonging to their Order; or whether you will be
'contented for the future to lead quiet and peaceable lives in obedience to the Go-
'vernment, as private Burghers without any Place or Office, abstaining from all
'Ecclesiastical Ministrations in any Meeting of the people of your sect, whether
'greater or lesser, from all manner of Teaching and Preaching, Exhorting, Reading,
'Administring of the Sacraments, Visiting of the Sick, writing Letters, or sending
'about of Papers? For the intentions of their High Mightinesses are to allow
'to such as shall conform to the above directions, such a competency as may enable
'them to live comfortably, either in or out of these Provinces, as they like best.
'You are therefore required to answer plainly, and to let us know your last reso-
'lutions.' The Professor *Episcopius* was told in particular, *That he must promise he would not write either letters or books, in order to confirm the people in the opinions of the* Remonstrants, *or draw them away from the doctrine of the Synod.*

A Proposal made to the Remonstrants *on behalf of the States-General, tending to perswade them to abstain from Ministerial Acts.*

To this proposal *Episcopius*, *Poppius*, *Corvinus*, *Dwinglo*, *Neranus*, *Pynacker*, *Sapma*, *Niellius*, *Vesekius*, *Hollingerus*, *Matthisius*, and *Goswinius*, answered severally, but unanimously and as with one mouth: 'We are ready to obey their High
'Mightinesses in all such matters as may be performed with a safe conscience;
'as also to live peaceably and quietly, and to exhort others to do the same: but
'we cannot promise to comply with what is required of us more than this. As
'for abstaining from the exercise of our Ecclesiastical Function in the publick
'churches, which belong to the Government, we are ready to obey the commands
'of our Sovereigns; but we cannot prevail with ourselves to promise to forbear
'all kind of Acts relating to the Ministry either in greater or smaller Assemblies
'out of the publick Temples; nay, we think it not lawful for us to make any
'such promises. When we took upon us Holy Orders, we obliged ourselves to
'our Lord Jesus Christ, once for all, in the presence of his people, to preach the
'Word in season and out of season, in prosperity and adversity. We are not at
'liberty to unpromise it, or to recal our first vows. We are bound, not only as
'Ministers, but as Christians in general, by the Law of Charity, to edify one
'another, and instruct men in Truth, and to warn them against dangerous Er-
'rors. Not only those who abuse or squander their Talent will be punished, but
'those too that bury it under-ground either thro' fear of trouble, or hope of advan-
'tage. It is therefore our duty to set up our lights on candlesticks, and not to
'hide or smother them under a bushel or an easy bed; and we hope your Lordships
'will not hinder us, nor be displeased with us for so doing.' Then one of the Commissioners said: *What if the States should forbid you by a Placard?* They replied: *We hope better things from their High Mightinesses, and cannot believe that such a thing should happen in these Free* Netherlands. *But if it should happen, which God forbid! then we are determined, by virtue of our office, and notwithstanding any prohibition by such Placards, to preach the Gospel; for in such cases we are bound* to obey God rather than Men. *And this is likewise conformable to the* XXVIIIth *Article of the* Netherland Confession.

Their Answer in general.

It is said, that *Carolus Niellius* answered bluntly to the said questions: *I formerly served a private Assembly at* Cologn *for the space of four years, as Minister, notwithstanding that the Magistrates forbad me to preach the Gospel by many severe Placards, which they put out for that purpose. Nay, I made it my observation, that the more they endeavoured to hinder it by fresh laws, the more the Church of the* Reformed *increased. But,* said the Counsellor *van Essen, your opinions are now exploded and condemned by all Christendom.* The other replied: *That is a fine Speech indeed! Was all Christendom then present? Or were they not rather a pack of* Calvinists? *We will prove, that the greatest part of Christendom consents to our Doctrine.*

The particular Answer of Niellius.

His further Discourse with van Essen.

The Commissioners then required the *Remonstrants* to dictate their answers to the Secretary *Heinsius*, and to let him sign them, which they did accordingly. But the

Answers

Anſwers of *Iſaacus Frederici*, and of *Samuel Neranus*, were ſomething different from the reſt. *Frederici* ſaid: 'That he being diſcharged from the Miniſtry, was 'inclined to turn himſelf to ſome other occupation, and lead the life of a private 'man, in order to ſubſiſt his family, and to avoid being burdenſome to any body; 'but he could not promiſe entirely to quit the exerciſe of his function. He had 'only formed a deſign of applying himſelf to ſome other buſineſs, but would not 'bind himſelf any way, becauſe he could not tell what occaſion might offer for his 'edifying the people by preaching; nor what he might be driven to by neceſſity, 'which it was his duty to guard againſt.' Being deſired by the Commiſſioners to give notice to the Government whenever he took to preaching again, he refuſed to promiſe that. Others relate, that he ſignified he would abſtain from preaching and other miniſterial acts, for the ſpace of ſix months, and then conſult his conſcience whether he ought or could proceed any further. AN° DOM. 1619. *The Anſwer of* Iſaacus Frederici.

Theophilus Rykwart told the Commiſſioners, 'That he could not abſolutely pro- 'miſe what they deſired of him; yet if they commanded him to be ſilent, he 'would abſtain from the exerciſe of the Miniſtry for a while, but in caſe the wants 'or edification of the Church ſhould again require his ſervice, he ſhould not be 'capable of with-holding it; however, if ſuch a caſe occurred, he was content to 'let their Lordſhips know it. *The Anſwer of* Theophilus Rykwart.

But *Henricus Leo* went yet further, and anſwered, *That he was ſufficiently inclined to be ſilent; and that ſince their High Mightineſſes did not think convenient that he ſhould exerciſe his miniſtry any longer, he would not oppoſe, but ſubmit to their commands.* The Commiſſioners having heard this Anſwer, ſent *Leo* into another room by himſelf; the reſt were carried into one place together during theſe negotiations, which laſted from five in the afternoon, till between nine and ten in the evening, at which time they were ordered to return to their lodgings. Their refuſing to make ſuch a promiſe, was well taken by all the *Remonſtrant* churches; and *Leo* much blamed for diſſenting from his Brethren; concerning whom *Epiſcopius* writes thus in a certain letter: '*Leo* has not behaved himſelf as he ought: never- 'theleſs we hope and believe he will not ceaſe from promoting the Good Cauſe, 'unleſs the ſame motive which moves him now, ſhould turn him yet farther out of 'the way, as it happens to thoſe who are not well provided for ſeating on the ice. God 'grant that this example of *Leo* may not induce ſome others to do the ſame, who 'perhaps will pretend they have no leſs cogent reaſons for ſo doing.' He ſhewed, as ſome ſaid of him, that he had not the heart of a *Lion*. *Eſto Leo Leo*, that is, *Let the Lion be a Lion*, ſaid *Wernerus Helmichius*, in a Copy of Verſes which he writ to the Father of him. And on this occaſion *Uitenbogart* wrote of him in a certain letter: *Iſte vir multum poteſt, ſi Leo eſt, & vires explicet:* that is, *This perſon could do great things if he would ſhow his force like a lion. I cannot help thinking on the Young man*, continued he, *who went away ſorrowful, becauſe he was rich. If that Young man had read the Firſt Epiſtle of* Timothy, *and the ſixth chapter, and practiſed the ſame, he would doubtleſs have ſtayed. But that Epiſtle was not then written; now it is, and we have read it.* Hitherto the *Remonſtrants* were reproached with doing every thing by concert, and with having bound themſelves mutually by promiſes and ſubſcriptions to ſtand by one another, and to return uniform anſwers to every thing that ſhould be propoſed to them. But upon this occaſion the contrary appeared by the defection of *Leo*, and the different anſwers of *Iſaacus* and *Neranus*. Leo *promiſes Obedience to the States.*

The *Remonſtrants* likewiſe declare, in the book called *The Hiſtorical Account*, that from the beginning of their tranſactions with the Synod to the very end, every one of them was left to his liberty in adviſing, ſpeaking, and doing what he judged moſt proper; and that when they met and conſulted together, they never would reſolve upon any point by a majority of voices, nor over-bear the weaker party by numbers, but were content to ſtay till their Brethren were ſatisfied, and concurred heartily in all their writings, and in the management of their matters; and that if at any time they differed from one another in judgment (as it happens in all Aſſemblies) they convinced each other by arguments, and became all of one mind; or if that could not be, then every man was left to his own opinion. *The Method obſerved by the* cited Remonſtrants *in all their Conſultations during their Tranſactions with the Synod.*

About this time the cited *Remonſtrants* received ſeveral warnings or notices both by word of mouth and writing, and thoſe too from certain of their beſt friends, of ſome great miſchief that threatened them; with advice to ſtand upon their guard, or timely to ſhun it by flight. They had been told *They receive Warning of their approaching Danger.*

already

ANNO DOM. 1619. already, by the Commiſſioners, that the States were reſolved to do their utmoſt to hinder them from the exerciſe of their miniſtry. Some repreſented to them the Sentence that had been pronounced and executed againſt the impriſoned Gentlemen; as likewiſe how ſeveral of their Brethren had been ſummoned to the *Hague*, and taken into cuſtody there, on account of their meeting at *Rotterdam*, as has been already related, and that the whole land was full of fears and apprehenſions. And at the *Hague* it had been reported, that the *cited Remonſtrants*, or at leaſt three or four of the chief of them were ſeized upon at *Dort*. But they themſelves were of opinion, that this was an artificial alarm, which had paſſed to their friends through ſeveral hands, and that the deſign of it was to make them attempt an eſcape by their advice, that ſo their enemies might be freed from the ill-will or hatred which their further rigorous proceedings would probably occaſion. They therefore declared, that ſo good a cauſe as theirs ſhould never be diſhonoured by a ſhameful flight, but that without ſtirring a foot, they would perſevere to the utmoſt, and recommend the event to God.

A ſecond Conference between the cited Remonſtrants *and the* States Commiſſioners.

The next day the *Remonſtrants* were ordered to attend the Commiſſioners again at nine o' clock, where they were aſked, one by one, *Whether they had bethought themſelves any further?* They were likewiſe preſſed, *to conform to the mind of their High Mightineſſes, and lie ſtill a while; or if they had an inclination to go abroad, they were told there ſhould be an honourable proviſion made for them*; provided however that they would at leaſt promiſe not to preach within any of the *ſeven Provinces*; but they adhered to their former anſwers. Then the Secretary read to each of them ſingly what he had writ from their mouths the day before, requiring every man to ſign his own anſwer: But they declared, that he had not fairly taken what they ſaid, but here and there interpolated their anſwers with invidious expreſſions, which during the debate might fall from one or another, ſuch as, *That they would preach notwithſtanding the Placards of the States; and that ſuch Placards were inconſiſtent with the Word of God.* They likewiſe ſaid, 'That being commanded 'to ſubſcribe their anſwers, they would not refuſe it, tho' deſigned to render them 'odious; that in all other caſes they ſhould readily ſubmit to thoſe Placards, as far 'as they did not appear to be contrary to the commands of God; and further, 'that the Laws of Charity obliged all men to promote the ſalvation of their 'Neighbours; which Laws could not be abrogated by any Placards of the Civil 'Powers.

They adhere to their former Anſwers.

At this new Conference the *Remonſtrants* maintained again, that notwithſtanding the States prohibition, they were obliged to preach; and it was likewiſe ſhown by them, that at the Treaty of *Cologn*, in the year 1579, their High Mightineſſes inſiſted, **That Subjects who profeſſed any religion different from that which was eſtabliſhed, could not ſatisfy their conſciences without the exerciſe of it.** But they declared, at the ſame time, *That they would do all that lay in them to keep the people from any tumultuous or factious reſolutions, and would oppoſe any ſteps that ſhould be made towards the ſame.*

Queſtions propoſed to them.

In the afternoon the cited Perſons were called again before the Commiſſioners, and certain queſtions were put to them ſeverally, to which each of them was required to anſwer upon the ſpot. The *Firſt* was, 'Whether he knew any thing of 'that Aſſembly, which met at *Rotterdam* in the beginning of *March*, (this Aſſembly had been diſcovered, together with their proceedings by ſome Commiſſioners, whom the States of *Holland* had ſent to *Alkmaer* for that purpoſe, as we ſhall ſhow hereafter) 'and whether he had conſented to their meeting by word or deed? 'Secondly, Whether one *Thombergen* had not communicated to him the Acts of the 'ſaid Aſſembly? *Thirdly*, Who were there preſent? *Fourthly*, Who preſided? 'Who was the Scribe, or other Managers? *Fifthly*, By whom that Aſſembly was 'called? *Sixthly*, What account he could give of their proceedings? *Seventhly*, Whether he had given his conſent to the Acts of that Aſſembly, and how far? 'Eighthly, Whether the Miniſters of *Kampen*, who were then at *Dort*, did not 'write to thoſe at *Kampen* in order to encourage them? *Ninthly*, Whether he had 'not writ to the Congregation at *Leyden* to this effect; that tho' the Shepherds 'were ſmitten, the ſheep ought not to diſperſe themſelves, exhorting them to ſtedfaſtneſs, and tendering his ſervice by day and by night, notwithſtanding any pro-'hibition of the Synod?

The

The *Remonſtrants* anſwered theſe queſtions after ſuch a manner, as to declare freely all thoſe things that could do no prejudice to any man; and for the reſt, they kept it to themſelves. It was ſaid by them in general, 'That they did not think 'themſelves obliged to inform againſt their Neighbours in matters not relating to the 'Government, but merely Religion. That the rule of ſpeaking, and of being ſilent, 'was not *Truth* only, but that one ought likewiſe to have regard to the honour of 'God, and the edification of his Neighbour: and that therefore it was not lawful 'to ſpeak any thing which might tend to the diſhonour of the one, or to the damage 'of the other.' *Niellius* ſaid in particular to the Commiſſioners upon this head: 'That the Reformed church of Cologn had ſubſiſted above fifty years in that City, 'notwithſtanding all the orders and Placards of the Magiſtrates: That ſeveral 'of the Miniſters and others had been apprehended, and all endeavours uſed to ex'tort from them the names of the Elders and other Governours of that Church; 'but that all of them had hitherto refuſed to lend their tongues for ſuch wicked pur'poſes. Neither, ſaid he, could the Martyrs be prevailed on in former times, 'even by racks and tortures, to diſcover any thing which might involve their Be'thren in trouble.

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Their general Anſwer.

The particular Anſwer of Niellius.

Then *Niellius* was aſked, *Whether he pretended to compare their High Mightineſſes the States, with the Magiſtrates of* Cologn? He anſwered, 'That the Ma'giſtrates of Cologn were as lawful, and had the ſame authority in their City as 'the Lords and States in their Provinces, eſpecially when their Ordinances were 'ratified by the Diet of the whole Empire: That the ſaid Magiſtrates were as 'much of opinion, that they maintained the ancient Catholick Religion, as the 'States, that they defended the true Reformed religion; but that however, in the 'buſineſs of religion, people were not bound to pay a blind ſubmiſſion either to the 'one or the other, but to govern themſelves agreeably to the Word and Will of 'God.

Hollingerus replied to the aforeſaid queſtions, *I was cited to appear before the Synod of* Dort *to juſtify the* five Articles, *but not to be plagued with ſuch needleſs and ſilly queſtions.* This anſwer of his was ſo highly reſented, that the Commiſſioners confined him to a Room, where he was ſhut up like a Priſoner for the ſpace of three hours.

On the ſix and ſeven and twentieth days of this month the Commiſſioners held particular conferences with *Neranus* and *Fredericus* (who by their anſwers, had ſeemed to be more tractable than the reſt) in hopes of bringing them to their will; but they would not ſtir a ſtep further. The latter went of his own accord to the Commiſſioners, on the 27th, in order to explain his anſwer more fully, and told them, *That his meaning about keeping ſilence for a time, was not that he would oblige himſelf by promiſe to do it, but only that he intended ſo to do.* He alſo told the Scout of *Dort*, *Hugo Muis van Holy*, that he had always lived peaceably and quietly at *Nortwick*, and at *Utrecht*, where he officiated as Miniſter. To which the Heer *Muis* replied, 'Thoſe people are the moſt dangerous to us who pretend to 'live peaceably, and yet make the people do what they pleaſe. What muſt we do! 'Uitenbogart is a good man too, but he has been always correſponding with Princes 'and great Men, and has more of their pictures in his houſe than of Miniſters. 'And there is Dr. *Vorſtius*, he is a good man too: There is no objection againſt his 'life and converſation; *butt he Church never ſuffers greater harm than from men of 'a good life; for by this means they inſinuate themſelves with the weak and ſimple, and gain a pretence for promoting their errors.*

Iſaacus Fredericus's *Explanation of his former Anſwer.*

His Conference with the Heer Muis.

In relation to this conference, an account of which I have ſeen in writing, *Uitenbogart* ſince noted with his own hand, that he was wronged by this ſtory of the Pictures of ſo many Princes and great men; ſince he had no other Pictures of that ſort in his houſe, excepting that of his *Excellency*, who had preſented him with it, and that of Prince *Frederick-Henry*, which had been given him by the Princeſs Dowager his Mother: Beſides which, there hung up in his houſe the Pictures of *Eraſmus*, *Luther*, *Calvin*, *Beza* and other Divines.

Not long after *Epiſcopius* and the other cited *Remonſtrants* at *Dort*, received a very ſerious Letter from *Uitenbogart* (which was likewiſe ſubſcribed by *Grevinkhovius*) very emphatically repreſenting his opinion about the promiſes which the States Commiſſioners would have exacted from them, and exhorting them to ſted-

faſtneſs.

An° Dom. 1619. faſtneſs. The ſaid Letter was in anſwer to two of theirs, by which they acquainted him with the troubles which had befallen them. The tenor of it was,

A Letter of Uitenbogart *to* Epiſcopius, *and the other* cited Remonſtrants, *relating to the demand of ceaſing from all Miniſterial Acts.*

Reverend and Learned Gentlemen, valiant Souldiers, and ſincerely beloved Brethren in Chriſt Jeſus our Lord.

'BOTH yours of the 1ſt and 2d inſtant were ſafely delivered me yeſterday by my dear and faithful Spouſe, and were read by me and our Collegue here with a ſatisfaction that had no bounds. For the reports of what paſſed among you were very odd, and tho' we gave no credit to them, yet their uncertainty gave us no ſmall uneaſineſs. We do not ſee how any of the Brethren can, with a good conſcience, make thoſe promiſes that are required of them; they can not do it without being diſobedient to the heavenly Call, without wronging the Truth of God, without blemiſhing the victory which they have ſo glorioufly obtained, without highly prejudicing their reputation and honour, without expoſing themſelves to the ſcoffs and reproaches both of friends and foes; and laſtly, without the utter deſtruction of their churches: all which aſſertions we think we are able to ſupport, with good arguments, if it be neceſſary. We cannot therefore ſufficiently thank the Lord our God, nor commend and praiſe your Reverences enough, together with the reſt of the Brethren, that he has given you the grace to refuſe ſuch promiſes, and that you have not conſulted with fleſh and blood in that matter; and we entreat you conſtantly to perſevere as you have begun. But what we are moſt of all ſurprized at is, how the Commiſſioners had the aſſurance to make ſuch ſcandalous propoſitions, without ſcrupling to lay themſelves ſo open, and diſcover their ſhame. Who is there that does not ſee what our adverſaries drive at, and what their intentions are in animating the Government againſt us? namely, to put both a Political and Eccleſiaſtical gag into our mouths, and ſo to lead us ſpeechleſs to the fire as it were, to the end that their injuſtice may not be diſcovered, as being conſcious how much that would turn to their prejudice. Now, as for what concerns the Cuſhion, we freely leave them the honour of ſitting on it as eaſily as they can, till ſomebody elſe comes and pulls it from under them, as they have done by others; but as for what relates to Eccleſiaſtical matters, we neither can, nor ought to comply with their terms. Do we not ſee that that worthy Patriarch, the Heer *Oldenbarnevelt*, has been made a ſacrifice chiefly on the account of religion; tho' indeed their hopes of ſome mens puſilanimity encourage them now to ſeek to ſmother the matter? Do not we ſee that all thoſe other worthy men, and we ourſelves too, are perſecuted for the ſame reaſon? What will the world ſay of us! Ought we, for the ſake of our Stipends, or for the privilege of ſitting at home by our own fire-ſides at our eaſe, promiſe to be ſilent in matters, in which God and the lawful Government have required us to ſpeak out aloud? *Non poſſumus quæ vidimus, & audivimus, non loqui.* If indeed the old times are revived in point of Tyranny, Perſecution for Religion, and Compulſion of Conſcience, let them revive too with reſpect to chriſtian courage and bravery, with reſpect to an invincible reſolution of confeſſing the truth, and of tiring out the tyrannical Perſecutors by an immoveable conſtancy and patience. One needs not go far for counſel in this matter, *Res eſt obvia.* The very fears of thoſe who make you ſuch ſcandalous propoſals (for from hence proceed their actions) together with the joy of the churches for your conſtancy in rejecting ſuch improper (I had almoſt ſaid impious) demands, ſufficiently ſhow what godly Miniſters, who have learned not to fear them that can kill the body, ought to do in ſuch matters; eſpecially thoſe Miniſters who have already defended themſelves ſo manfully, ſteddily, and prudently, even to the deſpiſing all the dangers, all the ill treatment, all the contempt and obloquy which they have undergone, inſomuch that they have been the admiration of their very enemies: But we need ſay no more of this.

'You know and deſcribe their Arts ſufficiently, you hit the nail on the head: For it is plain, that if they could have ſtop'd the mouth of Truth but for a Year or ſix months only, that ſo they might have had the Stage clear to themſelves, they would have counted they had got an entire victory of her, and would have laid ſuch a load of Stones upon her, that ſhe ſhould ſcarce ever have been able

'to

'to riſe again. We believe, indeed, that it is the advice of ſome, that you ſhould remain ſilent, to the end you might ſtay in your native country, by which means you might at leaſt enjoy the liberty of private converſation and conferences, as alſo of viſiting the Sick. But ſuppoſe there were occaſion for doing more in order to preſerve the churches, and yet being entangled with promiſes, you ſhould not be able to perform thoſe things that ſhould appear abſolutely neceſſary, what would you then ſay? Would you act contrary to your word? That would be much worſe. Would you do nothing? You would then lay a heavy load upon your conſciences. But neceſſity has already ſhown, that you muſt do more, and the churches call for ſpiritual food. You muſt not then withold it, by laying your ſelves under ſuch engagements. Beſides, if you happen to hold *private Conferences*, even where there are not above *four Perſons* preſent, they will call that *Preaching*; neither will they allow the *Viſitation of the Sick* to be a private act of Charity, and what every Chriſtian is bound to do, but will eſteem it a *publick exerciſe of the Miniſtry*; witneſs the caſe of our Brother *Carolus* at *Utrecht*. But our duty is to viſit not only the ſick, but the healthy too. To be wholly ſilent, and to leave the world to its uſual courſe, what would that ſignify? Or to have no ſenſe at all of things, or to connive at falſhood and wickedneſs, or to ſit and bow down under the yoke, like people that have neither life nor ſoul in them, that have neither love for God, nor charity for their Country and Neighbours, no nor even for themſelves and their Poſterity. What can befal us worſe than to live in ſuch a ſervitude? *Degeneres Animos Timor arguit.* In ſhort, it is extremely pleaſing to us to ſee ſuch conſtancy in the Brethren; this is as they ought to do, and we pray that they may perſiſt in it. But on the other hand, we have made the following Reflections; to wit, That in caſe you were certain that the deſign of the Government was to confine you, in caſe of refuſal, by a tedious impriſonment, or to baniſh you for ever, it might then be beſt to give ſuch promiſes as they would exact, in order only to eſcape ſuch a Tyranny, whereby you would be render'd quite uſeleſs to your Flocks; and afterwards to withdraw your ſelves as ſoon as poſſible out of the country, with deſign to employ your time in writing, as you might ſafely do, being no longer bound by your promiſes, when out of the States Juriſdiction, excepting ſome who might remain privately in the country, by which means ſome good might be done both abroad and at home. But we do not think it proper by any means for men to make ſuch promiſes, in order to avoid baniſhment, and yet to continue uſeleſs in their native country.

'I know not how it happens, that I trouble you with ſo many words, you who underſtand this matter ſo much better than I do, and are able to manage it much more prudently than I dare ever pretend to. But the unreaſonableneſs of what they would exact from you, and the ſcandalous and pernicious conſequences of it force me thus to ſpeak.

'As for what perſonally concerns you, dear Brother, we are extremely apprehenſive for you, fearing not ſo much your baniſhment, as your impriſonment, by which means they would diſable you from doing us any ſervice: For which reaſon we ſhould be glad that you would timely ſubmit to the promiſes required of you; and that then you would make the beſt of your way hither, in order to conſult about the place of our conſtant abode. Our apprehenſions would not be ſo great, could we be ſure that all would end in your exile; but to be thrown into a Goal, and to lie there uſeleſs and forgotten, is the worſt of evils, and you ought to avoid it by all proper means. And we doubt not but if you were here with us, upon this occaſion, you would be able to do far more good than in your own country, where you will not be at liberty either to ſpeak or write; a priviledge which we believe they will by no means allow you.

Herewith, &c.
4 June 1619.

J. UITENBOGART.
N. GREVINKHOVIUS.

In the mean time the *Remonſtrants* were kept under arreſt at *Dort*, without hearing a word more from the Commiſſioners for the ſpace of eighteen or twenty days; wherefore, fearing they ſhould be forgot there, they thought it adviſeable to turn themſelves to the States-General, and by a Memorial and Petition to beſeech their

ANNO DOM. 1919.

ANNO DOM. 1619. High Mightineſſes to make ſome end or other of their Affair. The ſaid Memorial and Petition, which bears date the 18th of *June*, runs thus:

A Memorial and Petition of the Cited Remonſtrants *to the* States-General.

To the Illuſtrious and Potent Lords, the Lords the States-General of the United Netherlands.

THE Remonſtrants who were cited before the National Synod at Dort, being your High Mightineſſes faithful Subjects, moſt humbly repreſent, that they the ſaid Petitioners are, and have been holden under arreſt for near the ſpace of ſix months, in the town of Dort, with poſitive orders not to depart from thence without expreſs leave in writing, under the hands of the Commiſſioners. This Arreſt, and theſe Orders have been ſo ſtrictly maintained and put in execution by their Honours, that ſome of the Petitioners could not prevail on them to reverſe the ſame in their favour, though upon repeated deſires, and repreſenting the moſt preſſing occaſions for their ſo doing; and though they offered any ſecurity both for their returning at a certain time appointed, and for their abſtaining from any exerciſe of their Function during their ſtay with their Families, and abſence from Dort. This was very ſurpriſing to your Lordſhips Petitioners, for they could never have imagined that thoſe who were cited before a Spiritual Court, to confer about matters which meerly related to Conſcience, in order to be convinced of their errors, (if guilty of any) and to be better inſtructed from the word of God, or elſe to convince their Antagoniſts (which ought to be the views of all Synods) ſhould have been loaded not only with Eccleſiaſtical Cenſures, but likewiſe with Civil Penalties (for ſuch they muſt eſteem this Arreſt or Confinement for ſo many months) eſpecially ſince they were called before a Free Synod of the True Reformed Churches of the Netherlands, as your High Mightineſſes were pleaſed to declare it. Your Petitioners were well aſſur'd, that all the ancient and well-regulated Synods, which were celebrated by the Primitive Chriſtians, promiſed and gave full liberty to all ſuch who were either cited before them, or who came of their own accord, in order to treat with thoſe Aſſemblies about matters of Religion; reaſon it ſelf ſufficiently teaching, that the meetings of Biſhops, Paſtors and Doctors (whoſe Profeſſion, as St. Paul ſays, is not to quarrel or contend, but to behave themſelves friendly to all, and to inſtruct gainſayers with all gentleneſs) ought not to be appointed for burdening people with Arreſts, Confinements, and ſuch like Puniſhments, under the pretence of inviting them to mutual Conferences about matters of Doctrine. On the contrary, if any thing of that nature were contrived and attempted by others, it would be the office and bounden duty of the Clergy to oppoſe and hinder ſuch proceedings to the utmoſt of their power: For which cauſe the Popiſh Council of Trent, though it acted in other reſpects with great partiality and injuſtice, yet was not defective on this account, for they promiſed to all Proteſtants who ſhould be inclined to appear at that Aſſembly, full liberty of coming, ſtaying, and returning, as they ſhould think fit, requiring nothing more of them, than only to notify their intended journey to the Council, that ſo they might provide for their ſafe-conduct. And when afterwards the Envoys of the Elector Maurice ſtarted ſome difficulties about the ſecurity granted to the Divines, the Emperor's Miniſters ſolemnly promiſed, that if the ſaid Elector thought fit to ſend any of his Divines to the ſaid Council, they ſhould be fully heard and received in the moſt friendly manner; and that in caſe they ſhould happen to be diſſatisfied on any account, and ſhould deſire to return, they ſhould be entirely at liberty whenever they thought fit. In like manner, Lewis the Elector Palatine would by no means endure that Martin Luther, who was ſummon'd to a certain Conference at Worms by the Emperor, ſhould be detained there; notwithſtanding that the ſaid Luther had, according to his way, behaved himſelf with great freedom of ſpeech and courage, and even to the offence of ſome in the aforeſaid Meeting at Worms; and though the Emperor was not only inclined to baniſh him out of the Empire, but was likewiſe adviſed by ſome eminent Perſons, in imitation of the Council of Conſtance, to violate the publick Faith in that reſpect; which advice was ſtoutly oppoſed by the Elector, who ſaid, among other things, that ſuch a proceeding would tend to the immortal diſhonour and reproach of the German Nation. Agreeably to this moſt prudent council, his Imperial Majeſty cauſed Luther to be ſafely guarded and conducted to the Saxon Territories, by a Herald of the Empire.

And

And as for the preſent Synod of Dort, your Petitioners think they had abundant reaſon to have expected a quite different uſage, as having not only been aſſured by your High Mightineſſes letters of Summons, (which letters were publickly read at the opening of the Synod) that the ſaid Synod ſhould be free, but more than once expreſly promiſed by the Commiſſioners whom you ſent thither, That they ſhould enjoy all thoſe Privileges and Immunities which were uſual in all Synods. And when it was firſt propoſed in the ſaid Synod, that ſome of the Remonſtrants ſhould be ſummon'd thither, the Lords Commiſſioners declared openly and expreſly, that ſuch of the ſaid Remonſtrants as were cited thither, might appear there with ſafe and free conduct, as indeed the ſame thing was plainly enough expreſs'd in the letters of Citation, by which they were ordered to appear, and allowed freely to explain and defend their opinions, as far as they were able, or thought ſufficient. In like manner, when ſome of your Petitioners came of their own accord to Dort, in order to obtain an audience of the Synod, in favour of the Remonſtrants, and preſented for that purpoſe a certain Memorial to your Lordſhips Commiſſioners, in which, among other things, they requeſted a Safe-conduct for the paſſing and repaſſing of ſuch as ſhould appear there, the ſame was granted verbally by the ſaid Commiſſioners; and it was moreover expreſly promiſed, that the cited Perſons ſhould be at liberty to propoſe their Opinions upon the controverted Points, to the Synod, without apprehending any danger: Inſomuch, that the Lords Commiſſioners made no manner of ſcruple about this matter, ſave only that they excepted out of the Safe-conduct, the perſon of Johannes Uitembogart (whoſe preſence and aſſiſtance the Remonſtrants would gladly have made uſe of, in caſe their Honours had conſented to it) which yet, they ſaid, was not done upon the account of Religion, but for other reaſons; plainly declaring, that he might likewiſe repair to the Synod, and that no harm ſhould befal him, if he concerned himſelf with nothing but matters of Religion: All which was agreeable to what their Honours had fully declared before to the Remonſtrants deputed from Utrecht (whoſe advice they had taken about the citing ſome of the Remonſtrants) they having promiſed them to grant the cited Remonſtrants all that was neceſſary towards the Safe-conduct of their perſons. And which is more, when the aforeſaid cited Remonſtrants, ſomewhat earneſtly inſiſted upon having the act and form of Safe-conduct put into their hands, the ſaid Commiſſioners did not take it well of them, but told them, that they lived in a free Commonwealth, in which no man ought to doubt of his enjoying ſuch a freedom. Finally, When the Petitioners, on the 10th of December, among other Conditions, propoſed in writing to the Synod, this Article of Safe-conduct, your High Mightineſſes Commiſſioners returned an anſwer in writing, ſigned by their Secretary, importing, That all and every of the Conditions ſtipulated by the ſaid Petitioners, were entirel ycomplied with: In terminis, ſingulis hiſce repetitionibus, articulis, & conditionibus abunde proſpectum ac proviſum jam eſſe. ANO DOM. 1619.

On theſe accounts your Petitioners never ſuſpected they ſhould have been detained under ſo ſtrict an Arreſt for the ſpace of ſo many months in this City, eſpecially after their diſmiſſion from their attendance upon the Synod, but were firmly perſwaded, that each of them ſhould have been allowed to return to his Family without any moleſtation or hindrance; the rather, becauſe they were ſenſible your High Mightineſſes, according to your ſingular wiſdom, could not but perfectly apprehend, that ſuch proceedings were likely to turn to the reproach of Synods, which are ſuch expenſive things to the Nation, the conſequence of which might be, that others in future times being warned by the example of your Petitioners, would ſcruple appearing before them.

Notwithſtanding all this, your ſaid Petitioners, out of the regard they bear to the authority of their Sovereigns, would not tranſgreſs your High Mightineſſes commands in this matter, nor violate that Arreſt under which their perſons were laid, though this tedious abſence from their houſes and families, both had been, and was very inconvenient, troubleſome and prejudicial, and if it laſts, will be much more ſo, they not having made any proviſion for their families before their departure, according to their reſpective occaſions. But ſince at preſent the National Synod has not only diſcuſſed and ſettled the controverted Points of Doctrine, on account of which your Petitioners were cited to Dort, and pronounced a

AN° DOM. 1619. definitive Sentence, as well against their Opinions, as the exercise of their Ministry (which was likewise notified on the part of your High Mightinesses, on the 6th of May) but the said Synod has likewise been broken up and separated for some time; and since consequently your Petitioners cannot see how their presence here will be either necessary, or of any use, but much rather, that their continuation here in idleness, will be chargeable to the land, and especially very prejudicial not only to the persons, but to the families and domestick concerns of your Petitioners, which have long since required their presence, to the end they might be regulated, governed, instructed, and supported, according to the duty of all good Fathers of families: They therefore address themselves again to your Lordships, most humbly intreating you, that in consequence of that liberty which belongs to Synods, and the promises made by your Commissioners, as also in consideration of their long submission and dutifulness, they may be delivered from the Arrest under which they lie, and may be permitted to return frank and free to their respective homes. And your Lordships by so doing, &c.

This Petition was sign'd by,

HENRICUS LEO.	EDWARDUS POPPIUS.
BERNHERUS VESEKIUS.	THEOPHILUS RYKWART.
HENRICUS HOLINGERUS.	PHILIPPUS PYNACKER.
SIMON EPISCOPIUS.	DOMINICUS SAPMA.
BERNARDUS DWINGLO.	THOMAS GOSWINIUS.
JOHANNES ARNOLDUS CORVINUS.	ASSUERUS MATTHISIUS.

CAROLUS NIELLIUS.

Isaacus Fredericus, and *Samuel Neranus*, who had been deputed to the Synod by the Clergy of the Province of *Utrecht*, sent a particular Memorial to the States-General, in which they represented, 'That they came to the Synod of *Dort* like 'the rest of the Members, and were admitted there as such, and that it was only at 'the instances of the Synod that they had joined themselves with the cited *Remon-* 'strants in the business of the *Five Points*; that since those matters were dispatch'd, 'and the rest of the Synodical Members were long since returned home, they ought 'not to be detained there any longer, but to be suffer'd to go back to their Families, 'in order to enjoy the same freedom as the rest had already enjoy'd; forasmuch as 'they had been as lawfully and regularly deputed to the Synod as the others, and 'even with the approbation of the States of *Utrecht*.

A Request of the two Utrecht Remonstrants.

The seven *Remonstrants* likewise, who had been cited out of the Province of *Holland*, sent a particular Memorial to the States of that Province, of the same tenor with that which was prepared in the name of the whole Body of them, and presented to the States-General; but they pray'd in particular, 'That their Lord- 'ships would by their Deputies at the Assembly of the States-General, intercede 'with their High Mightinesses, that they the *Remonstrants*, pursuant to their Pe- 'tition formerly presented, and now renewed, and conformably to the liberty that 'was due to Synods, might be releas'd from their Arrest and long abode at *Utrecht*, 'and be allowed to return frank and free to their own homes.

A particular Memorial *of the seven* cited Remonstrants *of* Holland.

These Papers were presented on the 21st of *June*, first that which related to the States of *Holland*, and afterwards that which related to the States-General: The first by the hands of the Pensionary *Wittens*; the second by the Heer *Van Bokhorst*. The next day *Adrian vanden Borre*, and *Petrus Cupus*, waited upon the Griffier, or Secretary, *Aersen*, to know whether any thing had been done about their Memorials. He told them they had been read, but that the States had not yet come to any resolution thereupon. They asked whether there was any prospect of doing something speedily with relation to their Petitions? He answered, That he could not tell, since the Deputies of the Provinces could proceed no otherwise than according to the instructions of their Principals. They told him they had lain under a very tedious Arrest of almost seven months. He replied, It was an easy Arrest, since they lived at free cost, and had four Gilders a day allowed for expences. But the *Remonstrants* said, They had much rather live poorly with their families, than in the greatest plenty at a distance from them. 'Tis true, he rejoined, every man

man has his inclination. At parting, they desired him to promote their discharge; and he promised he would do his endeavours. ANNO DOM. 1619.

The Heer *Wittens*, to whom they applied on the same account, told them, That their Memorial had been read in the Assembly of the States of *Holland*, but nothing had been ordered about it it; however, he gave them hopes, that the said States would make an end of that matter before they separated.

There was at the same time a report spread about at the *Hague*, That the *Remonstrants* would be prosecuted for having dropt some treasonable words against the Government; by which it was only meant, that since they had accused the Synod of making schisms and divisions, they likewise charged their Civil Rulers with the same crime, forasmuch as they were favourers of the Separation. Thus writ the Minister *Vanden Borre* from the *Hague* to the cited Remonstrants at *Dort*, adding, 'Tis no more than a rumour; but it is a miserable thing that there's no 'body now from whom we can learn any thing with certainty. We must know it 'however, *continued he*, when it comes upon us, and it is already known to God, 'who can produce good out of evil.

Three Proposals made in the Assembly of the States of Holland, *with relation to the Persons of the* Remonstrants.

They were afterwards informed, by a good hand, as they thought, that there had been three Proposals made in the Assembly of the States of *Holland*, relating to the cited persons at *Dort*, and the other *Remonstrant* Ministers who were under Arrest at the *Hague*. The first was, **To banish them out of the Land.** The second, **To reprimand them severely, and then to discharge them.** And the third, **To imprison them till they, the States, could come to some further Resolution.** The *first* seem'd a little too hard to some of the Members of the States, and the *second* too soft; which made them incline towards the *third*. In case they were imprisoned, it was considered, that their Congregations would petition from all parts for their release: This they thought might be granted, upon their promising beforehand, That they would be silent, for that otherwise there would be no end. On this occasion, one of those Ministers who were detain'd in the *Hague* on account of the Assembly at *Rotterdam*, writ word to the Brethren at *Dort*, That they were unanimously resolved not to stir a foot, but to stay there and wait the worst, though the States should proceed to greater extremities than those already mentioned, encouraging those at *Dort* to do the same; for that this would be the means to expose the injustice of their Adversaries; to confirm the Churches by the constancy of their Pastors, and excite them the more by their example, to the love of Truth. This Exhortation made a sufficient impression upon all the cited persons, *Leo* only excepted.

Their strict Confinement at Dort.

But in the mean time, their confinement was very tedious, being so strict, that one of them, whose Sister lay on her death-bed, and earnestly desired to see him, could not obtain leave to go and visit her, nor after her decease to attend the Corps to its interment. Another of them could not have the liberty to be present with his Wife in her travail; and a third was refused leave to go and comfort his Uncle at the point of death, and even to take care of the Orphans after his decease, though he was their lawful Guardian. And notwithstanding that some of them offered Security for their return to *Dort*, at such time as should be required of them, yet it could not be accepted.

In the mean time, it was thought proper at the Assembly of the States of *Holland*, to ratify and confirm the Canons of the Synod, and the Ecclesiastical Sentence against the *Remonstrants*, before they came to any resolution concerning the persons of those that had been cited. This was done on the 19th of *June*, in the following terms, as we find it registred in the Journals of the said States:

The States *of* Holland *approve the* Synodical Canons *and the* Sentence *against the* Remonstrants.

The first Article of the fourth Head of the Summons, being taken into consideration, relating to the approbation therein required, of the Acts or Decrees of the National Synod holden at Dort, **containing the Judgment of the said Synod upon the famous** Five Points **or Articles of Doctrine, which have been so much controverted in the churches of the** United Provinces, **together with the Sentence inserted in the conclusion of the said Synodical Acts, as they have been printed and communicated to the Nobles, and the Deputies of the Towns: It was declared and agreed, That the aforesaid Synodical Acts or Decrees should be approved and confirmed; and the said Acts, and the subsequent Sentence are hereby accordingly confirmed and ratified; and it is our Will and Pleasure, that none**

of

ANNO DOM. 1619. of the aforesaid controverted Points shall ever more be taught and preached in the publick Reformed churches of this Land.

But the Deputies of the Town of Gouda having declared, that they were not any further instructed upon this head than to make a Report to their Principals, they were earnestly desired to do it in the most favourable manner; and they have taken it upon them so to do, not doubting but they shall receive orders to conform to the Resolutions of the rest of the Members. And the said Deputies being returned to the Assembly, as on the 22d instant, they declared, that they were impowered to conform themselves to the Resolutions of the Nobles, and the rest of the Towns, which they do accordingly by these presents.

But they subjoined the following condition: Provided, that the said Remonstrants may be treated in the City of Gouda with all just moderation and tempet, to the end that their adherents there may be brought over in time, without any ill treatment, and the City be rendered conformable to other towns.

At the same time the States of *Holland* deliberated about the establishment of the Ecclesiastical Constitution, which the Synod had agreed upon; but the Members could not be brought to any uniformity of sentiments upon that head.

In the mean while, the cited *Remonstrants* used their utmost endeavours, during their confinement at *Dort*, to get a sight of the Synodical Canons. They tried several ways both by friends and strangers, and by a second or third hand, to come at them, and to procure a copy of them. But all their labour was in vain. The Canons were most carefully concealed for a time. Possibly, [z] as some think, to prevent the *Remonstrants* speaking or writing against them all that while, and so by gaining time, to strengthen the interest of the *Contraremonstrants*, without any opposition. And the States had, besides the prohibition contained in the Placard of the 22d of *December* last past, granted a privilege to the Scribes of the National Synod, on the 14th of *May*, to the end that no body might publish any of the Synodical Proceedings without their leave. This was followed by another Placard bearing date the 16th of the said month, and promulgated the same day, whereby all persons were forbidden to print (without the consent of the said Scribes) any of the Acts, Transactions, or Matters which past in the said Synod, within the Dominions of the said States, or being printed elsewhere, to import them into the *United Netherlands*, on forfeiture of all the copies, and six Gilders for every copy so imported, a third part whereof was to go to the Scribes; and besides all this, they were made liable to such other punishments as the Judges should think fit to inflict on them. By the same Placard the *Remonstrants* were forbidden to publish any thing which concerned the Synod, or that tended to the justification of their own cause or persons; whilst at the same time, as they say, their Adversaries were allowed daily to publish and disperse among the Vulgar all kind of false and scandalous stories to their prejudice.

A Placard prohibiting the publishing of the Acts of the Synod without Consent of the Synodical Scribes.

A Report made to the States of Holland, *of what past in the Synod with respect to the cited* Remonstrants.

On the 27th of *June*, the Heers *Hugo Muis van Holy*, *Jacob Boolenz*, and the late President *Bogerman* appeared at the Assembly of the States of *Holland*, where they made their Report and Overture of all that past at the National Synod in relation to the *Remonstrants* who had been cited thither, both in order to induce them to explain their own opinions, and to oblige them to recognize, and submit themselves to the Judgment of the Synod. These Gentlemen acquainted the Assembly, that all the pains the Synod had taken with those *Remonstrants* had been fruitless, and that their design being observed to be nothing else but to consume the Synod's time, they were condemned as contumacious, and unworthy to be dealt with by the Synod; insomuch that there remained no other way of judging their Doctrines but by making Extracts from the *Conference* at the *Hague*, and others of their writings. And it was upon those that sentence had been past, as might appear by the Acts of the Synod; all which was done with the unanimous consent of the Foreign Divines, according to the Resolutions of the States-General, and those of the whole Synod. On this occasion they first read a certain brief account of all that was transacted from time to time with the *Remonstrants*, and in the next place, the Resolutions of the States-General, as tending to inform the Members of *Holland*. All which being heard

[z] 1 Episc. op. Part II. *p.* 6. *b.*

heard and conſidered, the States of that Province conſented, 'That the cited *Remon-* 'ſtrants ſhould be ſent for to the *Hague* on the part of the States-General, and that 'it ſhould be propoſed to them again, as had been done at *Dort*, that they ſhould 'not preſume to teach or preach either in the publick churches or elſewhere, but 'live quietly and obediently, purſuant to the orders they were to receive for that 'purpoſe. Moreover, that they ſhould be allowed the ſpace of ſix months to con- 'ſider whether they would ſubſcribe to the Acts of the Synod. That they who 'agreed thereto, ſhould be in the mean time ſupported with a competent allow- 'ance, provided they went and ſettled at ſuch places as ſhould be appointed for 'them. But with reſpect to ſuch who refuſed, a further reſolution ſhould be 'taken; it being as yet agreed to defer it.

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A Reſolution of the States of Holland *thereupon.*

A few days after, to wit, on the laſt of *June*, notice was given to the *Remonſtrants* at *Dort*, by one of the Town-Meſſengers, that the States-General had ſent a letter to the Magiſtrates of that place (which letter he produced) requiring them to order the *Remonſtrants* to appear at the *Hague* on the 2d of *July*, and the following day to wait on their High-Mightineſſes, to hear what ſhould be ſaid to them. They repaired thither accordingly, tho' againſt the mind of many of their wiſer friends, who were of opinion, that they ought not to have appeared all of them together; but that ſome of the chief among them, and particularly *Epiſcopius*, ſhould have kept out of the way, to ſee how it would fare with the reſt; for it was reported, that they were to be baniſhed to *Urk*, *Goveree* or *'s Graveſande*, or that they ſhould be impriſoned in the Caſtle of *Ramekins*, or at *Utrecht*, or in other places where they kept Rogues and Vagabonds. However, they would not alter their reſolution, nor by their flight occaſion any appearance of guilt. *Epiſcopius* himſelf was alſo of opinion, that he ſhould do more ſervice to the churches and to the cauſe he had eſpouſed, by his ſuffering impriſonment, than by his flight out of the Provinces, tho' he were at liberty to write, *&c.* But *Uitenbogart* and *Grevinkhovius* maintained on the contrary, that by withdrawing himſelf and being free, he might be of more and longer uſe to the people, than by ſhowing his patience and conſtancy in a tedious confinement. Beſides, that it was not improbable but his enemies would charge him with other crimes, beſides that of his Religion. There were others (as they ſaid in another letter) who might ſhow their conſtancy even to bonds, without occaſioning ſo much harm as the common cauſe would ſuffer by his impriſonment; and at the ſame time the people might be as well confirmed by their ſuffering as by his. Yet all theſe arguments could not move him, and he was determined to ſhare in the fate of the reſt of the cited perſons.

The cited Remonſtrants *are ordered to appear at the* Hague.

Accordingly they all ſet out together, and being come to the *Hague*, they notified their arrival, firſt to the Griffier *Aerſen*, and then to the Heer *Adrian Ploſe van Amſtel*, who preſided at that time on behalf of the Province of *Utrecht*.

The ſame day the States-General gave a full ſanction to the Decrees, or Canons, of the National Synod in relation to the *Five* controverted *Points*, and the Sentence paſt upon the *Remonſtrants*, in ſuch manner as ſhall be hereafter mentioned.

It was then likewiſe propoſed in the Aſſembly of the ſaid body, and agreed to: 'That thoſe of the cited *Remonſtrants* who would ſign the Act of Ceſſation, and 'promiſe that they would thenceforwards conform thereto, ſhould enjoy half a year's 'ſalary towards defraying their charges, and be directed to a place where they might 'reſide; and that on the contrary, thoſe who refuſed to make ſuch a ſubſcription 'and promiſe, ſhould be baniſhed out of the *United Netherlands* as diſobedient Sub- 'jects, and Diſturbers of the publick Peace, and puniſhed according to the Placards: 'but that this Reſolution ſhould be kept ſecret till the ſaid *Remonſtrants* had either 'accepted or rejected the aforementioned conditions.

A Reſolution of the States-General with relation to the cited Remonſtrants.

The next day, which was the third of *July*, they were ſummoned before the States. When they came to the place where the States uſually meet, they were led firſt into the Anti-chamber, and afterwards to a Gallery at the other end, that none of them might ſpeak with the reſt, after they had been heard. From the Gallery they were called in one by one before the States, firſt *Leo*, then *Iſaacius*, and after him *Rykwart*, in hopes that if theſe three could be brought to ſubmit, the others, or ſome of them at leaſt would follow their example. The Preſident ſpoke to every one of them to the purpoſe following: 'The Lords the States do not think it neceſſary to relate how they 'called together a National Synod in order to accommodate the differences about the 'Five

The Remonſtrants *appear before the States-General.*

A Speech of the Preſident to the Remonſtrants.

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'*Five Points*, nor what the Synod has determined thereupon. These things are 'sufficiently known. But the reason why their High-Mightinesses have now sent 'for you, is to acquaint you, that they entirely approve all the Proceedings, Reso-'lutions, Sentences, and Ecclesiastical Deprivations of the National Synod; and 'that it is their pleasure that you the cited persons should rest assured of it, to the 'end you may take your measures accordingly. Their High-Mightinesses have like-'wise thought fit to ask every one of you in particular, whether you are contented 'to live hereafter as private Subjects, without exercising any Ecclesiastical function 'either publickly or privately, and accordingly to behave yourselves quietly and 'dutifully; and whether to that end, you will sign the Instrument which shall be 'read to you?' At the same time he ordered the Griffier to read the said Instrument or Act, which was as follows:

The Act of Cessation, *which was proposed to be signed by the cited* Remonstrants.

'I The underwritten do hereby promise and declare with a good conscience, and in 'the utmost sincerity, that I will from this time forwards forbear the exercise 'of all Ecclesiastical functions, and of whatever belongs thereto, either publickly 'or privately, directly or indirectly, as well within as without the towns, villages, 'and places belonging to the United Provinces, and the Territories thereof; and 'that I will for the future live and behave myself in all quietness and modesty like 'a private Burgher, and conform and govern myself according to the commands 'of the Civil Magistrate, and always submit thereto.

In testimony whereof, I have sign'd these presents, the.... day of.... 1619.

After the reading of this Act, which has been since called the *Act of Submission*, or *Cessation*, the President *Plose* desired each of the *Remonstrants* to peruse it by himself, and then return a peremptory answer, whether he would subscribe it or not. *Leo* signed it immediately, but the other Thirteen refused it one after another unanimously. And their Answer was the same they had given before to the States Commissioners at *Dort*; to wit, 'That they were sufficiently disposed to forbear all 'exercises of their Ministerial function in the publick churches, but their consciences 'would not allow them to subscribe any such Instrument. That they could not 'refuse the communication of their gifts to the Assemblies of their perswasion, who 'might request it of them out of the publick churches. That no private Christians, 'much less Pastors or Ministers, could refuse such a request. That such a refusal 'was in many respects contrary to Holy Scripture; contrary to the substance of the '*Netherland Confession*; contrary to the *Catechism*; contrary to the Form of *Con-'firming Ministers*; and lastly, contrary to the Ecclesiastical Constitution till then 'observed; all which they were ready to prove at large whenever their High-Migh-'tinesses pleased.

Leo signs the Act.

The others refuse to do it.

The Reasons of their Refusal.

The Minister *Poppius* relates, that upon the offer of reading the Act once again, he made answer, 'There is no occasion, I understand the contents of it well enough, 'and shall therefore reply to the Act itself.' And that then he expresst himself thus:

High and Mighty Lords,

A Speech of Poppius *to the States-General.*

'I Am instructed from the Word of God to pay obedience to all Magistrates, in-'ferior as well as superior; and this has been my study from my youth up, both 'before I entered upon the office of a Minister, and since; but I am likewise 'taught by the same Word of God, that I ought to render to Him what is His; 'and that in case my Governours require me to do any thing contrary to His Com-'mands, then I am bound to obey God rather than Man. But that which is con-'tained in the *Act* above-mentioned, is of such a nature, that I find myself suffi-'ciently warranted from the Word of God not to submit to it, as not being able to 'do it with a safe conscience: For my office is to teach; Christ having called me 'to the same, and the Holy Scriptures exhorting me, yea, conjuring me before God 'and Christ, who will judge both Quick and Dead, to teach and preach, *in season 'and out of season*, 2 *Tim.* iv. as also to employ my utmost endeavours in this 'ministry, as long as I dwell in this earthly Tabernacle. I must not do any thing 'contrary to this, and consequently cannot cease from all the exercises of my Mi-'nistry, as the Act requires. Besides, God has denounced his wrath against those

'who bury their talents, and do not put them to intereſt, or improve them. I am deſirous to avoid this threatned wrath. Beſides, the law of charity requires, that I ſhould do to my neighbour as I would he ſhould do to me; accordingly, I ought to feed the hungry, and give the thirſty drink; much more ought I to ſupply thoſe whoſe ſouls hunger and thirſt, and eſpecially by reaſon of the preſent famine. I cannot therefore promiſe to be ſilent. The examples likewiſe of the Saints in the Old and New Teſtament ſtir me up to imitate them. My Deprivation, by the Synod, cannot make void my *Call*. Our Reformed Doctors themſelves maintain, that tho' *Luther* was depoſed by the *Papiſts*, yet his *Call* ſtill remained in force: and conſequently, tho' the Synod caſt me out of their Brotherhood, my *Call* ſtill continues. From all which it is plain, that I cannot ſubſcribe the *Act*. I don't ſay neither, that I will preach; for it may ſo happen, that the people will not deſire me, or perhaps they may be ſerved by a better; upon ſuch an occaſion I may refrain; nevertheleſs I cannot promiſe to be ſilent, becauſe I ought always to be ready to exerciſe my Miniſtry when called.' AN° DOM. 1619.

The Preſident's Anſwer.

Further Diſcourſe.

In reply to this, the Preſident told him, it was not the intention of the States that he ſhould be entirely ſilent, for he might inſtruct, and preach to his own Family; their Lordſhips meant only that he muſt not keep Aſſemblies or Meetings. Another of the Members ſaid, *I would fain ſee a proof from Scripture for your pleading conſcience, in juſtification of your diſobedience to your Sovereigns.* A third ſaid, *I aſk you, whether you think you are obliged, upon this account, to ſeparate and cut yourſelf off from the* Reformed *Church?* To this *Poppius* gave the following anſwer: 'Moſt Noble Lords, I underſtand the meaning of your High Mightineſſes to be, that I ſhould not preach at any other Meeting than of my own Family; this my Conſcience will not allow me to promiſe. I have already offered you ſome reaſons, and am ready to ſuggeſt more. I beg your Lordſhips to believe that it proceeds merely from my Conſcience; for I am ſenſible, that in ſo doing, I am to expect no advantage, but rather detriment, with reſpect to my temporal affairs. Nothing therefore influences me but my Conſcience; I have no other views, but only to employ the few years I may live on this earth, in ſuch a manner as to be able to find a gracious Judge at the laſt day, and to hear him pronounce a merciful Sentence. However, I don't pretend that others ſhould be governed by my Conſcience; but only refer them to the Word of God, upon which I found my Conſcience: If I err, convince me, and I will forſake my error. I don't therefore deſire any man to pin his Faith upon my ſleeve, but am ready to prove what I maintain. If now my Conſcience be founded on the Word of God, it will be impoſſible for me to comply with what is required of me contrary to it. They tell me, I ought not upon this account to ſeparate from the *Reformed* Church; to which I anſwer, *That we do not ſeparate ourſelves, but it is the Synod which has caſt us out of the Church, and will not ſuffer us to continue in her communion.* They have condemned our Doctrines as falſe, and have reſolved to own none for Miniſters among them, but ſuch as will ſubſcribe to their opinions, and teach them to others: This we cannot do; we are content to be ſtript of the name of *Reformed*; give us ſome other title, and conſider us as a Sect.

The Preſident replied, 'Their Lordſhips don't ſit here to diſpute with you, but to be informed of every man's intentions.' He then aſked, *What do you think of thoſe Meetings which are held in defiance to the commands of the Government? Poppius* ſaid, *I hope your High Mightineſſes will not ſcrutinize into all the ſecrets of my heart.* The Preſident, *That is not our deſign, but only to know what you have held and maintained. Poppius* reply'd, *My head is no regiſter; but if you pleaſe to aſk me any queſtions, I ſhall readily anſwer.* The Preſident aſked him once again, *Whether he could not ſubſcribe the Act?* And upon his perſiſting to refuſe it, he ordered him to withdraw into another room. He had moreover objected to the *Remonſtrants* upon their refuſal; *That they were formerly of a different opinion, and thought it not lawful to hold private Conventicles, ſeparate from the Church, and againſt the Will of the Government.* To which they anſwered, 'That the caſe was very different; ſince the *Contraremonſtrants* (whoſe caſe it then was) had not been forbidden all meetings, nor had their Miniſters been required to ceaſe from the exerciſe of all Eccleſiaſtical functions, either publickly or privately, but had only

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'been ordered to live peaceably with others, and to cauſe no ſchiſm by ſeparate 'meetings, eſpecially whilſt they were allowed the free exerciſe of their religion 'even in the publick churches, together with, and as well as others.

After each of the cited perſons had, upon his refuſal, been ordered by the Preſident to withdraw, and they were all accordingly retired into the Anti-chamber; one of the Door-keepers came and acquainted them, that they might go home, but that they muſt be all of them together the next day, in caſe the Lords ſhould want to ſpeak with them. The next day they all met, but were told about noon, that their buſineſs was put off for one day longer. In the mean time they were viſited and ſaluted by many of their friends and well-wiſhers, from all the towns and places round about; inſomuch that it was told to the Lords, tho' untruly, that they held a Conventicle in their Lodgings. Thereupon, in the afternoon, the whole houſe was ſearched from top to bottom, by the Officers of Juſtice, and a Meſſenger of the Court: but they found nobody, beſides *Sapma*, in company with *Petrus Cupus*, who, together with other Miniſters, had been cited to the *Hague*, on account of the Aſſembly of the *Remonſtrants* holden at *Rotterdam* in the month of *March*. The next day *Cupus* was ſtrictly interrogated by the Court of *Holland*, whether the cited Perſons had not held a Conventicle in their lodgings? Who were there? What was done? Whether he himſelf had been there, and to what end? But they could not diſcover any thing of what they aimed at, nor any thing that could furniſh the leaſt matter of accuſation.

The Lodgings of the Remonſtrants *are ſearched.*

Leo obtains his diſmiſſion.

On the fifth of *July*, *Henricus Leo* was ſummoned alone before the States, and had leave given him to go where he would, and fifty Gilders allowed for the charge of his journey. The reſt of the cited perſons, who kept together, in order to be likewiſe diſcharged, were told at laſt, that they muſt attend again in the afternoon at four o' clock. They came accordingly, and being brought into the Anti-chamber, were ſeverally called in, and each of them aſked, by order of their High Mightineſſes, *Whether he had farther conſidered of the matter, and was now diſpoſed to ſubſcribe the Act of Ceſſation?* Each of them replied, *That he had long enough conſidered of the matter, and that he adhered to his former anſwer.* Upon which they were all carried again into the Gallery, at the end of the Chamber, and there made to wait till between ſeven and eight in the evening; when being called in together, the Preſident introduced the Sentence againſt them with the following words: 'Their High Mightineſſes, the States-General, were in great hopes that 'you would have been perſwaded to ſubmiſſion and ſilence, and that you would 'have accordingly ſubſcribed the Act which was offered you; but ſince you have 'thought fit to refuſe it, you muſt liſten to the Reſolution which their Lordſhips 'have taken in your affair.' Then he ordered the Griffier to read the ſaid Reſolution or Sentence againſt the *Remonſtrants*, which he did, and it was as follows:

The other Remonſtrants *are again required to ſign the* Act of Ceſſation.

They Perſiſt in their refuſal.

A Reſolution *of the* States-General *for baniſhing them.*

'THE States-General of the United Netherlands having ſeriouſly and matureſ-'ly conſidered the ſeveral reports made to their High Mightineſſes ſucceſſ-'ively, both by the Lay and Eccleſiaſtical Gentlemen deputed to the National Sy-'nod, concerning the behaviour of the thirteen cited Remonſtrants (and the two 'others, who joined with them) during the ſaid Synod; and particularly the 'two Decrees, one bearing date the 1ſt, and t'other the 18th of January laſt paſt, 'which were promulgated againſt the ſaid Remonſtrants, on the part of the ſaid 'States; as likewiſe the Sentence paſt upon them the 6th of May, and after-'wards approved by their High Mightineſſes: Having moreover fully weighed the 'anſwer which they gave to certain queſtions and interrogatories made to them on 'the 25th of the ſaid month at Dort, by certain Gentlemen whom the States had 'commiſſioned for that purpoſe; together with the verbal declarations made before 'this Aſſembly on the 2d inſtant, and repeated this day by each of the ſaid Re-'monſtrants in particular, with reſpect to what was propoſed to them by a certain 'Act, as perſons diveſted of all Eccleſiaſtical functions, and conſequently reduced 'to the condition of private Burghers; to wit, That they ſhould promiſe ſincerely, 'and with a good conſcience, that they would ceaſe and abſtain from henceforſ-'wards, from all Eccleſiaſtical offices and functions, or any thing relating thereto, 'either publickly or privately, directly or indirectly, either in, or out of the 'towns, villages and places of the *United Provinces*, and the juriſdiction thereof; 'and

'and that they would behave themſelves modeſtly and peaceably, like good Subjects, AN° DOM. 1619.
'and conformably to the commands of their Civil Governours: On which occaſion
'each of them in particular, excepting only Henricus Leo, who ſubſcribed the ſaid
'Act, declared plainly and poſitively, that his conſcience would not allow him to
'obey their High Mightineſſes, ſo far as to forbear communicating his Gifts and
'Talents in the meetings of people of his own Sect, who ſhould deſire to hear him
'out of the publick churches; which Anſwer and Declaration was entirely con-
'formable to the ſeditious, pernicious, and deſtructive conſpiracy, and to the ſlan-
'ders and calumnies of ſeveral of the Remonſtrants, formed in a kind of Anti-
'Synod at Rotterdam, on the 5th of March, without the conſent or privity of the
'Government; of which meeting they the ſaid Remonſtrants, or at leaſt the far
'greater part of them, owned their knowledge on the 25th of May laſt; inſomuch
'that from all the aforeſaid matters, as well as from all their actions and beha-
'viour, it plainly appears, that their continuing thus obſtinately inflexible in their
'intolerable contumacy and diſobedience againſt their lawful Sovereigns, cannot
'tend to any thing elſe than to the greater uneaſineſs of the minds of the good
'inhabitants of the land, and the diſturbance both of the Civil Government, and
'of Religion, which they have endeavoured, and are ſtill endeavouring, by all
'kind of means, to ſeparate from the harmonious and orthodox Doctrines of all
'the true Reformed Churches both within and without theſe Provinces: They the
'ſaid States do therefore, by theſe preſents, declare, that the afore-named cited
'Perſons, and thoſe who joined with them, being diſcharged from all Eccleſiaſti-
'cal offices, and reduced to the condition of private perſons; to wit, Bernerus Ve-
'ſekius, Henricus Hollingerus, Simon Epiſcopius, Johannes Arnoldi Corvinus, Ber-
'nardus Dwinglovius, Edwardus Poppius, Theophilus Rykwardius, Philippus Py-
'nakerus, Dominicus Sapma, Iſaacus Frederici, Samuel Neranus, Thomas Goſwi-
'nius, Aſſuerus Matthiſius, and Carolus Niellius, ſhall be brought and conducted
'by certain Meſſengers thereto appointed by their High Mightineſſes, out of all
'the United Provinces, and the juriſdiction thereof, without ever being allowed to
'come or return thither, till the ſaid States ſhall be fully convinced and ſatisfied,
'that they are ready and willing to ſubſcribe the ſaid Act, and till they ſhall have ob-
'tained ſpecial leave from their High Mightineſſes for that purpoſe; on pain, if
'they do the contrary, of being treated as diſturbers of the publick peace, for an
'example to others.

Done at the Aſſembly of their High and Mighty Lordſhips the States-General, at the *Hague*, this 15th of *July*, 1619.

The moment the Griffier had done reading this *Reſolution*, the Preſident commanded the *Remonſtrants* to depart, and immediately rung for the Door-keeper to ſhow them the way. The *Remonſtrants* deſired a Copy of the ſaid Reſolution, which was promiſed them.

Then *Epiſcopius* ſpoke in the name of all the reſt of them, to the following purpoſe:

A Speech of Epiſcopius *to the* States, *by way of Anſwer to their* Reſolution.

'THO' we are convinced, High and Mighty Lords, that after the pronouncing
'Sentence it is too late to ſay much, yet we muſt, with your Lordſhip's
'leave, declare in one word, that all this has happened to us without any fault on
'our ſide; for we are by no means guilty of the crimes imputed to us. Unjuſtly
'are we charged with diſobeying the Decrees of the Synod, and the Reſolutions of
'your High Mightineſſes: for before ever thoſe Decrees were made, we acquaint-
'ed the Synod, that we could not comply with them; we likewiſe preſented to
'your Lordſhips Commiſſioners our Reaſons in writing, why we made it a ſcruple
'of conſcience, and deſired the Synod to give us ſatisfaction thereupon, but it was
'refuſed. As long as thoſe reaſons remained unanſwered, and in full force, it was
'not poſſible for us to act otherwiſe than we have done, without involving ourſelves
'in the greateſt guilt. As for our tranſactions firſt with your High Mightineſſes
'Commiſſioners, and afterwards with your High Mightineſſes, relating to our ſign-
'ing the *Act of Ceſſation*; we have likewiſe produced the Reaſons why we could
'not agree to it with a good conſcience, offering at the ſame time to explain thoſe

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'Reaſons more at large, and to ſupport them with others in writing. We hoped 'ſome endeavours would have been uſed for the better information, ſatisfaction, and 'repoſe of our conſciences; but in vain: The deſired ſatisfaction was not once of-'fered; but we were told your Lordſhips did not deſire to enter into diſputations 'with us; ſo that we could not do any otherwiſe than we have done. In all theſe 'matters therefore we have acted with a good conſcience, as in the preſence of 'the Lord. It ſeems very ſtrange to us, that we ſhould be baniſhed out of the 'land, and forbidden ever to return; and it is the more ſurprizing to us, becauſe 'we are not conſcious that we have deſerved ſuch treatment; for we were called 'to a free Synod, and we were frequently promiſed a ſafe conduct, and that none 'of us ſhould ſuffer in the leaſt on account of the defence of his cauſe. This we 'depended upon: but on the contrary, we have not only been obliged to abſent 'ourſelves theſe eight months from our families, but moreover find ourſelves now 'driven out of our country, becauſe we refuſe to do what we think inconſiſtent 'with a good conſcience. But ſince it is your Lordſhip's pleaſure, we muſt be con-'tented, and recommend our cauſe to God. May the Lord, whom we ſerve, 'judge between you and us!

There was no anſwer returned to this Speech: But the *Remonſtrants* were ordered to be led into another room by the Door-keeper, and the door to be ſecured with locks and bolts, whilſt the *Provoſt*, or Lieutenant Criminal and his Officers, attended without, as it were, to ſtrike a terror into their minds. After they had continued there in a kind of impriſonment, the Door-keeper came and aſked, *Where each of them lodged?* They gave him their directions in writing. Then he returned preſently to know, *To what place each of them would be conducted?* They replied, 'They could not tell him that immediately, for they ſhould be obliged to conſult 'with their Wives and Friends, and ſet their Families in order. But if it was re-'ſolved to expel them the Country ſo ſuddenly, and in the evening, they might 'ſend them whither they would. They knew not what place to chuſe, but hoped 'that God would be their Guide.' When he found he could get no other anſwer from them, he went back to the Lords with this. Upon which their High Mightineſſes ordered that they the *Remonſtrants* ſhould depute two of their Brethren, to let them know, in all their names, what it was they deſired. Accordingly they ſent in *Niellius* and *Dwinglo*, who ſaid, that having come to a free Synod, they never imagined they ſhould have been ſo long detained; for which cauſe they had not ſettled their domeſtick affairs before their departure, as not doubting but they ſhould have been allowed to return. They therefore begged that they might have leave to adjuſt their affairs, and to pay their debts, and call in what was owing to them, being perſwaded that it was by no means the intention of their High Mightineſſes in baniſhing them, to render their Wives and Children miſerable, and to turn them naked into the ſtreets. They prayed that they might be allowed a few days only, to go home upon ſuch terms and conditions as their High Mightineſſes ſhould preſcribe, and upon giving ſufficient ſecurity that they would return at ſuch time, and to ſuch places as their Lordſhips required; or at the very leaſt, that they would grant them ſo much time as was neceſſary to provide themſelves with Money for ſuch a journey out of their native Country, and for their ſubſiſtence in a foreign Land, ſince they had not made proviſion againſt this ſurprizing calamity. Whilſt they were making this requeſt, the Heers *Muis* of *Dort* and *Paw* of *Amſterdam* interrupted them ſeveral times, to the end they might break off their diſcourſe. The *Remonſtrants*, in the account they give of theſe matters, tell us, that ſome of the Lords behaved themſelves with ſuch imprudence, as well as violence, that the Preſident *Ploos* ſeemed to be aſhamed for them, and was obliged to ſtrike upon the table ſeveral times with his little hammer, to keep ſilence and order. 'What though we 'ſaid nothing, cried Burgomaſter *Paw*, when *Epiſcopius* ſpoke ſo confidently, you 'muſt not therefore fancy that we did not underſtand him: We know very well 'what you have ſaid, and how you have acted; and we ſhall provide againſt you 'for the future. It behoves the States to take care of the many thouſand ſouls 'whom you have miſled by your doctrines, and this is of far greater importance 'than your Families. We ſhall therefore think upon them, whatever becomes of 'you and yours.' And Scout *Muis* told them, very ſarcaſtically, 'That they 'needed

The Remonſtrants *deſire a few days reſpite, in order to ſettle their domeſtick Affairs.*

'needed not be ſo concerned about their Families, for if they had received an ex- AN DOM. 1619.
'traordinary Call from God to ſerve his Church, they ought not to doubt but that
'He would provide for, and ſupport them after an extraordinary manner.' That Gentleman too denied that they were invited to a *Free Synod*. The two deputed *Remonſtrants*, *Niellius* and *Dwinglo*, endeavoured to reply to every thing as briefly as they could; and added, 'That they were contented to bear ſuch contempt and 'reproaches for the ſake of divine Truth, firmly hoping and truſting that God 'would not quite forſake them, nor ſuffer their juſt cauſe to be for ever oppreſſed. 'And laſtly, that they did not come to diſpute with their Lordſhips concerning the 'Sentence which had been pronounced againſt them, much leſs to return re- 'proaches for reproaches, but only to beg that ſome regard might be had to their 'requeſt, and a gracious anſwer returned.' Then the Preſident ordered them to withdraw, that the Lords might conſider of their Petition. A little while after the Door-keeper came and acquainted them, that the Lords continued in the ſame mind as before, and that they muſt conform themſelves to it; but however, if they would promiſe that each of them would retire to his reſpective Lodgings that evening, without ſpeaking to any body, and be ready the next morning by four o' clock to be carried away, they might depart, and conſider in the mean while to what place each of them would be brought. They promiſed they would do ſo, as far as they could conveniently, and that they would not ſend for any one in particular to their Lodgings; but if their friends came of their own accord to ſee them, they could not turn them out of the houſe. Thereupon they were diſmiſſed about nine at night, and each went to his reſpective Lodgings, being attended with many followers. They found many others waiting for them at home; and many came late at night to bid them adieu. The States too ſent to each of them that ſame night by a Meſſenger, the money that was due to them for their daily expences.

Their Requeſt is refuſed.

The next day, which was the 6th of *July*, they met almoſt all of them at the appointed rendezvous, about four in the morning. At ſix, came the Door-keeper to ſee if they were ready, and to know whither each of them would be carried? Eleven of their number ſigned a paper, importing their deſire to be conducted to *Walwick* in *Brabant*, the two Miniſters of *Kampen* were for *Newenhuſe* in the County of *Bentheim*, and *Veſekius* for *Huſſen* in the County of *Cleves*. Each of them had fifty Gilders allowed for travelling charges, and a copy of the Reſolution or Sentence of the States-General. Then the Meſſengers went to get the Waggons ready, but ſince that took up ſome time, and a great many people were aſſembled at the Lodgings of the *Remonſtrants*, bidding them adieu with tears, the States, as ſoon as they met, ſent them word by a Door-keeper, *that they ſhould be gone immediately, or it would be worſe for them.* They replied, That they were ready, and muſt ſubmit to what their Lordſhips pleaſed to do, but that they could not go away without their Waggons. Some of the Prince's Pages were obſerved to hover about early in the morning, in order to ſpy, as they ſuppoſed, what paſt, and who they were that came to the *Remonſtrants*. At length the Waggons came, and the States Meſſengers hurried the waggoners away, ſo that the Exiles began their journey out of the *Hague* between nine and ten o' clock, in the midſt of a great ſhower of rain, and in the ſight of a vaſt crowd of people, ſome laughing and ſcoffing at them, and many relenting at ſuch a ſight as was never before ſeen in *Holland*, during the Government of the States. They ſet out with nine Waggons, ſix for *Walwick*, attended with four of the States Meſſengers, and three for *Newenhuſe* and *Huſſen*, with two more. But before the laſt Waggons went off, the Attorney-General came to haſten them away. Whilſt the ſix Waggons were paſſing thro' *Delft* to *Delftſhaven*, *Dwinglo* begged, that as his Father's houſe was but a little out of the road, he might juſt ſtop there to bid his Parents adieu, and take up a ſmall trunk which he had left there as he paſt from *Dort* to the *Hague*. This was refuſed him, but they hired a Porter to fetch the trunk, and bring it to him in the Waggon. At *Delftſhaven* they dined, and there took ſhipping. Thus they paſt by the Town of *Dort*, where they ſtaid a little while for the Tide, but at ſome diſtance from the Town, to avoid the diſorders of the Mob, who called after them from the Key, loading them with reproaches. In the evening, after having ſupped on board, they went on; and early on *Sunday* morning, being the 7th of *July*, they arrived at the *Ramſdonck* Ferry, near *Gertrudenbergh*. Here the Meſſengers hired four other Waggons, which carried them to *Walwick*,

They are baniſhed the Country.

ANNO DOM. 1619. *Walwick*, thro' *Wasbeck*, *Kapelle*, and *Besoyen*, where they arrived about nine or ten in the forenoon. There the Messengers treated them at breakfast, and then made them sign a paper, certifying, that they had brought them so far, and had discharged their trust. The *Remonstrants* thanked the Messengers for their good offices. and prayed them to make a faithful report of their behaviour to the States. 'Tell 'their Lordships, *said they*, that we have not merited such treatment; but that we 'shall however bear it with patience, always retaining a love for our native Country, 'and not forgetting their High-Mightinesses in our prayers.

The Messengers promised to deliver their errand, and rid away immediately to the *Hague*. *Edwardus Poppius*, one of the eleven who were brought to *Walwick*, concludes the story of their *Transportation* in his *Short Account* with these words: 'Thus were 'we made the scum and off-scouring of our native Land, for no crimes at all, but be-'cause we, having been each of us summoned by name to appear at a free Synod, 'boldly and couragiously maintained the Truth, and opposed the false Doctrines, 'and ungodly Proceedings of the Synod; but more especially because we would 'not abdicate the sacred Office we received from *Christ* himself, and forsake the 'Churches intrusted to our care, nor becoming dumb Dogs, abandon the Flock of 'our Great Shepherd to the Wolves, pursuant to the *Act* which they would have 'had us subscribe. The Lord grant them grace and time to repent, and have mercy 'upon his People and our Country!

In another paper *Poppius* speaks of the Synod of *Dort*, in the following manner: *If this Synod had brought as much Peace into the land as it has cost money, it would deserve some esteem; but whether we ought not to wish it had cost twice as much money to prevent it, I submit to the judgment of all wise men.*

The End of the Forty-second Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the *LOW-COUNTRIES.*

BOOK XLIII.

FOR the better connection of the matters relating to the National Synod, I was obliged to pass by some events that intervened, which I shall now proceed to mention: ANo DOMi 1619.

In the month of *April*, of this year 1619, when it was pretty easy to guess at the fate of the cited *Remonstrants*, and when the Condemnation of the imprisoned Gentlemen was daily expected, the States-General thought proper to appoint a day of Fasting, Prayer and Thanksgiving, throughout all the *United Netherlands*. This being notified by the Grand Committee of the States, in all parts of *Holland*, on the 6th of this month, and afterwards in all the other Towns and Villages of these Provinces, it immediately occasioned much murmuring and discontent among some people, particularly among the *Remonstrants*. They said, that their late Governours were sharply censured in the Order for the keeping of this day; nay, that they were in a manner condemned, and the whole body of the *Remonstrants* highly injured. For these reasons some of the Clergy of that Persuasion scrupled to read the Order from their Pulpits. It is said in the *Apology of Grotius*, that some good and pious Ministers chose rather to quit their offices, than to stain their consciences with such a piece of injustice; but this matter requires some further explanation. *Adrian vanden Borre*, one of the Ministers of *Leyden*, having heard something of this affair from several people who came to him and complained of the contents of this Order, used his utmost endeavours to procure a copy of it, but in vain. Being however pretty well informed of the substance of it, and being uneasy in his mind, he repaired to the Magistrates whilst they were sitting in the Stadthouse, to acquaint them with his scruples: there he represented to them what he had heard of its contents, and begged he might be satisfied by reading the Order itself, adding, that if it was drawn up in such expressions as he was told, his conscience would not allow him to communicate it to the people, and to exhort them to offer up Prayers and Thanksgivings to God on that occasion; and that he would much rather immediately resign his office: For such an Order, he thought, was directly contrary to the ends of a day of Prayer, which he conceived would be highly displeasing to God, if celebrated by wronging of our Neighbours, especially those many worthy men, who had served their Country so long and

A Day of Fasting and Prayer appointed.

Adr. vanden Borre, *one of the Ministers of* Leyden *scruples to read the* Order *of the* States *for that end.*

An°Dom. 1619. and ſo faithfully. Having ſpoke thus, he was ordered to withdraw, and being called in ſoon after, was told, That he ought not to mind every ſtory he heard; but that as to the matter itſelf, the Magiſtrates could ſay nothing to him about it till the next day. They then diſmiſſed him, and preſently ſent one of their own body to the *Hague*, to adviſe about what *Vanden Borre* had objected. This happened the 12th of *July*, on a *Friday* morning; and in the afternoon he went to *Nortwick*, hoping to get a ſight of the Order from *Lomannus*, who was ſtill continued as Paſtor of that Village, but he had not as yet been able to procure it. The next day, which was *Saturday*, he received a copy of it from *Sopingius*, Miniſter of *Warmond*, who at that time was ſuſpended from the exerciſe of his function; but it came to his hands ſo late, that he had hardly run it over, when the Magiſtrates ſent for him to the Stadthouſe. When he came thither, the Burgomaſters told him, That having conſidered of what he had offered the day before, it was their fixed reſolution that he ſhould read the Order from the Pulpit, offering him a copy of it, which he was to peruſe in their preſence, and then to let them know his laſt intentions: Accordingly he read the ſaid Order, which was as follows:

By their High Mightineſſes, the States-General of the United Netherlands, *an Order for celebrating a Day of Faſting and Praying*, &c.

The Order *of of the* States *for ſolemnizing a Day of Faſting and Prayer.*

Whereas it was much to be feared, that by means of the miſunderſtandings, diſputes and differences, which for ſome years laſt paſt have ariſen and been fomented, not only in the Churches of Jeſus Chriſt, and among the good people, but likewiſe in the Civil Government, and in the adminiſtration of Juſtice, divers ambitious men endeavouring to promote their private views, to the great damage of the true Reformed Religion, and particular prejudice of the Civil Government, would have utterly ruined and ſubverted the ſaid Religion and Civil Government, in caſe the National Synod had not been called in order to examine into and accommodate all differences in matters of Religion, according to God's Holy Word, with the help of divers perſons, both natives and foreigners, being men of great learning and piety, and thoroughly verſed in the ſtudy of the Scriptures; and in caſe the lawful authority of the Civil Magiſtrate, and the adminiſtration of Juſtice had not been reſtored and re-eſtabliſhed, and the Contraveners thereof duly puniſhed: And whereas the ſaid National Synod is already ſo far advanced, that the weightieſt and moſt important differences are determined with a ſingular agreement and unanimity, and a good iſſue of the reſt is ſpeedily expected, as likewiſe a lawful judgment and ſentence againſt the troublers of our native country, by the perſons whom their High Mightineſſes the States-General have appointed and ſworn for that purpoſe; ſo that the affairs of theſe Provinces ſeem to tend to peace and tranquillity both in ſpirituals and temporals: Therefore their High Mightineſſes the States-General of the United Netherlands, have agreed and reſolved to appoint a day of Faſting and Prayer throughout all the Diſtricts and Towns under their dominion, which ſhall be celebrated on Wedneſday the 17th of this current month of April, in order to return Praiſes and Thankſgivings to Almighty God, for his divine goodneſs and bleſſings; and moreover, to invoke and pray to him with fervent hearts, That his divine Majeſty would vouchſafe to continue his divine bleſſings and favours, for promoting the honour of his holy Name, and the true Reformed Religion, as alſo for the preſervation and maintenance of the lawful Authority of the Governors of theſe Provinces, and the due adminiſtration of Juſtice, and for the eſtabliſhing Peace and Tranquillity among the good people of the Land, as well in Eccleſiaſtical as Civil matters: To the end that Almighty God may be purely and uniformly worſhipped and ſerved, the Civil Government ſecured, the Trade and Riches of the Land daily increaſed; and all the Machinations and Devices of our enemies againſt this State, utterly defeated and confounded, &c.

He refuſes to publiſh it from the Pulpit, and gives his Reaſons for his Refuſal.

Vanden Borre having read this Order or Proclamation, declar'd, that he found it more harſh than he imagined, and that he ſcrupled the publication of it from the Pulpit, on account of ſeveral matters which it contained. There were three things, *he ſaid*, which ſtuck with him particularly: The *firſt* was, The mention of *divers ambitious*

ambitious perſons, and of *their private views, and ambitious ends*; on which occaſion he declared, That he knew none of the late Magiſtrates and Governors, to whom theſe crimes were to be imputed, and that therefore he could not with a ſafe conſcience pronounce thoſe Expreſſions. To this the Magiſtrates of *Leyden* replied, That it was not ſaid of all the late Governors, but only of *ſome*, or *ſeveral*, and that no body was named. He anſwered, 'That the words could be applied to none 'but the former Rulers, and that he did not acknowledge them for ſuch. And 'though no body was expreſly mention'd, it was eaſy enough to know who was 'meant. We ought to wrong no man, *ſaid he*, whether we point him out or not. 'God will never hear him that wrongs his Neighbour, till he be reconciled to 'him. It was Chriſt's command, That the Reconciliation ſhould be made before 'the Offering. It is unchriſtian, *added he*, to found Religion upon an injurious 'accuſation of others. Such Faſtings and Prayings are an abomination to the 'Lord.' Upon this ſpeech the new Magiſtrates looked at one another, without ſaying one word. AN° DOM. 1619.

He then proceeded to his ſecond Objection, which he made to conſiſt herein; namely in affirming, '*That the weightieſt and moſt important differences had been de-*'*termined with a ſingular agreement and unanimity.* I cannot, *ſaid he*, exhort the 'people to return God thanks for this, ſince I don't know what thoſe Points are in 'which they are ſo well agreed; for, perhaps, they may be ſuch whereby they may 'have condemned the doctrine of the *Remonſtrants*. If it be ſo, (as it may juſtly be 'inferred from the preceding ſtrange treatment of the cited perſons) then in doing 'what your Worſhips require of me, I ſhall be guilty of one of the moſt abſurd 'things in the world, to wit, I ſhall give God thanks, and exhort the people to do 'the like, becauſe his divine Truths have been thus condemned by the humane 'judgment of the Synod. I cannot with any peace of mind perſwade my ſelf to 'exhort the people to offer up hymns of triumph for our defeat and daily troubles; 'that would be doing juſt like what was deſired of the impriſoned and captivated '*Jews* at *Babylon*, when their Conquerors ſaid to them, *Sing us a ſong of Sion*, &c.' The Magiſtrates were again ſilent to this objection. Then *Vanden Borre* proceeded to the third Objection, relating to the *impriſoned Gentlemen*, who were deſcribed in the Proclamation, as *Diſturbers of the State*; on which occaſion he ſaid, 'That 'this was a thing of which he had no knowledge or certainty; and that he thought 'thoſe words very odd, ſeeing, as the Proclamation it ſelf owned, no Sentence was 'yet paſſed upon them, but only, that it was ſpeedily expected. Wherefore he was 'not ſatisfied how he could read or publiſh any Paper, declaring thoſe Gentlemen 'to be *Diſturbers of the State*, their cauſe being ſtill depending.' To this the Magiſtrates replied: *Neither are we apprized of the State of their Caſe, any more than you. But their High Mightineſſes write us word ſo, and doubtleſs they have been inform'd by the Judges.* The Miniſter ſaid, *That this made the matter ſtill more dubious and uncertain, ſince they themſelves knew nothing of it*; and he concluded as before, *That he could not read ſuch a Proclamation.* The Magiſtrates: *You may read it as coming from the States-General, leaving them to anſwer for the certainty of facts.* The Miniſter: *There is a great deal of difference between a Miniſter's reading ſuch a Paper from the Pulpit, before the Congregation, and the publiſhing it by a Meſſenger of the Court, or Notary; for the Miniſter is deemed to approve of what he reads, eſpecially when he reads it with a view of ſolemnly praying and returning thanks to God on that account. Hitherto*, added he, *I have walked in the Church of God with a good conſcience, and I ſhould not willingly load it with the guilt of publiſhing this Proclamation.* The Magiſtrates exhorted him to conſider the matter by himſelf, and likewiſe to conſult with ſome good Friends, for that they could not forbear proceeding againſt him, in caſe he perſiſted in his refuſal. He took time till noon, and preſently called a Conſiſtory together, and asked, *Whether any of them could ſuggeſt a reaſon why he ought to read the Proclamation?* One of the Members was troubled at his being conſulted about it. Another was of opinion he might read it as the ſenſe of other men, and not his own. Moſt of the reſt were againſt reading it at all. After this, *Vanden Borre* went back to the Magiſtrates, telling them, *That he had conſidered and conſulted about the matter, but that no body could ſuggeſt any ſuch arguments to him as were ſufficient to ſolve his ſcruples, and that he was therefore obliged to perſiſt in his refuſal.* The Magiſtrates told

Further Diſcourſe on that occaſion.

He perſiſts in his Refuſal.

AN° DOM. 1619. told him he ſhould take care what he did, for the matter might have very bad conſequences: Whereupon *Vanden Borre* replied, *That he was not inſenſible of it, but that he did not refuſe to read the Proclamation out of obſtinacy, but out of pure conſcience, praying them therefore that they would not urge him further, nor put him to any greater trouble, foraſmuch as their Worſhips might very well believe that he muſt needs be greatly embaraſs'd with that buſineſs, ſince he had poſtponed all views of worldly intereſt on that account.* Having ſaid this, his heart was ſo full, that he could not go on any further; which the Magiſtrates obſerving, bad him withdraw a little, but calling him preſently in again, they ſaid to him, 'Since you refuſe to 'obey the States,' you muſt ceaſe from the Miniſtry, in caſe you perſevere in your 'refuſal; neither ſhall any other perſon of your perſwaſion ever preach more in 'this City.' He then made them the following offer; to wit, That inſtead of reading the Proclamation, he would notify to the people in general terms, *That they were to thank God that the late Revolutions in the Government had happened without effuſion of blood; and to beſeech him to grant ſuch wiſdom to their preſent Rulers, as might enable them to govern their Country aright.* He was anſwered, That ſeveral Propoſals had been made at the *Hague*, in order to avoid coming to this extremity, but that all were in vain, and that no other expedient could be found but the reading the Proclamation. Upon this, he was forced to take his leave, being diſmiſſed. Immediately the Magiſtrates ſent to the Inn, called the *Golden Horn*, where the *Contraremonſtrants* were aſſembled, charging them to take care that the places and turns of the *Remonſtrants* in *Leyden* might be ſupplied the next day, and from that time forwards. This was promoted by the Burgomaſter *Deyman* with greater eagerneſs than by any of the reſt, he being deſirous, as *Vanden Borre* writes in his Memoirs, to ſhow his zeal for that Party which he had lately embraced. Thus did they exclude from the exerciſe of the Miniſtry at *Leyden*, not only *Vanden Borre*, but the other *Remonſtrant* Miniſters who ſupplied the places of *Corvinus* and *Dwinglo*, who were at that time attending at *Dort*. At the ſame time all the Officers round about *Leyden* were ordered to take care, that the *Remonſtrant* Miniſters ſhould read the aforeſaid Proclamation in all their Churches. One of thoſe Miniſters, *Lomannus*, made the Schoolmaſter read it at *Nortwyk*; and at *Oogſtgeeſt* (another Village near *Leyden*) *Simon Hugius* would have done the ſame, but the Officers made him come down from the Pulpit, and bad the Miniſter read it himſelf. He then read it, but at the ſame time refuted it, and made a Proteſtation from the Pulpit againſt it. Upon this, he was ſummoned before the Lords of the Committee at the *Hague*, the day preceding the Faſt, and examined by them concerning his ſaid Proteſtation. They asked him who had put him upon acting after that manner? And upon his refuſing to anſwer, they ſent him to Priſon, in order to his further examination by the Court of Juſtice, which was attended with his Deprivation or Suſpenſion. *Reinerus Andreas Walenburg*, Miniſter of *Saſſem*, did not read the Proclamation neither, but ſpoke againſt it in his Sermon, however, without being troubled on that account, perhaps becauſe there was no body preſent who was diſſatisfied at it. At *Rotterdam*, where it was not the cuſtom to read the Proclamations for days of Prayer in the Church, there was no notice taken of it by the Miniſters. However, the Magiſtrates ſent for *Chriſtopher Hellerus*, and *Samuel Lanſbergen*, and required them to read the Proclamation in the afternoon. *Lansbergen* did it accordingly, but with a previous Proteſt againſt the ſubject of it. At *Gouda* the Magiſtrates cauſed a ſhort Extract to be made of the Proclamation, and to be publiſhed by the Miniſters; the Extract was only a general Exhortation to Thankſgiving and Prayer, for a bleſſing upon the Land. In the Provinces of *Gelderland*, and *Utrecht*, the ſolemnity was notified in general terms, without the addition of thoſe circumſtances which had given ſuch offence to *Vanden Borre* and others. The Magiſtrates of *Kampen*, in the Province of *Over-Yſſel*, to avoid offence, cauſed three ſorts of Notifications to be made; one from the Town-houſe, another by the *Contraremonſtrants* in the Churches, and the third by the Readers of the *Remonſtrants* in their Conventicles. The Proclamation which the States of *Utrecht* ſent to their Clergy, and of which a copy has fallen into my hands, was to the following purpoſe:

He it depriv'd.

His Offer.

The other Remonſtrants *at* Leyden *are ſilenced.*

The Behaviour of certain Remonſtrant *Miniſters with reſpect to reading the* Order.

Moderation of the States of Gelderland *and* Utrecht.

Reverend

ANNO DOM. 1619.

Reverend and Pious,

Whereas their High Mightineſſes the States General of the United Netherlands, have thought fit and reſolved to appoint a day of Faſting and Praying to be obſerved throughout all the Provinces, Countries, and Towns within their Dominions, and to cauſe the ſame to be ſolemnized on Wedneſday next, in order to return Thanks and Praiſes to Almighty God for his divine Goodneſs and Mercies, and with a fervent heart to call upon and beſeech his divine Majeſty, That he would vouchſafe to continue his divine Goodneſs and Mercies for the preſervation of the honour of his holy Name, and the propagation of the true Reformed Religion, together with the defence and maintenance of Juſtice, of the lawful Authority of the Governors of the Land, and the Peace and Tranquillity of the good Community both in Church and State, to the end that Almighty God may be worſhipped and ſerved in perfect unity and harmony, as likewiſe the good ſtate of this Country preſerved and improved by a daily increaſe in Wealth and Commerce, and that all the counſels and devices of our enemies may be confounded: Therefore, that the good and chriſtian intentions of their High Mightineſſes may be put in execution, We hereby give you notice, to the end that you may be prepared, and the Sunday before may adviſe and exhort the Chriſtian Community to pray to and call upon Almighty God with the greater zeal and fervour: Of all which you are not to fail.

Order of the the States of Utrecht, *for keeping a Day of Faſting and Prayer.*

And ſo Reverend and Pious, we recommend you to God.

Given at *Utrecht* 31. *March* 1619.

This was ſigned,

JAC. VAN ASH VAN WYKE.

And under,

By order of the States of Utrecht,

ANT. VAN GILTEN.

The day after the Deprivation of *Adrian vanden Borre*, being the 14th of *April*, all the publick churches of *Leyden* were ſeized by the *Contraremonſtrants*, to the great grief of the other Party. The Elders of the *Remonſtrants* conceiving it to be a great injury to their people, made their complaint to the Magiſtrates, praying that the churches might be reſtored. They referred them to the Committee of the States, but refuſed to grant them any Letters of recommendation. Deſpairing therefore of ſucceſs that way, they determined, till a better opportunity ſhould offer, to exerciſe their Religion in ſome private houſe, and to bear with all kinds of affronts and ſlanders without contradiction. Accordingly, they aſſembled the *Sunday* after the Faſt, being the 21ſt of *April*, at the houſe of *John de Knotter* an eminent Burgher, at which there had been formerly a meeting of the *Lutherans*; but their firſt ſetting out was very unfortunate, for the Mob being excited by ſome, who, as the *Remonſtrants* ſay ought leaſt of all to have done it, and riſing, did not only commit ſeveral indecent actions againſt thoſe Townſmen who repaired thither, but pelted the doors and windows of the houſe with ſtone, both before and during the time of Divine ſervice. They beat all the windows to pieces, and after the meeting was done, being encouraged by ſome of the principal zealots, they became ſo bold, that they aſſaulted and broke into the houſe it ſelf, ſtealing, deſtroying, and demoliſhing whatever could be ſo treated; they did not ſpare even the roof it ſelf, but carried away the wood and iron-work to ſell. This ſtorm and plundering laſted about three hours, and was carried on with ſuch vehemence, as if there had been committed or contrived in that houſe, the moſt abominable actions againſt God, and the moſt pernicious conſpiracies and ſecret treaſons againſt the Government. It was at the ſame time that a certain eminent perſon ſaid to *William Baudart*, Miniſter of *Zutphen*, who happened to be then at *Leyden*, **The crimes which eſcape the puniſhment of the Civil Magiſtrate, God is pleaſed to puniſh ſometimes by ſuch means as theſe.** But the *Remonſtrants* were of opinion, That this was as bad as houſe-breaking, or the greateſt publick violence, which the Magiſtrates were bound to puniſh, by virtue of their office, and even in purſuance of that very Ordinance which his Excel-

The publick Churches at Leyden *are taken from the* Remonſtrants.

They preach in a private Houſe.

The Meeting is diſturbed, and the Houſe plundered.

ANNO DOM. 1619. lency had publiſh'd at the change of the Government, and which the new Magiſtrates themſelves had approved of. But the Court of Juſtice looked upon this matter with other eyes.

The next day the following Prohibition was publiſhed from the Stadthouſe:

A Prohibition publiſh'd by the Magiſtrates of Leyden.

'WHereas there were yeſterday divers irregularities committed, upon account of 'an unlawful aſſembly; and it being to be feared that further acts of vio'lence may enſue, the Court of Juſtice of this City, in order to prevent the 'ſame for the future, have ordained and decreed, and they do hereby ordain 'and decree, That from this time forwards, no perſons, of whatſoever condition 'they be in this City, or the liberties thereof, ſhall preſume to aſſemble or call 'together the like diſorderly meetings; or to lend or let their houſes for ſuch pur'poſes: and that no man ſhall dare to teach or preach in ſuch like meetings; or to 'be preſent there, on pain of being deemed a Tranſgreſſor of the Commands of the 'Court of Juſtice, and of forfeiting two hundred Gilders for the houſe or place he 'ſhall lend or lett, and of being further puniſhed at diſcretion; and ſo likewiſe all 'thoſe who are preſent, ſhall be obnoxious to the ſame arbitrary puniſhment.

'All other perſons, both young and old, who ever they be, are hereby ſtrictly 'forbidden to meddle or concern themſelves with thoſe meetings, to commit any 'inſolencies againſt the ſame, in what manner ſoever it be, or to injure or affront 'any of the perſons they find there; and are required to leave them to the proper 'Officers of the Town, to whom the cognizance thereof belongs. And whoever 'contravenes this Ordinance, ſhall be liable to ſuch correction and puniſhment as 'the nature of the offence deſerves.

Not long after this, namely on the 25th of the ſame month, two of the Elders of the *Remonſtrant* Congregation preſented a very long Memorial, after much importunity of the Members, to the Judges at the Stadthouſe, having in vain deſired the Burgomaſter *Deyman* to deliver it. The ſubſtance of the ſaid Memorial, which was very copious and diffuſive, amounted to what follows:

A Memorial preſented by the Remonſtrants *at* Leyden *to the Magiſtrates.*

'They repreſented their great ſurprize and grief at the ſudden deprivation of 'their worthy Paſtor *Vanden Borre*, for only having declined publiſhing the Pro'clamation about the Faſt in the ſame words: And that their grief was the greater, 'becauſe they had been certainly informed, that the States of *Gelderland* and '*Utrecht* had allowed the Clergy of their Provinces to notify the ſaid Faſt, with'out obliging them to make uſe of thoſe very expreſſions, at which their Paſtor '*Vanden Borre* had been moſt ſcandalized. The ſame indulgence had likewiſe been 'ſhewn by the Magiſtrates of *Gouda*, agreeably to the offer made by their Mini'ſter. That they could not therefore imagine why the Magiſtrates of *Leyden* 'ſhould be ſo exact and ſtiff in this matter, which was elſewhere ſo gently ac'commodated. But ſuppoſing *Vanden Borre* had tranſgreſſed a little by ſuch a re'fuſal, which they ſhould not further examine into, yet they could by no means 'comprehend upon what foundation of juſtice or equity the Magiſtrates of this 'City proceeded, in depoſing all the reſt of the Miniſters from their lawful of'fices for the miſbehaviour of one only man among them, and in depriving all thoſe 'of their perſuaſion of the exerciſe of their Religion. That the Magiſtrates had 'declared more than once, that they intended to treat both parties after one and the 'ſame manner, as long as the buſineſs of the *Five Points* was depending before the 'Synod, and remained undetermined. That they had likewiſe promiſed in the admi'niſtration of the Militia-Oath, That neither Party ſhould be oppreſſed by them; 'whereas, on the contrary, without any fault on the ſide of the *Remonſtrants*, 'they found themſelves deprived of the fruit of all thoſe declarations and promiſes. 'It was true indeed, that upon their verbal complaint of this treatment, the Magi'ſtrates had referred them to the Lords of the Committee; but at the ſame time, 'they refuſed to grant them letters of recommendation, without which it was in 'vain to expect any favour from them. For which reaſon, their Brethren, perceiving 'there was no hope of being admitted to the exerciſe of their Religion in the pub'lick Churches, upon the old foot, thought it moſt proper, to the end that they

'might

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'might not live without any external worship at all, to meet in some private house provisionally, and without the least hindrance to any man, and to bear with patience all the ill treatment which might befal them on that account, and so to let their moderation and forbearance appear to all men; hoping that they should not be disturbed herein, and the rather, because when they were discharged from preaching in publick, they were not forbidden to teach in private elsewhere. But that during their assembly, which had been appointed for that purpose the last *Sunday*, the reverse of their expectations came to pass, their meeting was disturbed, and their house plundered.' *Then they went on to describe the above-mentioned uproar, in the same words we have already related it in, and added,* 'That instead of punishing the Rioters and Plunderers, pursuant to the directions of the Ordinance which was published in *October* last for such purposes, they the very next day strictly prohibited the holding of all *Remonstrant* meetings, without taking due notice of the robbing and demolishing of the house in which they met, speaking no otherwise of such treatment, than as if the Congregation had by their quiet and pious assembling (which was not against any Laws divine or human) given occasion to these insolencies; and just as if those Thieves and Housebreakers (who behaved themselves like the common enemies of civil society) had not been guilty of any crime. They asked likewise, who was the cause of the disturbance, when *Paul* preached at *Thessalonica*, and when the malicious *Jews*, calling to their assistance a number of rascally fellows, put the whole Town in an uproar? Certainly, he who had committed no crime, and was exercising his Religion silently and peaceably, could not be accounted the author of that uproar, but he who committed that evil action, to prevent a good one; for otherwise we must call those Assemblies formed by *Christ* himself, by the *Apostles*, or by the first *Reformers*, factious and seditious, since there were always uproars and tumults excited by ill men on account of such assemblies.' *Then they humbly prayed in the name of those of their Persuasion,* 'That they might be allowed one of the larger Churches, or else the Hospital-Church, at least for the present, either on *Sundays* or Week-days, at such times as the *Contraremonstrants* did not assemble, promising to behave themselves quietly and peaceably. *They added,* That the *Remonstrants* were still permitted the use of the publick churches at *Rotterdam*, *Gouda*, the *Brill*, and other places; and those of *Leyden* ought not to be worse used then they, consisting, as they did, of above a thousand Members, besides all such as approved their Doctrines and frequented their Sermons. They represented, That among the *Remonstrants* there were many of the old Burghers who had undergone the dreadful Famine, and other calamities of the Siege of that Town, and had exerted their fidelity in the defence of it, to the utmost, and that many others were the children of those brave men. It could not enter into their heads, that the Government would so rashly deprive such a great number of people of the entire exercise of their Religion. They likewise thought that the present Magistrates ought to have the more regard to their request, forasmuch as the *Contraremonstrants* of *Leyden* had, under the former Administration, constantly enjoyed the liberty desired by them, the *Remonstrants*, more than in any other place. In case the Magistrates scrupled to grant their request, they humbly begged they might be suffered to meet in some private house. But if both these Petitions were refused, which they thought very hard, and what they had not deserved, then should they be obliged to have recourse to God, and pour out their complaints before him: He would, they trusted, strengthen them with patience, and not deny them wisdom to enable them to act as became them in so deplorable a condition. In the mean while, they desired the Magistrates to consider how it would look that whereas not only the *Lutherans*, the *Menonites*, and the *English Puritans* and *Brownists* (whom their own King would not tolerate) were allowed their Conventicles, but likewise the *Jews* themselves, the sworn enemies of *Christ*, freely enjoyed their Synagogues in some places of this Country, yet the same favour should be refused to those of the *Remonstrant* persuasion. They therefore once again begged they would be graciously pleased to comply with their request in some of the manners which had been by them proposed.

The

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The Magistrates having received this Memorial by the hands of the three Elders, deferred answering it till the next day, at which time they sent for them to the Stadthouse, and in very civil and friendly expressions told them, 'That they desired 'them to exhort their people to patience for a week or a fortnight only, and to 'wait the event of matters so long, in which time they hoped, that the National 'Synod would come to such resolutions as might be satisfactory to all good Chri-'stians.' And some of those Magistrates said, *Keep your meetings at* Leydendorp.

The Answer of the Magistrates.

The Elders made a report of their success to their Brethren and the rest of their Members, at whose desire they repaired again to the Magistrates the next *Saturday*, and desired an *Apostil*, or Answer, in writing, indorsed upon their said Memorial; at the same time giving them to understand, *that the people could not remain without any Divine service, and intended therefore to meet the next day.* The Magistrates told them, that they could not give them an answer in writing, neither were they to look upon what was lately said as a formal answer, but only as kind advice for quieting the minds of the people. The next day, which was *Sunday* the 28th of *April*, the *Remonstrants* went in great numbers to *Leyden-dorp*, in order to hear *John Bors*, a Minister of their own persuasion. *But*, as somebody writes, *the house of this old man was threatened by those who had none of their own.* The following week, the two other Ministers of *Leyden*, *Corvinus* and *Dwinglo*, who were then at *Dort*, and as yet undeprived, sent a written Representation to the Magistrates of *Leyden*, in which they complained, 'That they, the Magistrates, having 'deposed *Vanden Borre* on account of his refusing to read the Proclamation, had 'likewise deprived them of their Ministerial function in the persons of their Curates, 'or those who officiated for them during their absence, and had thrust them thus 'out of their churches, tho' they had no part in that refusal, without any complaint 'brought against them, as they knew of, without giving them leave to defend them-'selves, without any reason, and without the least notice given. *Does our Law*, 'said they, *judge any man without hearing him, and without due cognizance of 'his actions?* It was with the approbation of the Magistrates, *they said*, that they 'went to *Dort*. The Order of the Consistory for the supplying their places during 'their absence, was likewise consented to by the Magistrates, who had, without 'their requesting it, been pleased to defray the charges of their journey. That 'their places were well supplied, to the great satisfaction of their people, by their 'Collegue *Vanden Borre*, and the *Remonstrant* Ministers of the Classis of *Leyden* 'and *Rhineland*, appeared sufficiently by their wonderful and incredible growth, as 'well in numbers as in zeal and fervency. It was very unreasonable therefore 'that they and the people should be thus treated; that after they had been deprived 'of their churches, and were fallen into the merciless hands of insolent Rioters, 'they should be threatned in the *publick Prohibition* more than those Housebreakers 'themselves, only for exercising their religion, which they could not abstain from 'doing, if they would act conformably to the Word of God, and the Confession of 'the *Netherland* churches. As for the Deprivation of the Three Ministers, they 'should more easily have submitted to it, had the Magistrates allowed the people 'to be served and edified by other faithful *Remonstrant* Ministers. But it seemed 'very hard, that so many hundreds of their Members, and so many thousands of 'Auditors and Approvers of their opinions, and almost all of them too Natives of 'the Land, should be deprived of the free exercise of their religion, which is the 'most precious jewel of this mortal life, for which they had born and suffered every 'thing with great patience and constancy, both in prosperity and adversity. *They said 'further*, That it was not to be believed, that the sole refusal of *Vanden Borre* could 'administer a sufficient pretence for the Prohibition which followed. That in a parallel 'case, when the Magistrates ordered the Clergy of this Town, in the year 1617, to 'excite the people to return publick thanks to God for preventing the great effusion 'of blood which had like to have happened on the day when the Siege of *Leyden* 'was raised, which order was neglected by those of the *Contraremonstrant* persuasion, 'such severities were not practised against them on that occasion. It was likewise 'well known, *they said*, what indulgence had been used in *Gelderland*, *Utrecht*, and in '*Oever-Yssel*. The Prohibition which bore so hard upon them was moreover contrary 'to the promises publickly made by the Government in *August* last, of defending and 'protecting both parties. By that Prohibition, they complained they were reduced to

The Remonstrants *frequent the Church at* Leyden-dorp.

A Representation of the two other Ministers of Leyden, Corvinus *and* Dwinglo, *delivered to the Magistrates.*

'this

'this *Dilemma*, that they muſt either hold communion with thoſe from whom, ac- ANNO DOM.
'cording to the Will of God revealed in his Word, they were bound to ſeparate; 1619.
'or elſe live entirely without any external religious exerciſes, contrary to the Ex-
'hortation relating to Chriſtian Aſſemblies, to be ſeen in the Xth of the *Hebrews*.
'Finding themſelves diſtreſſed between theſe two extremes, they had uſed the ſame
'liberty which was always allowed to other Sects. But now they were deprived
'of this liberty, tho' it was ever believed, that the ſaid liberty, according to
'human appearance, had been the preſervation and ſafety of the Land. This had
'remarkably appeared in the caſe of the Town of *Leyden*. Moreover, the laſt Pro-
'hibition of the Magiſtrates was levelled only at the *Remonſtrants*, and at no other
'Sect. Whereas the *Memorialiſts* could not conceive why Liberty of conſcience
'ſhould be denied to the *Remonſtrants* rather than to any others, nor why at that
'time rather than formerly. They had certainly acted at all times like faithful Ci-
'tizens, and ſuch as ſtood up for their Governours when others either deſerted them,
'or wavered. They had never encouraged or promoted any tumults or riots, but
'always joined in ſuppreſſing them. It was therefore very conſiſtent with the peace
'of the City, that they, as well as others, ſhould be ſuffered to meet together for
'hearing the Word of God, for calling upon his Name, and for participating of the
'holy Sacraments. The Government needed never fear that their Congregations
'would be too ſtrong; ſince people would be there taught to fear God and the
'King, and to pray for the Peace of the City, and for their Civil Governours. If
'the Magiſtrates could ſuſpect that the *Remonſtrants*, under pretence of ſuch reli-
'gious Aſſemblies, might hatch any evil deſigns againſt the City, or their Country,
'they ſhould be apprized before-hand of the time and place of ſuch Aſſemblies, in
'order to their being informed of all that paſſed there, and they then would be
'effectually convinced that the liberty which they granted would tend very much
'to the tranquillity of the Town, and on the other hand, that the rigorous prohi-
'bition of ſuch meetings would be no leſs hurtful; as the Senate of that very City
'had plainly and ſtrongly repreſented to the States-General by that famous Memo-
'rial which they delivered them many years before. The Magiſtrates would do
'well to reflect upon the ſame now, and accordingly to grant what was deſired by
'the Elders the former week. *They concluded*, with praying their Worſhips to re-
'voke their Prohibition, to oppoſe and ſuppreſs the inſolencies of ill-deſigning men,
'to allow their Brethren the free exerciſe of their religion in ſuch a place as their
'Worſhips ſhould appoint, or as the Elders ſhould prepare, with their approbation,
'and to conſent to their making uſe of the miniſtry of the *Memorialiſts*, as likewiſe
'of their Collegue *Vanden Borre*, for that purpoſe.

The Leyden Remonſtrants *aſſemble at* Warmond.

There was nothing done upon this Memorial and Requeſt, for we find that the *Remonſtrants* of *Leyden* went ſeveral *Sundays* following to a Meeting in a certain Timber-yard at *Warmond*.

Several Reflections on holding of private Meetings.

But there occurred various matters at this time with relation to preaching in private meetings, which required ſome conſideration: The *Articles* concerted at *Rotterdam* in *March* were referred to the conſideration of ſeveral Miniſters, Elders, and Members of the *Remonſtrant* party. The deſign of collecting and keeping together the diſperſed Members of all their churches was indeed approved in general, but the means to be uſed for that purpoſe occaſioned ſeveral debates. It was thought in the firſt place, that little private Meetings, together with the Viſitations of families, would be the moſt proper methods of edification for the preſent. As to larger and publick Aſſemblies, ſome of the Miniſters made great objections againſt them. They thought a more convenient ſeaſon of holding them might ſome time preſent itſelf: But they apprehended, that their people were not yet ſufficiently prepared to ſuffer what might probably come upon them on that occaſion; and that in Towns and Villages, where perhaps force might be uſed againſt their publick meetings, if any of their Members ſhould make uſe of the like force in their own defence, it might cauſe great diſturbances. For this reaſon they ſcrupled at firſt to preach in great congregations, not that they feared for themſelves, being reſolved, in caſe of need, to hazard their own perſons freely, but they dreaded the dangers to which their people would be expoſed, if any oppoſition or reſiſtance were made. But when the people ſhould be a little more exerciſed in the ſchool of affliction and perſecution,

and

Anno Dom. 1619. and content to ſubmit to ſuffering without reſiſtance, then they declared they would adminiſter to them chearfully in large meetings, how dangerous ſoever it might be, and riſque every thing for their ſervice, even life itſelf. But others were of a different opinion, and thought it neceſſary to proceed to publick meetings without delay.

The Remonſtrants *of* Alkmaer *begin private Meetings.*

Accordingly, the *Remonſtrants* of *Alkmaer*, among others, began to meet about this time in that Town, the churches being poſſeſt there by the *Contraremonſtrants* only. *Philippus Pynakker* their Paſtor was ſtill detained at *Dort*; *Johannes Geeſteranus*, who agreed in the buſineſs of the *Five Points* with the *Remonſtrants*, had been depoſed, and *Bodecherus* forbore preaching, and was afterwards reconciled to the *Contraremonſtrants*. Some of the moſt zealous Elders were of opinion, that whatever befel their Miniſters, and whether they continued firm to their principles or not, they ought however to keep together the people of their perſwaſion as much as poſſible, and hold their meetings in private houſes. Accordingly they aſſembled on *Eaſter-day*, which was the 31ſt of *March*, at the houſes of the Elders *Cornelius Dirkſon*, and *Cornelius Tamſon*, and the following day at that of the Elder *Fonger Sierickſon*, where the Sacrament of Baptiſm was likewiſe adminiſtred. After this they met for ſeveral *Sundays* following in a Barn, where at firſt, for want of a Miniſter, they contented themſelves with reading chapters in the Bible, and with ſinging Pſalms, till the 21ſt of *April*, at which time there came to them a certain perſon who aſſured the Elders that he was a *Remonſtrant* Miniſter, who had been ſomewhere deprived for mere trifles. Him they ſuffered to preach and adminiſter Baptiſm in their Barn. Upon this the Burgomaſters ſent for ſome of the chief among the *Remonſtrant* Elders and Leaders to the Stadthouſe, in order to examine them. *Fonger Sierickſon* coming firſt to the Stadthouſe, and not knowing that any others were ſummoned thither, was forced to wait a while. In the mean time came *Anna Gerrits* the Wife of *Johannes Geeſteranus*, who was likewiſe ſummoned before the Magiſtrates. They aſked, *What was become of her Huſband? and when ſhe ſaw him laſt?* She replied, *Laſt* Saturday. Then they aſked her, *whether he was not yet minded to obey the Lords the States-General, and to retire to* s' Graveſande, *as they the Magiſtrates had lately received orders from the* Hague *to require him to do.* She anſwered, *That he parted from her with a reſolution of complying with the States commands, unleſs he chanced to alter his mind on the way.* Hereupon they diſmiſt her. Then they called in *Fonger Sierickſon*, the reſt not being come, and aſked him, 'How they, the Elders, durſt be ſo bold as to act in that capacity after they 'were turned out of their office, and to ſet up Meetings notwithſtanding the prohi-'bition of the Government?' He anſwered, 'That they had not been diſ-'charged by thoſe who had choſen them. That the Magiſtrates who had joined 'with the people in chuſing them, were themſelves now depoſed; and that the 'new ones might indeed diſmiſs them from the publick exerciſe of their office, but 'the people however deſired to make uſe of their ſervice out of the publick churches. 'He added, That the *Contraremonſtrants*, who themſelves had ſeparated from them 'long ſince, could make no reaſonable objection againſt this; ſo that they thought themſelves bound to act as Elders, at the requeſt of their Members, in order to preſerve 'them who were deſtitute of their Guides and Paſtors, from the hurt that might befal 'them. As for the prohibition of aſſembling themſelves, they could not obey it 'without being diſobedient to the command of God. They had therefore appointed 'Meetings, and Divine Service, in order to prevent the diſperſion of their Flocks.' The Burgomaſters anſwered, 'That the publick churches were open for every man, 'and conſequently for the *Remonſtrants*, where there were good Paſtors, and ſuch 'as were capable of feeding the Flock with ſound Doctrine.' *Fonger Sierickſon* and *Cornelius Tamſon*, who was by this time come to the Stadthouſe (as for *Cornelius* 'Dirkſon and *Tf Martſon*, they were out of town, and the reſt of the Elders were either engaged or kept out of the way on purpoſe) replied to the Magiſtrates in the following manner: 'If, *ſaid they*, the *Contraremonſtrants* had not taught the do-'ctrines of *Predeſtination* ſo crudely, nor ſuffered their Miniſters to maintain that 'ſtrange notion of putting men to death for Hereſy without cenſure, the *Remon-'ſtrants* would not have forſaken their Communion.' The Magiſtrates told them, 'That the *Remonſtrants* had received their opinions from Men, and ought therefore 'to ſubmit to the judgment of the Synod.' *Fonger* replied, 'If we compare the 'arguments of one man with thoſe of another, we cannot but think that the argu-'ments

Certain of their Elders are examined by the Magiſtrates.

A remarkable Anſwer of one of thoſe Elders.

ments of our people far ſurpaſs thoſe of your party, even according to the teſti- ANNO DOM. 1619.
mony of Scripture itſelf; eſpecially if we oppoſe the nature of God, and his love to Mankind againſt the *Contraremonſtrant* opinions about *Predeſtination*; and the charitable forbearance which we owe to one another againſt the uncharitable doctrine of putting men to death on account of their religion. It is expreſly declared in the Word of God, that *we ſhould do unto all men, as we would they ſhould do unto us.* Would to God that the Magiſtrates, both high and low, of theſe Provinces were but freed from the latter of thoſe two miſtakes, and would grant to the *Remonſtrants* the free exerciſe of their Religion, as they do to all other Sects! then would peace and reſt be ſoon reſtored to the Land. It deſerves to be conſidered what calamities this miſtake has formerly produced in Chriſtendom. What have men gained by ſuch ſeverities! They have made many thouſands of Martyrs, or at leaſt murdered ſo many thouſand ſheep which wandered from Chriſt's ſheepfold, and that with the deſtruction of yet more thouſands of the ſouls of thoſe Judges and Executioners, who ſpilt ſo much blood, and who, believing they had done God good ſervice, died without repentance.

As for the Synod, it is juſt as well qualified to judge of Errors, and extinguiſh Schiſms, as the other Synods (we except that of the Apoſtles) which have been celebrated among Chriſtians: Thoſe Synods have almoſt always conſiſted of Partymen, in which caſe one ſide has ſcrupled, as it was but juſt, to ſubmit to the other: For which cauſe Synods have for the moſt part confirmed men in their errors, and increaſed the difficulties brought before them. Would it not then have been better, ſince we could not live any longer peaceably together, to have recommended each other to the mercies of God without a Synod, and to have left every ſheep to its own fold, as *Abraham* and *Lot* did? The proper method of reſtoring Peace among Chriſtians, was never by oppoſing Schiſms and Diviſions either with Synods or the Secular Arm, but by bearing with them (if other means fail'd) and ſo healing them by little and little. But men could not be brought to this, till ſad experience, which is the Fool's Schoolmiſtreſs, after much blood-ſhed, without being able to get the better of each other, (for Truth will always emerge) made them wiſer, and convinced them, that it was more adviſable to ceaſe from thoſe vain and pernicious endeavours; and yet, which is wonderful, that unchriſtian principle of perſecuting or oppreſſing men on account of Religion, ſtill prevailed, as often as any new diſputes and controverſies aroſe in the Church.

The Magiſtrates returned no anſwer to this diſcourſe, but aſked what was the name of the Miniſter who had preached to them the *Sunday* before? They ſaid, they could not tell. How could you then, replied the Magiſtrates, be ſure that he would preach *Remonſtrant* doctrines to you, if you did not know the man? We took his word, ſaid the Elders, when he aſſured us that he was of our perſwaſion, and had been turned out for trifling matters; beſides, we thought we ſhould be able to diſtinguiſh by his ſpeech whether he was a *Galilean* or not: moreover, if he had once deceived us, we ſhould have avoided him afterwards. Then they inquired after that other Miniſter who preached to them on *Eaſter-day*, what was his name, and where he reſided? One of the Elders ſaid, That he did not know his name, but had been ſince informed, that he formerly officiated at *Buren*, or thereabouts, and that he now ſuſpected they knew too much of him not to ſpeak of him. One of the Burgomaſters ſaid, he formerly reſided at *Buren*, and had been Profeſſor of the *Hebrew* tongue at *Sedan*. Then replied *Fonger*, your Worſhip knows more of his circumſtances than I do. The two Elders being ordered to withdraw, *Cornelius Tamſon* was called in alone, (he appearing to them not quite ſo ſtiff as *Fonger*) and required him to declare upon oath, that he did not know the man who had preached laſt in the Barn, nor his name, nor the place where he now lived. But *Tamſon* refuſed, ſaying, That he would not be ſworn upon a matter of ſuch ſmall conſequence, tho' he declared with a ſimple negation, that he knew him not. Then they diſmiſt him, but calling him and *Fonger* in together, they told them both: *We ſhall give the Lords of the Committee an account of your behaviour, and we adviſe you to conſider whether it may not be the worſe for you, leſt you repent it too late.* They anſwered: *We are in the hand of the Lord, for whoſe Truth we ſhould then ſuffer; and we ſhall bear with patience whatever he pleaſes to bring upon us.* Then they ordered them to return home. The next day the Burgomaſters and the reſt

Further Examination.

The Magiſtrates write to the Hague.

Anno Dom. 1619. of the Magistrates sent an account of the state of affairs at *Alkmaer*, to the Lords of the Committee of the States of *Holland* at the *Hague*, who consulted with the Prince of *Orange* and the President *Kromhout*, on the 25th of the same month, about that matter, and it was agreed among them, to send away the same day to *Alkmaer*, the Heer *van Duvenvorde*, together withe Counsellors *Gelyn van Aleman*, and *William van Barsdorp*, to consult with the Burgomasters, and to take care that the *Remonstrants* might not be allowed the exercise of their religion either publickly or privately in or near that Town, but that Peace and Order might be restored; for which purpose they were instructed to use all possible prudence, moderation, and good management. The next day, the three Commissioners arrived at *Alkmaer*, and set to work immediately, calling before them at the Stadthouse, by a Messenger in the name of the States, the three aforesaid Elders; to wit, *Fonger Sierickson*, *Cornelius Dirkson*, and *Cornelius Tamson*, where they were again interrogated by the Commissioners about the holding of their Meetings; and there were present at the same time the Burgomasters and Magistrates by whom they had been examined before. They began with *Fonger Sierickson*, whom they called in by himself, and one of the Commissioners asked his name and age, which he told. Then the same Gentleman held up his two Fore-fingers, and said, *Do the like, and swear you will true answer make to such questions as shall be demanded of you. Fonger* said, *I don't care to swear, but however I will bear witness to the Truth.* He was then asked, whether he was an *Anabaptist?* He replied, he was not, but that he knew nevertheless that it was written: *Let your communication be* yea, yea, *and* nay, nay. Upon which they consented to receive his bare affirmation. Then they examined him about the Meetings holden in the *Easter* Holidays, and afterwards, and about the Minister that had preached at the same; but he would give them no further information than what he had already given to the Magistrates. Passing from that matter, they proceeded to ask him other questions, and particularly about the Assembly of the *Remonstrants* at *Rotterdam* on the 5th of *March* last, of which the Magistrates of *Alkmaer* had got some intelligence, I know not how, nor from whom. They asked therefore, whether *Fonger Sierickson* and *Cornelius Dirkson* had not been at that meeting? By whose order? To what end? Who it was that invited them? Who were present? And what past there? It was answered, That they were sent by the Consistory; that it was about Church-affairs; and that they had received certain notice that there would be such a meeting, but without being informed from whence that notice came. *Fonger* said, That he did indeed hear the persons who were present named sometimes, but he had in a manner forgot them; but that *Cornelius Dirkson* had writ down all their names, which, upon their pressing him, he made known to them. They further asked *Fonger*, who it was that presided at that Meeting? He answered, *Grevinkhovius*. To the question: What was done there? he replied, That his memory was so weak that he could not trust to it. And when one of the Commissioners cried, *We must know it, for all that. Fonger* replied, 'We brought it in writing; *Adding*, That there were some propositions made 'and noted down, but no resolution taken. That they did not enter upon this affair 'without a previous declaration and engagement not to meddle with any other mat-'ters but such as were purely Ecclesiastical, and not at all relating to the Civil Go-'vernment; and a solemn protestation, that if there was the least mention of State-'affairs, they would immediately rise and be gone. Of this mind, *said he*, were 'all the Brethren present.

They asked him next, whether he had a copy of the Acts of that Assembly in writing? and upon his acknowledging he had one at home, they ordered him to go and fetch it immediately; which he dutifully complied with, and delivered to them the papers, protesting, that in case they contained any thing which concerned the Government, he was free from it, having only just heard them read over once, without attending nicely to the substance of them, they being no more than rough draughts of matters that were to be further considered. Thus did those Magistrates discover the secret of the *Rotterdam* Assembly, which gave the States a handle afterwards to banish several of the Ministers who had been any way concerned in it. The Commissioners sent thereupon to acquaint *Fonger* that he might go home for this time, and that observing his sincerity and fair dealing with them, they would represent his case favourably at the *Hague*.

Commissioners sent to Alkmaer.

Further Examination before the Commissioners.

A Discovery is made of the Secrets of the Assembly at Rotterdam.

And the Acts of that Assembly are delivered to the Commissioners.

Whilst

Whilſt they were examining him about the Aſſembly at *Rotterdam*, he gave them now and then hints of thoſe notions about violation of *Conſcience*; which, as he thought, the *Contraremonſtrant* Clergy had infuſed into the hearts of their Civil Governors: 'From hence it proceeds, Gentlemen, *ſaid he*, that you now begin 'thus to interrogate and treat people about matters of Religion, and ſuch as meerly 'relate to Conſcience; for the ſake of which, my own Father, together with 'many other honeſt men, were formerly driven out of their native country, and 'died in exile. Ay, but the States do not intend, *ſaid one of the Commiſſioners*, to 'force any man's conſcience: *To whom* Fonger *replied*, Neither can they do it. 'No man can be made to believe by force, what he is not really convinced of in 'his own mind, tho' he ſhould even confeſs it with his mouth. But Chriſtians 'were ever of opinion, that the reſtraining them from the exerciſe of their Religion, 'was a violence offered to their Conſciences, and this is what you do to us. Beſides, 'ſince you tolerate other Sects, grant us likewiſe a Toleration; in caſe the Synod 'ſhould condemn the *Five Points*, then we ſhall be eaſy.' Then the Counſellor *Aleman* ſaid to him, with a friendly nod, *Do not doubt, but that the States and his Excellency will do every thing with prudence and good temper that ſhall be for the peace of the land, and the ſatisfaction of every private perſon.*

AN° DOM. 1619.

A Diſcourſe of one of the Elders, concerning Compulſion in matters of Religion.

After the examination of *Fonger*, *Cornelius Dirkſon*, another of the Elders was, called in, and he returned the like anſwers to the ſame queſtions; and ſo did *Cornelius Tamſon*, excepting to what they aſked him about the Aſſembly of *Rotterdam*, in which he had no concern. Then they were diſmiſſed, and *Fonger Sierickſon* ſent for again, and acquainted, that in caſe there was any Letter of Summons in the hands of the Conſiſtory, whereby he, or any of them were invited to the ſaid Aſſembly, he muſt immediately produce them to the Commiſſioners, and that it might very much tend to their juſtification. He anſwered, that he knew of no ſuch Letter; and went, at the requeſt of the Commiſſioners, along with *Cornelius Dirkſon* to the houſes of the Elders, to inquire after it, but they could find none, and ſo it reſted there. Theſe two Elders, at the ſame time, renewed their petition for the free exerciſe of their Religion; upon which the Commiſſioners gave them their hands, and promiſed, *That they would conſider of it, and without fail promote the ſame, provided that they the* Remonſtrants *would have patience for a little time.*

Preaching, &c. prohibited to the Remonſtrants *at* Alkmaer.

The very ſame moment the Commiſſioners went with the proper Officer to the place where the Magiſtrates were wont to proclaim their Ordinances by ſound of Bell, and there read a Prohibition of all new Meetings or Conventicles on account of religion, declaring that whoever lent or lett their Houſes or Barns for that purpoſe, ſhould, for each time, forfeit a hundred Gilders; one half of which ſhould go to the Scout, and the other to the ſupport of poor Houſe-keepers.

A Promiſe is exacted.

In the afternoon the Commiſſioners ſummoned before them the whole *Remonſtrant* Conſiſtory; and not only diſcharged them from their office anew, but offered them a paper to ſign, whereby they ſhould oblige themſelves to abſtain from all Eccleſiaſtical Meetings and Functions, till the States ſhould further order. The Elders deſired they might conſult with one another about it, and being withdrawn, agreed that they would not ſign the paper, nor promiſe a total ceſſation from the exerciſe of their office, but only for a while, *viz.* till the end of the Synod, and that then they would ſee what was further to be done. This their reſolution was notified in all their names, to the Commiſſioners, by *Tf Martſon*, one of the diſcarded Senators, who aſſured them that they the *Remonſtrants* would forbear meeting for a while. The Commiſſioners replied, *Be ſure you perform your promiſe without any noiſe.* And when *Fonger* ſpoke again, and aſſerted that they ought to be allowed Liberty of Conſcience, and the Exerciſe of their Religion, the Heer *Aleman* kindly ſaid, *You remember what I told you before: Do but be eaſy, and all will be well with you for certain.* Then they fell into diſcourſe about the proviſion for their Poor. The *Contraremonſtrant* Party were content to take this burden upon them, provided thoſe Poor would go to their churches. The Elders inſiſted, that they ought to maintain the *Remonſtrant* Poor, without any ſuch ſtipulation; or that if they would not do it, they muſt allow the *Remonſtrants* to have Deacons among them; or elſe to chooſe ſome particular perſons, who might take upon them the care of all thoſe that ſcrupled to hold communion with the *Contraremonſtrants*, foraſmuch as they did not deſign to abandon ſuch Poor. The Commiſſioners were of opinion, that this diſpute

A Diſpute concerning the Maintenance of the Poor.

ANNO DOM. 1619. ought to be decided by the Burgomaſters. In the evening they went to view the Barn where the *Remonſtrants* uſed to meet, and the next night cauſed the Doors to be broken open, and the Seats and all the Timber-work to be carried off, but paid for it the following day. Some of the chief of the *Remonſtrants*, whom they ſent for, to receive the price of the Timber-work, pray'd the Commiſſioners to intercede with the Magiſtrates before they went away, that ſome proviſion might be made for their Poor, without diſtinction of perſons or perſwaſions. This was granted them at length; and they were likewiſe exhorted to behave themſelves peaceably, and to cauſe thoſe Burghers, whom they could influence, to do the ſame. *Bartholomew Jacobſon*, one of the chief of the *Remonſtrants*, anſwered, 'Your Worſhips may be 'aſſured, that the principal Citizens will not fail of doing their duty; but ſince the 'meaner ſort have been much provoked by the new Prohibition, and the taking 'away their Meeting-place, I am afraid of ſome freſh troubles. Whatever may 'be the conſequence, they will not be long contented without the exerciſe of their 'religion; and they were very near ſeizing the Chapel again for that purpoſe.' To which the Commiſſioners replied, half praying, and half commanding, *Do ſo much as to diſſwade the Burghers from making any ſuch attempts; keep them quiet for a little time only, and it may ſoon happen, that thoſe who now ſeem to be furtheſt from the church, will be the neareſt to it.* Theſe expreſſions induced ſome of the *Remonſtrants* to believe that things would end well at laſt, and that ſome ſteps had been taken by the Government to bring the National Synod to ſome temper. Others fancied that the Foreigners in the Synod would attempt ſomewhat to the advantage of the *Remonſtrants*, and for accommodating the differences that were depending. But others again were of opinion, that the good words which were given them, were deſigned only to cool their zeal, and the more eaſily to prepare the way for ſuppreſſing their Aſſemblies. In the mean while the Meeting-Houſe, and the Door of the Pulpit belonging to it, was guarded by Soldiers, to prevent the *Remonſtrants* from aſſembling there.

A Letter of Pynakker *to the* Remonſtrants *of* Alkmaer.

It was about the ſame time that *Philippus Pynakker*, who was then detained at *Dort*, with the reſt of the cited Perſons, writ a very long Letter to all the Members and Adherents of the *Remonſtrant* Sect at *Alkmaer*, endeavouring to prove, by ſeveral Arguments, that they ought not to hold any communion with the *Contrare-monſtrants*, but to ſeparate from them, and to perſevere ſtedfaſtly in the doctrine they had embraced. For the ſame purpoſe he ſent likewiſe a Sermon in manuſcript, which paſt from hand to hand, and was read by great numbers.

Some weeks before this, the Captains and ſeveral of the Subaltern Officers of the Militia belonging to the ſaid Town of *Alkmaer*, were diſmiſſed from their employments by order of the States, for not having behaved themſelves as they ought in the Riot about the Veſtry; and the new Officers were obliged to ſwear that they would ſubmit to, and ſupport the preſent Magiſtrates: This was alſo a great prejudice to the *Remonſtrants*, who found no favour from their new Governors, whether Civil or Military.

Cupus *preaches to the* Remonſtrants *at* Woerden.

At *Woerden* the *Remonſtrants* held private meetings in ſeveral houſes, where *Petrus Cupus* made to them either Sermons or Exhortations. For his ſecurity there was a Memorial prepared, to teſtify that what he did of this nature was at the repeated deſires of thoſe of the *Remonſtrant* Perſuaſion in that Town. This Memorial or Certificate was, on the 7th of *April*, ſigned by above two hundred men, and more than one hundred and eighty women, all of whom were either Members or Favourers of that party: But this preaching and certifying was ſo diſpleaſing to the Magiſtrates, that they made complaint of it to the Committee of the States, by whom *Cupus* was cited to the *Hague*, and the ſaid Certificate demanded of him, which he accordingly delivered. They repremanded him very ſeverely for his exerciſing the office of a Miniſter, and for getting hands to his Certificate, which tended, as they thought, to the ſtirring up ſeditions and tumults. He in his excuſe pleaded, *That being a Miniſter of Jeſus Chriſt, he could not, without wronging his conſcience, ceaſe from preaching his divine Truths; and as for what related to the ſtirring up ſedition and tumults, he abhorred it from his very heart.* His Collegue, *Bricquigny*, who was cited at the ſame time, but examined ſeparately, was likewiſe accuſed of ſedition; whether it was for having been ſeen at a *Remonſtrant* Meeting, or for having done ſomething towards promoting the afore-mentioned ſubſcriptions is uncertain. He

He is repri-manded by the Committee of the States.

His Anſwer.

An Accuſation againſt Bric-quingny.

He ſaid in his juſtification, among other things, * *That the old, or former, Government never had taken him for a man that was addicted to excite diſturbances.* This expreſſion was ſo diſpleaſing to the Lords, that ſome of them replied, *What do you mean by the* **Old Government**? *Are we then the* **New**? He replied, *My Lords, I neither ſee, nor hear any body among you that ſeems to know me. I was never taken for ſuch a man by the Lords the States.* He and *Cupus* were then diſmiſſed, and directed to remain in the *Hague* till further order. But on the 11th of *April* both of them were forbidden to return to *Woerden*, or within the juriſdiction of that Claſſis, *Cupus* on pain of being fined the ſum of ſix hundred Gilders, and *Bricquigny* of forfeiting his Salary, and ſuch further puniſhment as ſhould be judged proper.

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* *His Anſwer.*

They are forbidden to return to Woerden.

A few days after, the Committee of the States ſent the Heer *van Duvenvorde*, together with the Heer *Francis vanden Bury* to *Woerden*, with orders to diſcharge the Captains and other Officers of the Militia from their oaths, to thank them for their ſervice, and to put into their places other fit perſons making profeſſion of the true *Reformed* religion, and to ſwear them. This was calculated for ſtrengthening the intereſts of the *Contraremonſtrants*, and weakening their adverſaries the *Remonſtrants*.

The Officers of the Militia are changed at Woerden.

At *Schonhoven* the *Remonſtrants* ſet up a Meeting in the beginning of *March*; but they had hardly done any thing more than the reading a few chapters now and then to the people, when an Information was preferred againſt them to the States; who ordered a letter to be ſent to the Magiſtrates of that Town, enjoining them to inquire at whoſe inſtigation that Meeting was ſet up, to examine the Reader of the Congregation, and ſo to order matters, that thoſe things might be prevented for the future, but to do every thing with prudence. At this time the deprived Miniſter *Wittius*, who had been forbidden to return to *Schonhoven*, reſided at *Gelkenes*, which was about a quarter of a league from that Town, and under the Barony of *Leesfelt*, at the houſe of one *Antony Nawinks*, Schepen of the ſaid place: But he was not ſuffered to ſtay here long; for upon a *Saturday*, being the 9th of *March*, *Wigbolt de Wael*, Bailiff of *Schonhoven*, came to the houſe of *Nawinks*, who kept an Inn, in the afternoon, when eight or nine of the Burghers were come to viſit *Wittius*. *Nawinks* met him, and aſked him what commands he had for him? The other deſired ſome Beer. *Nawinks* replied, That he drew nothing but Wine, which he offered to fetch for him, and prayed him to ſit down. But the Bailiff, after having looked round about him, went out, ſaying, he would come preſently; and accordingly he returned attended by five other perſons, namely, one *Goodwil* an *Engliſh* Captain, (who at that time had his Company in *Schonhoven*) his Lieutenant, and an Enſign of a *French* Company, which likewiſe lay in Garriſon in the ſame Town, together with *Goodwil*'s Man, and an *Engliſh* Private Soldier, all of them very drunk. They endeavoured, againſt the will of their Hoſt, who ſhowed them a room where they might ſit together, to force themſelves into the Kitchen, where *Wittius* and his friends were. The door being ſhut, and they not being able to open it by knocking and thruſting at it, they broke all the windows that looked into the fore-room, in order get thro' that way; but not daring to venture, they returned to the door, which at length yielded to their violence; but *Wittius*, with ſome of his company, withdrew into another chamber. *Goodwil* cried out, *Where is that Traitor* Wittius, *who has taken bribes from the King of* Spain? *I will firſt ſtick him to the heart, and then tear him in pieces with my teeth.* They likewiſe attempted to break into that apartment, to which he had retreated. During this ſtorm and ſcuffle, the Captain wounded *Albert van de Grop*, one of the friends of *Wittius*, with a thruſt of his ſword; whereupon the ſaid *Albert* being enraged, flew at him again, caught him by the throat, threw him on a cheſt, and was juſt going to ſtab him, if one of his own friends had not held his arm. In the mean time *Goodwil*, *de Wael*, and the reſt of their gang growing a little more ſober, began to be ſenſible of the great danger they were fallen into among the ſhort Knives, which in ſuch a narrow place as the Kitchen, could do more execution than the long Rapiers; and the *French* Enſign, who had all along behaved himſelf with the moſt diſcretion as well as good manners, and had warded off many thruſts and blows, uſed his utmoſt endeavours to pacify the Captain. At laſt they quitted the Kitchen, but as they were going out, they met their Hoſt in the paſſage, at whom they made ſeveral paſſes and blows, and they had run him thorough the body, if the Maid, to ſave her Maſter, had not ſtept

A private Meeting at Schonhoven.

Diſorders near Schonhoven.

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After this, *Wittius* himſelf had like to have fallen into their hands; for having retired, at the beginning of the fray, into a room that joined the Kitchin, and fearing that he was not ſafe there, (the door of it being likewiſe attacked by his enemies, inſomuch that he and they who were with him, had much ado to keep it ſhut) he fled at a back-door, whilſt the Bailiff and his people were gone again into the fore-room, intending to ſave himſelf over a frozen moat or ditch which lay towards the new Gate; but the *Engliſh* Soldier who was with *Goodwil*, ſpying him, cried out, *There goes the Traitor* Wittius; whereupon *Goodwil* and the Soldier ran after him with their drawn ſwords. *Goodwil* cried, *Kill him, kill him; I will ſacrifice the Heretick*; and perhaps he had been as good as his word if ſome of the Burghers had not ventured their lives for him, ſtepping between, and drawing their knives againſt the Aſſailants; by which means the poor man had juſt time enough to get into the houſe again, and to hide himſelf in a hay-loft. During this hurly-burly, one of the people belonging to the houſe, ran out into the ſtreet, and cried, *Murder, Murder.* There was likewiſe a Horſeman ſent to *Frederick van Loskat* the Bailiff and Governor of *Liesfelt*; but in the mean while, the Bailiff of *Schonhoven* and his adherents were very turbulent. He required the Maid of the houſe to tell him where *Wittius* was: and when ſhe anſwered, that ſhe did not know, he threatned to beat her, but ſhe was too nimble for him. By this time the Bailiff of *Liesfelt* was come, but they would not ſuffer him to exerciſe his authority. He enquired, *Who it was that had broke the windows and doors, and raiſed ſuch a tumult?* But *Goodwil* and his company ſhifted it off from one to the other. Then he addreſſed himſelf to the Bailiff of *Schonhoven*, ſaying, *Well, Mr. Bailiff, what is the matter here? What have you done here?* Upon which the other called out to him ſeveral times, *Will you fight me?* throwing off his cloak, and drawing his ſword. The Bailiff of *Liesfelt* replied with great temper, *I do not come hither to fight, but to do right and juſtice to every body, and to take cognizance of the diſorders that have happened in this place under my juriſdiction.* At the ſame time he laid aſide his ſword, to remove all ſuſpicion, and to underſtand from the other in a friendly manner, what was the occaſion of all this diſturbance. But the Bailiff of *Schonhoven* pointing his drawn ſword at the other's breaſt, cried, *Stand off, or I'll run you through: Keep at a diſtance.* The Bailiff of *Liesfelt* made here a ſolemn proteſtation, *That he was free from all the dangers and miſchiefs which might enſue, as well as from all the expences and damages that either had been, or might be occaſioned.* And he entreated the By-ſtanders, *To take notice of all that paſſed, to the end they might bear witneſs to the truth.* After having ſpoke thus, he went his way, to avoid expoſing himſelf to danger, and to prevent worſe treatment. And the night drawing on, the Bailiff of *Schonhoven*, with his gang, returned to the town: But the next day, having thought better of the matter, he ſent word to *Nawinks*, that he was ready to make good all the damage he had done to his houſe: But *Nawinks* rejected the offer, with intention that the tokens of the other's violence ſhould be expoſed for a while to every man's view; and accordingly there came abundance of people to view the houſe the ſame day. Soon after, the Bailiff of *Liesfelt* cauſed ſeveral informations to be taken from divers eye-witneſſes, of the riot committed at *Nawink*'s houſe the *Saturday* before, which amounted in ſubſtance to the relation we have been giving of it. It was likewiſe teſtified, that the Watchmaſter, or Conſtable, of *Schonhoven*, ſitting with other company in that houſe the ſame day, had been heard to ſay, *Here will be brave work before night; the Hornet's neſt will be ſo ferretted, that every one ſhall hear of it.* So that it ſeemed to have been a concerted affair; but it not ſucceeding, there was another project ſet on foot: for the Burgomaſters of the town of *Schonhoven*, being deſirous to prevent complaints againſt their Bailiff, and to ſtand by him, called the Senate, or Council, together; where, after ſome deliberation, it was agreed, that they would complain firſt againſt *Wittius* to the States. They ſaid, among other things, 'That *Wittius* was come too near to their town; that he lodged on the other ſide of 'the river *Leck*, juſt againſt *Schonhoven*, where all ſorts of perſons, men and wo-'men, went over to ſee him, and that there he animated them againſt the Govern-'ment both in Church and State: That he had the aſſurance to preach there, and 'that if he was allowed to ſhelter himſelf any longer in that Village, there was

'great

'great danger of the Town's being made a Theatre of blood, by means of the 'quarrels which he was like to occaſion between the Burghers and the Soldiers. An° Dom. 1619.

Wittius having heard ſomething of the Magiſtrates deſign, retired to *Yſſelſtein*, from whence he was cited by a Meſſenger to appear before the States at the *Hague*, where being arrived, they made him wait ſeveral weeks, *viz.* to the 20th of *March* following, before they gave him a hearing. The Heer *Wittius* of *Dort*, who ſupplied the place of the impriſoned Advocate *Oldenbarnevelt*, told him on the part of the States, 'That he having been excluded the town of *Schonhoven*, by a reſolution which had been notified to him for that purpoſe, he had indeed complied 'with the letter of the ſaid Reſolution, but not with the ſence and meaning of their 'Lordſhips, they being informed that he reſided at *Gelkeneſſe*, and there preached 'to the Burghers, ſtirring them up to ſedition.

Wittius on the contrary, declared and proteſted, That during all the time of his abode in that place, he had not tranſgreſſed the orders of their Lordſhips, either in word or deed, no nor even in thought, and he believed that no body durſt appear to ſay otherwiſe. They then ordered him to withdraw; and after ſome deliberation he was called in again, and told, That their Lordſhips had conſidered his anſwer, and believed it, with the diſtinction as above, but no otherwiſe: That they therefore forbad him to come within three leagues of *Schonhoven*, though it were only with intention to paſs through the Town, without further order of the States. After this they heard the Bailiff of *Schonhoven* by himſelf, and told him, That they took his zeal in good part, but that he ought to qualify it with diſcretion, and ſo to take care of the peace of the Town, as not only to prevent its being diſturbed by the Conventicles, or otherwiſe, but likewiſe to keep a fair correſpondence with the Officers thereabouts. The Bailiff of *Liesfelt*, who gave the States and the Court an account of all the circumſtances of that riot which was committed in the houſe of *Nawinks*, corroborated with good evidence, was heard laſt of all, and told, 'That he ſhould 'take care to put in execution the Placards of the States, and all their Commands, 'as far as was poſſible; that he ſhould ſuppreſs all Conventicles; that he ſhould en-'deavour to ſecure the peace, not only of thoſe who were under his juriſdiction, 'but likewiſe of thoſe about him, and to live in a good underſtanding with the 'Officers, and particularly with the Bailiff of *Schonhoven*.

It was agreed further, at the ſame meeting of the States, That a letter ſhould be ſent to Captain *Goodwil*, who then lay in garriſon in that town, in which he was to be admoniſhed, 'To keep his Soldiers under good diſcipline, and to ſet them a 'good example in his own perſon, and not to concern himſelf either with Civil or 'Eccleſiaſtical matters, unleſs when expreſly required or commanded to do ſo.

Some of the Gentlemen belonging to the Courts of Juſtice in the *Hague*, were much ſurpriſed at theſe proceedings of the States: They thought it very ſtrange, that the riot and aſſault committed againſt *Wittius*, ſhould paſs without cenſure, and yet that he the ſaid *Wittius*, who had been in great danger of death, ſhould ſtill be puniſhed with further hardſhips. But when a certain eminent Lawyer endeavoured to convince ſome of the Members of the States of *Holland* of the injuſtice or partiality which appeared to him in theſe proceedings, he was anſwered, *That the circumſtances of affairs made ſuch proceedings neceſſary.* To which he replied, *That Highway-men and Houſe-breakers might juſtify themſelves by the ſame argument when they robbed the good people of the Land.*

But the Government proceeded to treat thoſe who exerted their zeal for the *Contraremonſtrant* party, after a very different manner. *Samuel* and *Antipas vanden Borre*, two Brothers, Miniſters of *Groot-ammers* and *Otterland*, who had been active in promoting the Separation at *Schonhoven* and *Gouda*, had a Preſent made them of three hundred Gilders, by the Committee of the States, on the 27th of *February*, for their good Services, *Samuel* had two, and *Antipas* one hundred. It is related of the former, That having been admoniſhed to comply with the Reſolutions of the States of *Holland* for promoting the Peace of the Church, he refuſed to do it, without being able to alledge any reaſon for his refuſal, till at length, being preſſed, he ſaid; * **If this Reſolution had proceeded from the Church herſelf, I ſhould not have ſcrupled to ſubmit to it; but now that it comes from the States, I neither can nor will receive it: For it does not belong to the Civil Government to meddle**

Two Miniſters of the Contraremonſtrant Party receive a Reward of 300 Gilders.

* *See our* XXIV*th Book, p.* 293. Trigl. Hiſt. *p.* 177, &c.

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meddle so far with Ecclesiastical matters. And 'tis reported of *Antipas*, That being about to pass from *Dort* to *Schonhoven*, with divers other *Contraremonstrants*, during the time of the Synod, and seeing *Paschier de Fyne*, Minister of *Yarsfelt*, and a *Remonstrant* in the Waggon, he exclaimed vehemently against the Waggoner, saying, *That* Paschier *was not worthy to travel with them*; *nor would he come in till the other came out, though he had given earnest before him.* The Waggoner begged *Paschier* not to take it ill of him. He replied, That he could not blame him; and to prevent further trouble, alighted from the Waggon, and walked it, being amazed at the bitterness of this unsociable Zealot.

A Petition of the Contraremonstrants *of the* Brill *to the States of* Holland.

The Consistory of the *Contraremonstrants* of the *Brill*, in the month of *January*, presented a Memorial to the States of *Holland*, praying, That they might be reimbursed for three years Wages to a Minister, and the hire of a House for a Meeting-place, and other charges they had been at in seeking after and paying good Ministers for officiating among them during their Troubles. The States ordered them the sum of one thousand Gilders provisionally, and desired them to stay for the rest till a more favourable opportunity.

They are presented with 1000 *Gilders.*

Upon another Memorial presented to them at this time by the Consistory of *Sootermeer*, they likewise authorised their Committee to allow something to the Minister who served the *Contraremonstrants*, till he could be lawfully called. And *Jeremiah Dirkson*, or *Richardson*, the *Englishman*, who had bestirred himself with great zeal for the *Contraremonstrants* at *Newkope*, and had occasioned much disorder there, had a reward for those services from the States, of a sum of three hundred Gilders; but it was some time after this, which we find thus mentioned in the Journal of the States: **This Present was made him on account of his good services, without regard to his Petition or the things mentioned therein, as also without making it a Precedent for any one else.**

A Reward given to one Richardson, *an* Englishman, *and a zealous* Contraremonstrant.

This same Spring (from the transactions of which I have a little digressed) there happened several matters relating to the *Contraremonstrants* seizing or taking possession of the publick churches, upon the deprivation of the *Remonstrants*, during the Sessions of the National Synod, which have been very variously reported, but of which we shall endeavour to unfold the plain truth.

A strange Accident at Sevenhusen.

When the Heer *Cornelius Frooſen*, the Bailiff of *Schieland*, put the *Contraremonstrant* Minister in possession of the Pulpit at *Sevenhusen*, one of the Fen-villages lying between *Rotterdam* and *Gouda*, on the 14th of *April*, by the assistance of his Officers and those of *Rotterdam*, there came great numbers of the *Remonstrants* from all parts, out of curiosity, to see this new Show and Entry. There were in the Church not above six or seven of the Inhabitants of the place, besides the aforesaid Bailiff with his Officers and the Minister, (who, I think, was *Bartholomeus Nicolaus*, afterwards Minister of *Gouda*) the rest were all strangers. Some of the *Remonstrants*, a crowd of whom continually increased before the Church-door, stirred up one another to follow them in. They cried, *Why should we be afraid? we have been here often enough before now, let us only hear what he has to say. He will not preach the Devil sure. If he says any thing amiss, we can let it out at one ear, as we take it in at the other.* Being thus encouraged, they followed one another to the number of two hundred, into the Church, where sitting down, they very quietly listened to the Sermon about a quarter of an hour: When they were surprised with two or three discharges of a gun without the Church, which, as it appeared afterwards, were made by some persons in a neighbouring Inn who tried their Guns or Pistols. This firing so affected the minds of the *Remonstrants*, which had been already not a little disordered, and put them into such a fright, that in an instant there was a rumour spread among them, that the Church was surrounded by the Prince's Guards, in order to seize them all, and carry them away prisoners to the *Hague*; whether it were that their adversaries the *Contraremonstrants* had threatened them with this, or whether it was instilled into them by their own fears, is uncertain: Be that as it will, the consequence was, that neither pews, benches, nor stools, could stop them; all of them flew at once towards the door; which at the same time so terrified the Minister, the Bailiff, and his Officers, together with the whole Congregation, that being ignorant of the matter, or suspecting some mischief from the *Remonstrants*, it put them too upon retiring out of the Church, and every one of them endeavoured to save himself, tho' as little pursued as the *Remonstrants* had been before.

before. This accident was the next day related to the Committee of the States of *Holland*, but very differently. Two perſons ſent by the Magiſtrates of *Rotterdam* informed them, that the Miniſter not being able to proceed in his ſermon, was forced to break off, and that the Bailiff of *Schieland*, who was ſent thither to keep peace and order, had not done it, but being returned, had declared, that all ended very quietly; whereas the confuſion was ſo great, that thoſe who belonged to the Church were apprehenſive that they ſhould not be able to perform Divine Service there on the enſuing Faſt-day; for which reaſon they begged the Committee to give ſuch directions therein as they ſhould ſee fit. AN° DOM. 1619.

From this account it may be obſerved, that the Bailiff and the Congregation did not ſpeak the ſame language, but that they made the report according to their fears and jealouſies. The Committee reſolved to ſend a Counſellor of the Court of Juſtice to *Sevenhuſen*, to inquire into the matter, and to take care that Divine Worſhip might be performed there for the future as it ought to be; in order to which, he was to ſtay there till after the Faſt, and in the mean while to ſuſpend the *Remonſtrant* Conſiſtory from the exerciſe of their offices, and oblige them to deliver up the books and other things belonging to the Church. Accordingly, that very day the Court diſpatched thither, with conſent of his Excellency, the Counſellor *Geleyn Aleman*, together with the Secretary *Hoſtand*, giving them peremptory orders to cauſe the deprived Miniſter *Mattheus Burpius*, firſt to deliver up the Church books, and then to depart from the Village of *Sevenhuſen*, and juriſdiction of the Claſſis thereof, in the ſpace of two days, and not to return without expreſs leave of the Court, upon pain of diſcretional correction. This Order was put in execution at the aforeſaid Village; but it does not appear what was further done by the ſaid Heer *Aleman*. *Baudart*, in his Memoirs, and *van de Sande*, who ſeems to copy from him in his Hiſtory, accuſe the *Remonſtrants* of *Sootermeer* of forcing into the Church whilſt the Miniſter was preaching, and diſturbing him and the Congregation by throwing ſtones, and beating with ſticks upon the pews and ſtools, by which means, they ſay, they at laſt drove him and eighty of his people out of the Church. But the moſt ancient Inhabitants of that Village, as well *Contraremonſtrants* as *Remonſtrants*, who lived at this time, and well remembred theſe occurrences, having been aſked what they knew of this riot, unanimouſly declared, that there was nothing in it, and were much ſurpriſed to find, that ſuch ungrounded falſities ſhould be recorded in printed Hiſtories. *Baudart* adds, That the ſame diſorders were committed at *Newport* and *Schonhoven*; but I could never trace the leaſt footſteps of any truth, or even probability of it, tho' I have made the ſtricteſt inquiry into thoſe matters. At *Schonhoven* indeed there happened a tumult upon the diſturbing a Meeting of the *Remonſtrants*; but this was an event of a later date, and ſhall be related in its proper place.

A Reſolution of the States Committee on that Occaſion.

On the 16th of *April*, the old Schoolmaſter of *Haſerwoude* deſired and obtained an audience of the Lords of the Committee. He complained, that on the *Saturday* before, being the 13th, a young Lad had gone through that Village beating a Drum, in order to bring the people together the next day about the Church; that accordingly there was a great concourſe of the people, among whom was the aforeſaid Lad, who pelted the Church door with ſtones; that another diſcharged ten or a dozen ſhots before the Church, and that greater irregularities were committed, inſomuch that he was afraid of worſe conſequences on the following day, to wit, the famous *Faſt* above-mentioned, if their Lordſhips did not take ſome care to prevent them. Upon this complaint, the Committee, after having conſulted his Excellency, reſolved to ſend one of the Counſellors of the Court, together with the Attorney-General, to inquire into this Riot, and to bring ſuch as ſhould be found guilty of it priſoners to the *Hague*. They likewiſe ordered, that the Governour and Secretary of the Village ſhould appear there to juſtify themſelves. Thus we find the matter mentioned in the Journal of the Committee, but of their further proceedings not one ſingle word.

Diſorders at Haſerwoude.

A Reſolution of the Committee of the States thereupon.

The ſame Committee, on the 10th of *May* following, deputed one of their Body, the Heer *Gerard Jacob Witſen*, to *Bleiſwick*, with power, *pro hac vice*, to change the Magiſtracy of that place, to diſcharge the old ones, and to put new ones, that is to ſay, *Contraremonſtrants*, in their place; but he was at the ſame time inſtructed to admit ſome of the moſt moderate among the *Remonſtrants*. This laſt Article,

A Change of the Magiſtracy at Bleiſwick.

ANº DOM. 1619. to wit, the admitting ſome of the *Remonſtrants* into the Magiſtracy, was looked upon by ſome as a very proper means to heal the inteſtine troubles and diſſentions, and they wiſhed, that the ſame had been made uſe of in the chief towns of *Holland*, for it would have much mollified the ſeverities which were afterwards practiſed againſt the *Remonſtrants*. Beſides, they thought it was unreaſonable that the majority ſhould be governed by the minority: For the number of the *Remonſtrants* very much exceeded that of the *Contraremonſtrants* in ſeveral towns, particulatly at *Rotterdam*, *Gouda*, *Alkmaer*, *Horn*, and elſewhere.

Pilgrimages of Papiſts *forbidden at* Heukelom.

About this time there came a Memorial from the Miniſter and Church of *Heukelom*, complaining of the Pilgrimages and other ſuperſtitions which were wont to be practiſed by the *Papiſts* about *Whitſuntide* in their Town. Upon which it was reſolved by the Lords of the Committee, that a letter ſhould be ſent to the Droſſart, or Governour, of *Gorkum*, to order his Deputy to take care ſome time before and after the Holidays, that thoſe Pilgrimages ſhould not be made, and that if the people were reſolved to continue them, he ſhould take from each of them his coat or cloak, in order to terrify others.

Huttenus *preaches at* Buren.

At *Buren* ſome of the Inhabitants had prevailed upon their Miniſter *Huttenus* (tho' he had been deprived by the Synod of *Delft*) to ſet up a Meeting among them. This was on *Eaſter Monday* and the day following. The Bailiff coming to diſturb the ſaid Meeting, was aſked, whether he had a Commiſſion for doing it? He told them he had. They prayed him to ſhow it, but he refuſed: Upon which, the Maſter of the houſe *bad him be gone, and look for Thieves and Rogues elſewhere.* This bold ſpeech made ſuch an impreſſion on the Bailiff, that he retired in a panick fear. After this, the Congregation ſent one of their Deacons to his Excellency, to put him in mind of the promiſe which, as they affirmed, he had made them in relation to Liberty of Conſcience, and the free Exerciſe of their Religion; and the Deacon was further inſtructed to tell his Excellency, in caſe he ſhould not receive a favourable anſwer, *That they were reſolved nevertheleſs to go on with their Meetings.*

Grotius, *during his Confinement, labours to accommodate the religious Differences.*

Writes ſeveral Treatiſes.

But it is now high time to ſay ſomething about the three Priſoners, the Heers *Oldenbarnevelt*, *Hogerbeets* and *Grotius*. It is recorded of this laſt, that as long as he was allowed pen and ink, he employed all his time and thoughts in finding out expedients for accommodating the Eccleſiaſtical differences; for which purpoſe he compoſed a *Latin* treatiſe, and ſent it to his Excellency. He likewiſe endeavoured to forget the ſolitude and tediouſneſs of his impriſonment, by writing Poems in the *Low-Dutch* tongue. During his confinement, in the month of *November*, he writ *a ſhort Inſtruction for Baptized Children*, by way of queſtion and anſwer, for the uſe of his Daughter *Cornelia*. This little Catechiſm, which was in verſe, conſiſted of 185 Queſtions and Anſwers, containing all the neceſſary Articles of the Goſpel-revelation, and the duties of Faith and Morality, as received and agreed to by the primitive Chriſtians, and by almoſt all thoſe of the later ages; together with the Promiſes upon which the Doctrine of *Chriſt* is founded, in a method ſo conciſe and artful, that the moſt learned Divines and greateſt Poets of this age, having afterwards ſeen it, could not ſufficiently admire it. It was printed the ſame year at the *Hague*, with a Prefatory Poem in honour of the Author, and paſt at that time without any contradiction. He tranſlated it afterwards into an equal number of *Latin* Verſes, no leſs artfully and happily. He writ during the ſame confinement at the *Hague*, *the Dialogue between a Father and his Son, concerning the virtue of ſpeaking little*, likewiſe in *Dutch* Verſe. In this treatiſe he briefly explains *the Uſe and Abuſe of Speech, with the Duty and Benefit of Silence, or at leaſt of uſing few words.* The Dialogue was publiſhed in the month of *April*.

The Advocate Oldenbarnevelt *beheaded.*

On the 13th of *May*, the famous *Oldenbarnevelt*, Advocate of *Holland*, was led to execution, and beheaded in the inner Court at the *Hague*. He ſuffered with undaunted courage and chriſtian patience, declaring his innocence not only to the Miniſters who were ſent to comfort him the night before he died, and by a letter he writ to his Wife and Children, but likewiſe upon the ſcaffold, from whence he ſpoke aloud to the people: *Do not believe that I am a Traitor; I have acted ſincerely and honeſtly, as becomes a true Patriot, and ſuch a one I die.* Then he gave the ſignal to the Executioner, recommending his ſpirit to God his heavenly Father, and died at the age of 71 years, 7 months, and 18 days. He was born at *Amersfort* in *Gelderland*, on the 14th of *September* 1547, O. S. But as for what befel

befel him and the other Priſoners during their confinement, and the proceedings of the twenty-four Judges, whatever was then publiſhed of thoſe things, or has been ſince brought to light by time, has been related by other Writers; which occaſions our being the more brief in our relation here. ANNO DOM. 1619.

The *Contraremonſtrants*, excepting ſome of the moſt moderate of them, extremely rejoyced at his death, believing that the Church was now delivered from one of its greateſt enemies. And accordingly we find him charged, in the Sentence pronounced againſt him by the Judges, *with preſuming to diſturb the ſtate of Religion, and greatly to trouble and diſtreſs the Church of God; as having to that end entertained and put in practice maxims that were exorbitant and deſtructive to the Land, and inſinuated into the minds of many, that each Province in particular had the ſole right of ſettling matters of Religion for itſelf, without regard to the other Provinces.*

Some of the Clergy could not forbear ſhowing their joy and ſatisfaction at his being put to death, even from the pulpit. It is related of *Paulus Mercator*, Miniſter of *Alpen*, and a bitter Zealot, that preaching on one of the *Whitſun* Holidays, either the 19th or 20th of *May*, he exhorted his hearers *to rejoice at the happineſs of the Church, which was now delivered from ſuch an Adverſary*; ſetting him out in the moſt odious colours; and, finally, adding, **That the people ought to triumph at his death, and to make bonfires in all places.** But that ſame evening, or the night following, there was kindled another kind of fire, a terrible Conflagration, which deſtroyed a great part of the Town, inſomuch that the Inhabitants, on account of their own misfortune, had much more cauſe to mourn than to rejoyce.

But others on the contrary, and particularly the *Remonſtrants*, deteſted that immortal hatred which was not to be extinguiſhed even with blood, and lamented the death of the Advocate with tears unfeigned, believing that he died a Martyr for the Church and State; and that he had faithfully maintained the Rights and Privileges of his country, and endeavoured to prevent the unhappy Schiſm by ways of mutual Forbearance and Toleration. They were likewiſe of opinion, that the hate which ſome of the Clergy had conceived againſt him was the principal Nail of his Coffin; that they were the main inſtruments, who by their continual accuſations of him, paved the way to his deſtruction, at which ſome had been labouriug with all their might, and that his blood was the ſeal of their National Synod; and even *Deodatus* of *Geneva* had been heard to ſay, in a jeſting ſtrain indeed, but with too much truth, *That the Canons of the Synod had ſhot off the Advocate's head.*

I ſhall here inſert what has been recorded either to the praiſe or reproach of this Man by *Uitenbogart*, *Triglandius*, and ſome others of the Clergy, who have made mention of his death. * *Triglandius* ſays, 'That he was a haughty and arrogant 'perſon, who having got into his hands the entire management of the affairs of 'Holland and *Weſt-Freeſland*, and in a manner, of all the *United Netherlands*, fancied that he might order the buſineſs of the Church, as well as that of the State, 'according to his will and pleaſure. *He adds*, That he was never a friend to the 'true *Reformed* religion, and therefore attempted to make alterations in it by a re'viſal of the *Confeſſion* and *Catechiſm*, by ſupporting *Arminius*, and afterwards the '*Arminians* his followers, with a deſign of totally ſubverting the Diſcipline and Government of the Church; for which purpoſe likewiſe he had put down the Annual 'Synods, and endeavoured to corrupt the Scriptural Doctrines of the *Reformed* Paſtors, with the Falſe and Unſcriptural Opinions of the *Arminians*. That accordingly he hammered out Decrees and Reſolutions, in the firſt place for a *Mutual Toleration*, and then for a method of inſtructing in publick; which Orders were drawn up and executed with ſo much rigour, that good and faithful Paſtors, for having modeſtly declined obeying them, were deprived and baniſhed from the places of their reſidence, and the honeſt Members of their Churches many ways vexed and tormented, and debarred the exerciſe of the true religion, by which means he had introduced a new Perſecution and Violation of conſcience in the *Reformed* churches. *He further adds*, That for the better ſupporting theſe his illegal proceedings, he had eſtabliſhed a new kind of Militia, called *Warders*, and by his intrigues expoſed the Nation to the danger of a Civil War, juſt at the time that the Truce with the *Spaniards* was upon the point of expiring. The world there-

Triglandius's *Character of* Oldenbarnevelt.

* Trigl. Hiſt. *p.* 1160.

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'fore might judge whether he had not timed it ſo with deſign, in order to give 'the common Enemy a fair opportunity of falling upon theſe Provinces naked and 'defenceleſs, and of thereby forcing us either to a ſcandalous peace, or to an intire 'ſubjection to their yoke; and whether all this could be thus done without a ſe-'cret correſpondence between him and them. *He ſays further*, This perſon who 'tyrannized over the Church of God, as if he were the Lord of mens hearts and 'conſciences, who was for thus preſcribing Religion, and actually did preſcribe it 'as if he had been ſole Maſter, like the Pope in his Popedom, by which means 'there was a *Political Papacy* erected in the *Reformed* churches; he who aiming at 'a change of religion had begun to bring deſolation into the Church, and the ut-'moſt confuſion into the State; this man, *ſays he*, was tried and condemned by 'twenty-four Judges, and with the greateſt juſtice and equity put to death for thoſe 'his crimes.

The Character given him by Uitenbogart.

But *Uitenbogart* ſpeaks a quite different language concerning him: For beſides the Encomium he gives us of him at the end of his Church Hiſtory, we find in another Treatiſe of his, a certain Argumentation tending to prove his innocence; in which he informs us, 'That the Advocate profeſſing the *Reformed* religion himſelf, 'had no other view in what he did, than to induce both parties, the *Remonſtrants* 'and *Contraremonſtrants*, to bear with each other, and to live in peace ——— That 'he muſt needs be accounted one of the chief Inſtruments in preſerving his Coun-'try, whilſt his counſels were followed. That having received warning that his 'life was certainly aimed at, he choſe rather to ſacrifice it, than to make uſe of 'ſuch means as were in his power for the ſaving it; thus preferring the repoſe of 'his country before the welfare of himſelf, his family, and friends; than which 'there can be no greater love or charity. That about ten months before his im-'priſonment, he writ from *Utrecht* an account of his deſign for promoting the ho-'nour of God and the liberty and ſecurity of his Country, and thereby preventing 'all oppreſſion, either with reſpect to conſcience, life, or fortune.

Having thus ſpoken, the Author breaks out into the following paſſionate expreſ-ſions: 'Ungrateful Hollanders! how could you ſuffer (for I own you did not act 'it) that ſuch a man ſhould be put to death by the hands of the Executioner, as 'a common Diſturber, yea, a Traitor to his Country? How can you ever waſh 'out this ſpot! As much as you abound in water, yet that water will here be in-'ſufficient, and your poſterity will probably lament and pay very dear for this baſe 'ingratitude, if the Lord do not remarkably watch over you and protect you. But, 'proceeds he, tho' he had endeavoured by all lawful means to oppoſe and prevent 'the ill deſigns which he clearly perceived, and the Land had been ruined by the 'means of domeſtick diviſions, he ought no more to have born the blame, than 'they who, as they pretended, firſt took up arms in their juſt defence, could be 'charged with all the miſeries which have ſince befallen theſe flouriſhing Provinces. 'But God grant that this Good Man, who has preferred the tranquillity of this 'Country to his own Life, may not thereby have brought down certain death and 'deſtruction upon this Country.

In a certain letter, bearing date the 25th of *June* of this year, which letter I have peruſed, *Uitenbogart* ſpeaks thus: 'Where is now that Treaſon of which they have 'made ſuch an outcry? Is it not plain, that this rumour was ſpread on purpoſe to 'ſtir up the ignorant people, the better to draw thoſe good men into their net, 'and then to ſatiate the ſecret enmity long conceived againſt them for their vertues 'and good qualities, with their innocent blood? What is their crime? Truth and 'Juſtice. For the grounds upon which theſe men have founded their ſentence, and 'which they call *deſtructive Maxims*, are ſuch juſt principles as all good Governours 'cannot but adhere to, if they act conſiſtently with their honour and their oaths. 'And yet for theſe was this worthy and highly valued man, this Father of his 'Country, condemned to ſuffer death, the others doomed to perpetual impriſonment, 'myſelf to baniſhment, on pain of death if I return, and all of us puniſhed with 'the confiſcation of our eſtates. I look upon the ſufferings of the Advocate as the 'Martyrdom of a juſt man, whoſe blood is precious in the ſight of God; and the 'ſpilling of it cannot but turn to his family's honour; and I bleſs God that nothing 'more has been laid to his charge, and that I am not deceived in the opinion I ever 'had of his vertues (allowing for the frailties incident to all men) eſteeming my-

ſelf

'ſelf happy, that I am joined in the ſentence paſſed upon him and others, and have 'the honour to ſuffer for ſo good a cauſe; for now it plainly appears what it was 'that we aimed at, namely, to obviate that Slander and Oppreſſion which have ſince 'diſcovered themſelves, and to defend Truth and Liberty. AN° DOM. 1619.

Simon Goulard, who was formerly Miniſter of the *French* Church at *Amſterdam*, in a letter which he writ to his Father, a Miniſter at *Geneva*, dated the 20th of *March*, 1620, ſays, 'That the death of this old Man tended very much to the ſhame 'and reproach of the Synod, it being the opinion of the Synodical Members, that 'the authority of the Synod could never be eſtabliſhed whilſt his head continued 'on his ſhoulders, and that this was the way to bend the ſtiff necks of the *Remon-ſtrants*, and make them to hang their heads. But thoſe blood-thirſty people found 'themſelves much miſtaken; for on the contrary, it ſeemed as if the blood of this 'old Gentleman was become the cement by which the courage of the *Remonſtrants* 'was more ſtrongly united; or as if it was become the ſeed whereby they increaſed 'and multiplied, and the dew which ſerved to water them. *And by* Goulard *and* Tilenus.

He was called by ſome, ironically and in contempt, **the New St.** John Baptiſt; but to this, *Goulard* replies, *That his Head had been preſented as in a Charger to the Synod, as a reward for their having danced after the Pipe of* Herod, *or the new Governours.*

The very learned *Daniel Tilenus*, ſpeaking of the proceedings of the National Synod holden at *Dort*, and the Canons, which had been caſt there, which he ſtiles an Abortive Child, ſubjoins the following expreſſions: 'Inſtead of celebrating the Nativity of the Child with Gladiators, according to the manner of the *Romans*, they 'condemned and ſtruck off that head which for the ſpace of *forty-five* years had 'employed and ſpent itſelf to no other end but to build up and eſtabliſh the State 'of its Country; they bathed that miſhapen Embrio in the blood of the braveſt Defender of the Laws of the Nation; they bound his Aſſociates in the Government, 'who had deſerved eternal praiſes, with the bands of a perpetual priſon, to ſhow 'that *Reformed* and *Refined Chriſtians* could pay their Benefactors in the ſame 'coin as the Heathens had done their *Miltiades*, *Ariſtides*, *Themiſtocles*, *Scipio*, '*Rutillius*, *Camillus*, *Metellus*, and others.

By *thoſe Aſſociates of the Advocate*, *Tilenus* meant the Heers *Hogerbeets* and *Grotius*, who were condemned on the 18th of *May* to a perpetual Impriſoment. By which Sentence all their eſtates were declared to be confiſcated. In the evening of the 5th of *June*, on which day *Grotius* had, for his diverſion and contemplation, writ a Comment in *Dutch* Verſe upon the Ten Commandments, thoſe two Gentlemen were tranſported from their Priſon in the *Hague* to the Caſtle of *Loveſtein*, in order to paſs the reſt of their days in that place, where they arrived the next night. In their Sentence it was likewiſe ſaid, **That they had concurred in diſturbing and greatly grieving the Church of God.** —— But what was replied on their behalf, we have ſhown elſewhere. *The Heers* Hogerbeets *and* Grotius *are condemned to perpetual Impriſonment, and ſent to* Loveſtein.

On the 15th of *May*, ſentence was pronounced over the dead body of *Giles van Ledenberg*, late Secretary to the States of *Utrecht*, purſuant to which it was put into a Cheſt, or Coffin, drawn upon a Sledge to the place of Execution, and there faſtened to a Gibbet, or half Gallows. But it was ſoon after taken away by night, and buried in the Chapel of the houſe *Zulen*, near *Utrecht*, belonging to his Son-in-law the Heer *Lockhurſt*. The Heer *Van Moorſbergen*, formerly a Member of the States of *Utrecht*, being of the Equeſtrian Order, a Gentleman who was of the ſame mind with *Ledenberg* and *Oldenbarnevelt*, as well in reſpect to Eccleſiaſtical as Civil matters, and who in *January* before had been taken by force out of the Biſhoprick of *Munſter* (where he thought himſelf very ſafe) and carried priſoner to the *Hague*, was prevailed on, thro' fear of Death, and love of his Wife, to ſubmit and beg *pardon*, tho' he knew his own innocence. This was granted him on the 29th of *May* by the States-General, but upon condition that he ſhould pay all charges of taking and keeping him, that he ſhould never attempt any thing againſt the Civil or Eccleſiaſtical Conſtitution of the Land, and that being allowed the ſpace of one month to ſet his affairs in order, he ſhould depart the Country, live abroad during ſix years, and not return at the end of that time without the leave of the ſaid States, and particularly of the States of *Utrecht*. The Heer *John de Haan*, Penſionary of the City of *Harlem*, who had kept up a mutual correſpondence and friendſhip with the Heers *Hogerbeets* and *Grotius*, *The Body of the Heer* Van Ledenberg *is hung on a Gibbet.* *The Heer* Van Moorsbergen *has his Life given him, but is baniſhed for ſix Years.*

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Grotius, and who after the change of the Magiſtracy of that City, had gone aſide by the advice of his friends, was ſolemnly cited to appear before the Judges; but not thinking it proper to appear, the aforeſaid twenty-four Judges did, on the 24th of *May*, ſign a Sentence againſt him, whereby he was condemned to baniſhment for the ſpace of fifteen years, and half of his eſtate declared forfeited. At the ſame time alſo *Daniel Treſel*, the firſt Clerk of the States-General, was cited before thoſe Judges, and not appearing, was baniſhed for two years, and condemned in a fine of 2000 Gilders. This misfortune came upon him, as it is thought, on account of his good intelligence and friendſhip with the condemned Gentlemen. The Miniſter, *Uitenbogart*, had his ſhare too of theſe calamities. Much pains had been taken by his enemies to get him into their hands. In the end of *February*, or beginning of *March*, certain parties of Horſe, from *Bergen op Zoom*, of about ſeven in a body, were obſerved to hover about the City of *Antwerp*, and below that City, in the road that leads to *Sevenbergen*, and about a little country-houſe where he had reſided, and where *Taurinus* died; alſo on the way to *Mechelen* at *Hoboken*; and at *St. Bernard's* on the *Schelde*, in the way to *Bruſſels*. One day there came to the houſe where he lodged two men booted and ſpurred, inquiring for one who lived in the neighbourhood, a violent *Contraremonſtrant*, and to him they went. Upon which *Uitenbogart* ſuſpecting every thing, looked out for another lodging, where he could be better concealed. After which, ſomebody told and aſſured his Excellency, that he was at his own houſe at the *Hague*, and that he had been ſeen looking out at one of the chamber-windows. Upon this information, his houſe was ſurrounded in the night, between the 16th and 17th of *March*, by the Scout, *Charles Nys* and his Officers, and by the Captain of the Guard, with a File of Muſqueteers. They ſcaled the houſe on the backſide with ladders raiſed againſt the garden-wall, beating at the ſame time furiouſly againſt the ſtreet-door with hammers, becauſe the people of the houſe did not open it ſo ſoon as they expected. Being got in, they thruſt their ſwords under the bedſteds, and among the ſtraw and the turf that was heaped up for firing, and wherever elſe they fancied he might lie hid. When they could not find him, they vented their rage in threatnings; he was there for certain, they cried, and muſt be brought out. They threatned his Wife, who was almoſt dead with fear, that they would drag her to priſon, if ſhe refuſed to confeſs where he was. But all being in vain, they left three men in the houſe, and went the ſame night to ſearch for him in other houſes; among the reſt, in thoſe of the Rope-maker *Weſterbanne*, of *Daniel Treſel*, of *Meurſius*, Miniſter of *Loſdunen*, in that belonging to the late Advocate at *Loſdunen*, and elſewhere, but with no better ſucceſs than before. Yet the Officers gave out, that they knew well enough where he was, and hoped to get him within three days; and it was ſtrongly reported, that there were ſome private apartments in his houſe, where it was thought he lay concealed. They would have obliged his Wife to have diſcovered them; and they cited his Maſon before the Lords, but he proteſted he knew nothing of ſuch places. His Excellency being acquainted that *Uitenbogart* was not to be found, was very much diſpleaſed at thoſe who had given him ſuch wrong information, ſaying, with ſome concern, *Now I ſhall never catch the Bird whilſt I live; he will now give us work enough.* This was followed by his firſt Citation, or Summons, on the 19th of *March*, by ſound of Bell; as alſo by the ſecond on the 6th of *April*; and the third on the 15th of the ſame month, in theſe terms: 'That he appear perſonally before the Judges, 'appointed by the Lords the States-General to try the Priſoners, on pain of for-'feiting all his Goods and Chattels, in order to hear ſuch charge as the Fiſcals ſhall 'bring againſt him.

The Heer de Haan *is baniſhed for fifteen Years.*

The Heer Treſel *is baniſhed for two Years.*

A Search is made after Uitenbogart.

He is cited three times to appear.

All theſe Citations imported, 'That the three Fiſcals, whom the States-General 'had appointed to manage the proceedings againſt the Priſoners, had repreſented to 'the Judges, that they had diſcovered, by ſundry informations, documents and 'proofs, that he the ſaid *Johannes Uitenbogart*, late one of the Miniſters of the 'holy Goſpel at the *Hague*, had, *&c cætera*. There appeared nothing but this *&c cætera*, ſo that he could not tell what crimes they accuſed him of. Beſides, they ſet about inventoring his effects immediately after the firſt citation, and took an account of his books, and his houſehold goods, of which not ſo much as a ſpoon was omitted, and ſix Meſſengers were quartered in the houſe, to look to every thing, where they made very merry for the ſpace of eight days; during which time they would

would not ſuffer his Wife, nor any of his Family to ſtir out, nor any perſon to come in to them, except one neceſſary ſervant. Nor could they be rid of theſe troubleſome gueſts, till the Judges, after much intreaty, conſented to their being diſcharged, upon her giving three thouſand Gilders bail, that none of the inventoried Goods ſhould be removed. AN° DOM. 1619.

As yet the deprived Miniſter, *Grevinkhovius*, continued at *Rotterdam*, where he privately exhorted the *Remonſtrants* to conſtancy, and endeavoured to keep up their zeal. But he ſoon found himſelf very unſafe there; for upon the 17th of *May*, four days after the death of the Advocate, he was ſent for by the Bailiff of *Rotterdam*, who communicated to him a Letter from his Excellency, and the High Court of Juſtice, requiring him to make his perſonal appearance before the ſaid Court at the *Hague*, the day following, when and where he was to be examined about matters of juſtice: This occaſioned many reflections. Some believed that it concerned State-affairs, in which he had been medling to the prejudice of his Excellency, calling him *the ſecond Penſionary of Rotterdam*. It was indeed reported, that the Heer *Mateleef*, a Burgomaſter of the Town of *Rotterdam*, ſaid to him, 'If you are not conſcious of having tranſgreſſed any otherwiſe than in the 'buſineſs of religion, you may go freely to the *Hague*; I will inſure you from 'all danger, and am ready to ſtake eighty thouſand Gilders; nay, even my life it-'ſelf, that no harm ſhall befal you.' However he durſt not appear there; and making mention of it in a certain Letter to *Petrus Cupus*, which I have ſeen, he ſays as follows: 'The Burgomaſter diſcourſing with me about that matter, ſaid no 'more than this to me: *If you have not been dabbling in Politicks, I adviſe you to ap-'pear; if otherwiſe, make the beſt of your way from hence.* To which I replied, 'That I was entirely innocent, as to the concerning myſelf with State-matters, but 'that I could not tell what they would call *medling with Politicks*, and that it 'look'd as if they would reckon the Eccleſiaſtical Aſſembly of the *Remonſtrants* at '*Rotterdam*, among thoſe things which concerned the Civil Government. I like-'wiſe told him ſomething of a Letter, as well as I could remember it, which his 'Excellency has in his hands. He made light of it all, but without offering to be 'my ſecurity. I ſaid further, that if by *medling with Politicks* were meant, the 'giving my advice, or being preſent at the conſultations of others, or the at-'tempting any thing againſt the Civil Magiſtrates, I never did any thing like it; 'but if they extended it ſo far as to include all manner of chat, or common talk 'about Civil matters, I might probably have ſhot my bolt too, as all the world did, 'in Boats or Waggons, whilſt they were travelling from one place to another. 'Thus we parted. Now, tho' the Heer *Mateleef* may think this a ſmall matter, 'others think it a great one, as is plain at the *Hague*. And in caſe he had inſured 'my ſafe going and coming, as he did it not, how could he have made it good? '*Ledenbergh* had the word of a greater man than he, and yet how did he fare?

Grevinkhovius is ſummoned before the Court.

Theſe, and the like conſiderations, joined with the warnings he received from all parts, and even from ſome of the *Contraremonſtrants* themſelves, diſſwaded him from going to the *Hague*, being convinced that the ill will of ſome of the moſt violent of that party would bring him into trouble. He likewiſe gave the following reaſons for his apprehenſions in a certain Memorial: 'Did not *Adrian Smoutius* accuſe me for-'merly in print, of having attempted in a full Conſiſtory to promote the free exer-'ciſe of the Popiſh religion in this country? As alſo of being ſuch a Latitudinarian 'in the *Chriſtian* religion, as to declare, that men might be ſaved without believing 'in *Chriſt*; which charges he ſupported by falſe witneſſes, as I have ſhown in 'my Apology: And why ſhould I fancy that he, and ſuch as he, are now become 'ſo conſcientious, as to make ſcruple of bringing freſh ſlanders, and falſe accuſa-'tions againſt me, upon theſe or the like heads? Is it likely that he, who has al-'ready declared publickly, and before all the world, that I deſerve to be hanged, or 'drowned, or ſtoned to death, ſhould not now, that he has much greater credit and 'influence than before, be yet more zealous for taking away my life, as the life of 'one, who in his opinion has endeavoured to change, and even to deſtroy the whole '*Chriſtian* religion?' He likewiſe writ to the Advocate, *Nicolas van Sorgen* (who was at this time the only perſon among the Gentlemen of that profeſſion at the *Hague*, to whom the *Remonſtrants* had recourſe in their greateſt emergencies) to give him his beſt advice upon this Citation: Upon which *Van Sorgen* returned him the anſwer following:

SIR,

ANNO DOM. 1619.

A Letter of the Advocate van Sorgen *to* Grevinkhovius.

SIR,

'JUST as I had read your firſt, I received your ſecond Letter. I have been 'not a little troubled on account of this matter, though it was not altogether 'unexpected by me. I did not abſolutely adviſe you not to appear, but only to con'ſider and reſolve about it in time. Now that the blow is ſtruck, I know not what 'more to ſay: I can neither perſwade, nor diſſwade you. I ſhall only therefore 'offer you my reflections upon the whole, and leave you to weigh them by your 'ſelf. What has been done at *Rotterdam*, is (as it commonly falls out in ſuch 'matters) commended by ſome, and diſpraiſed by others. There is one circum'ſtance in it, as I am told, that has been repreſented very heinous. What it is I 'cannot learn, but imagine it to be the condemning, and declaring for null and void, 'all the Proceedings or Decrees of the National Synod; or perhaps 'tis the deſign 'of ſetting up private meetings; and perhaps both. If you come hither, you 'need not doubt but they will keep you here; and accordingly you muſt expect 'all the ill conſequences. If you do not come, they will probably proceed further 'againſt you, and endeavour likewiſe to ſeize upon you, if they can. I find great 'inconveniencies on both ſides; but you will chuſe thoſe which appear the ſmalleſt 'to you. Wherewith I recommend you, dear Sir, and Friend, to the gracious 'protection of the Lord: And remain in great haſte, by reaſon of the ſhortneſs of 'time,

Your affectionate Friend,

HAGUE, May 17. 1619.

NICOLAS van SORGEN.

After having weighed all points, he found the greater danger lay on the ſide of appearing: For which reaſon he writ a Memorial to the Prince, on the 18th of the ſame month, in which he ſet before him his reaſons for not appearing. But after the preſenting of this Memorial, he was again both threatned and warned on all hands. It is thought, that the new Magiſtrates uſed all means, and would ſtill continue ſo to do, that they might get rid of this man, who by his eloquence, learning, and good judgment, had ſo great influence on the people. On the contrary, the people whom he had ſerved for the ſpace of about 19 years, and to whom he had ſo endeared himſelf, that moſt of the Members loved him like their Father; and as *Uitenbogart* expreſſes it, would have pulled out their eyes almoſt to give them to him, ſtudied all poſſible ways to retain him in the town. Under this dilemma and diſtreſs in his affairs, *Grevinkhovius* reſolved, after weighing all the arguments, *pro* and *con*, to withdraw himſelf as ſilently as poſſible, believing that this quiet and private retiring would be liable to the leaſt inconveniencies, and therefore more agreeable to the Magiſtrates, and ſafer too for the People, than his ſtaying at *Rotterdam* againſt the will of the Government, or till he were driven out in ſpite of the people, from whence greater trouble and animoſities might have proceeded. He therefore went firſt for *Antwerp*, and preſently after there came another Citation from the Court of Juſtice, which one of the Officers read in the preſence of his Wife: This was to require him to appear and hear the charge againſt him, and the demand of the Fiſcal, that his perſon ſhould be ſecured. Afterwards, when his cauſe was brought before the Court in his abſence, the Counſellor *Lancelot van Brederode* gave his opinion, that he ſhould be condemned to pay coſts, and that the Attorney-General's further demand, made by *intendit*, ſhould be refuſed. But the Court thought fit to baniſh him, and confiſcate his eſtate, for having (as it is expreſſed in the ſentence) preached publickly at *Rotterdam* ſince his deprivation. The aforeſaid *Brederode* ſays, in his Memoirs, that he had proved, in his opinion upon the caſe of *Grevinkhovius*, that perſons cited, and not appearing, ought to be fined for that contempt; and that accordingly he was only for condemning him to pay coſts on account of his diſobedience; whereas the Court, even before the Placard was made, ſentenced him for preaching, tho' it had not yet been prohibited, and declared his Eſtate to be forfeited for his non-appearance; a thing, which as he thought, was without a Precedent.

He privately retires out of the Country. He is again cited to appear.

He is condemned to baniſhment.

There

There were likewiſe ſeveral others of the *Remonſtrant* Clergy cited before the Court at the *Hague*, about the ſame time, on account of the Aſſembly at *Rotterdam* in the month of *March* preceding, in order to the diving yet deeper into that affair than had been done at *Alkmaer*, as we have already ſhown. Moſt of the Queſtions put to them on this occaſion, tended chiefly to diſcover, *Who were at that Aſſembly? At whoſe houſe they met? Who called them together? Who preſided among them? Who were appointed to write the Juſtification and Remonſtrance mentioned in their Acts? Whether the ſaid Acts were ſigned? And laſtly, whether they had been carried to* Gelderland *and* Over-Yſſel? To theſe and the like queſtions ſome returned little or no anſwer, refuſing to ſay any thing that might bring others into trouble. But ſome were prevailed upon to name ſeveral of the perſons concern'd, which at length induced others likewiſe to confeſs what they knew was no longer a ſecret to the Government. But a few of them, and particularly *Vanden Borre* and *Cupus*, the deprived Miniſters of *Leyden* and *Woerden*, ſhewed themſelves more ſteddy. For which cauſe they and ſome others were required not to ſtir from the *Hague*, where they were detained many weeks: And when they petitioned to be diſcharged, the return was, *Anſwer our queſtions firſt, without any evaſions.* And when they repreſented what charges they were at, it was replied, *The Court keeps no ſuch accounts.* Whereupon *Borre*, and the reſt of them, complained how hard it was, that notwithſtanding they had already been obliged to quit their Benefices, and had no allowance at all, yet they were obliged to be at double houſe-keeping, which looked as if it was deſigned to bring them to utter ruin.

ANNO DOM. 1619.

Certain Miniſters are ſummoned before the Court, on account of the Aſſembly at Rotterdam. *They are examined.*

On the 14th of *June*, when *Cupus* was again examined by the Counſellor *Barſdorp*, and the Fiſcal, he returned the following Anſwer, which the Griffier took down from his mouth:

An Anſwer of Cupus.

'SInce the Aſſembly which was holden in *March* laſt, at *Rotterdam* by divers 'Miniſters, Elders and Deacons of the *Remonſtrant* perſwaſion, was deſigned 'for no other end or purpoſe, but only to make ſome proviſion for their reſpective 'Churches in this Country, which to their extream grief, find themſelves every 'day deprived of ſome one or other of their Paſtors; that ſo thoſe Churches 'might be preſerved in the profeſſion of the pure Doctrine of the holy Goſpel, formerly inſtill'd into them by their faithful Paſtors the *Remonſtrant* Miniſters; and 'ſince no matters relating to the Civil Government were treated of in that Aſſembly, 'much leſs any thing tranſacted in oppoſition to it; it being on the contrary expreſly 'ſtipulated in their XVI Article, that no perſon ſhould preſume, under pretence of 'Liberty of Conſcience, to create any troubles or diſturbances to the Government: 'Therefore I the underwritten, do declare by theſe Preſents, agreeably to the examples as well of ſo many brave Chriſtians, who have teſtified and confirmed the 'divine Truth by the utmoſt ſufferings, as of our Lord *Jeſus* himſelf, that I make 'a ſcruple of diſcovering ſuch things as may bring any of the perſons, who were 'at the aforeſaid Meeting, into trouble or perſecution, and eſpecially of naming him 'who ſummoned me thither, becauſe I ſhould willingly and wittingly run counter 'to the expreſs command of my Saviour, *Jeſus Chriſt*, which he has in the moſt 'ſolemn manner given to all *Chriſtians*, to love their neighbours, more particularly 'their Brethren, even ſo far as to lay down their lives for them.

'I therefore make it my humble requeſt, that your Lordſhips would not urge 'me further, but free me from all trouble in this affair, as was done even by 'ſome of the Magiſtrates of *Cologn*, with reſpect to *Johannes Badius*, who was 'formerly Miniſter to the perſecuted Church in that City, and by others of the 'Popiſh religion, as our hiſtories teſtify, and as is ſtill freſh in the memories of 'many; and that the laudable and dear-bought liberty of religion, with which 'Almighty God has ſo remarkably bleſſed theſe Provinces, to the comfort of many 'of the ſorrowful Inhabitants, may not be violated by your Lordſhips rigour, but 'remain and be preſerved in its wonted ſtate. All which, I the under-written, 'wiſhing God's holy benediction on the Government, and the Rulers of this our 'native Country, do heartily beſeech the Father of lights, from whom proceeds 'every good and perfect gift to grant.

Signed,

PETRUS CUPUS.

ANNO DOM. 1619. *Lomannus*, the Miniſter of *Nortwick*, who was in like manner detained at the *Hague* on account of the Aſſembly at *Rotterdam*, lay there very dangerouſly ill, during which time, namely, on the 23d of *June*, the *Contraremonſtrants* poſſeſſed themſelves of his Church, being ſupported by the chief Magiſtrate of that Village, called *Hubert Sortenburg*, with ten or twelve of his Officers. The ſeizure of it in this manner was concerted, as the *Remonſtrants* ſuppoſe, in order to render them odious, as if they had reſolved to keep their churches by force, againſt the will of their Sovereigns. At the preaching of the firſt Sermon, by *Carolus Agricola*, Miniſter of *Rhineſberg*, there were but eight of the Inhabitants of the Town, the reſt were Strangers.

The Contra-remonſtrants *take poſſeſſion of the Church at* Nordwick.

Richard Johnſon Bax, Miniſter of *Moordrecht*, was alſo cited before the Court about that time: He was charged with having compared the Synod of *Dort* (in a Sermon he had preached four months before) to the Aſſembly in which *Caiaphas* the Jewiſh High-Prieſt preſided. This he poſitively denied; but as it was a good while ago, he could not produce any Witneſſes to oppoſe againſt his Accuſers. He was therefore kept under arreſt, which, as I ſuppoſe, gave the *Contraremonſtrants* an opportunity of making themſelves maſters of his Church too. The preſence of ſo many of the *Remonſtrant* Clergy together at the *Hague* gave occaſion to their holding a Meeting at the houſe of *Jacob Jacobſon*, where *Adrian vanden Borre* was lodged. Here, upon the 16th of *June*, under pretence of inviting a few perſons to breakfaſt, ſome of the Miniſters, whilſt they were feeding the body, endeavoured to feed their ſouls with the ſpiritual Bread of Chriſtian Doctrines. Thus did the *Remonſtrant* party of thoſe times deſcribe the Meeting, and the Exhortation which was made there. But the Court of Juſtice, when they came to the knowledge of this little Aſſembly, looked upon it as a forbidden Conventicle, and accordingly ſent one of their Officers to *Vanden Borre* and the reſt of the *Remonſtrant* Clergy, who were then at the *Hague*, to notify to them the following Prohibition:

A Meeting of Remon-ſtrants *in the* Hague.

A Prohibition publiſhed by the Court of Holland.

'THE Court of *Holland* being informed, by Depoſitions taken for that purpoſe, of all that happened on *Sunday* laſt at the Lodgings of *Adrian vanden Borre*, 'that in a Conventicle holden there, under pretence of inviting ſome people to 'a breakfaſt, Prayers were ſaid, and Expoſitions made of ſeveral Texts of Scri-'pture; and that at laſt, after ſome had eaten, a Form of Prayer or Thankſgiving 'was uſed, and ſo the Company was diſmiſt; all which cannot be otherwiſe under-'ſtood than as a deceitful evaſion of the Placard which the Court has iſſued againſt 'private Meetings, and the exerciſe of Religion in that manner here at the *Hague*, 'and as a deſign to confirm the people in their diſobedience to the Laws made by 'the States for maintaining the Peace and Unity of the churches: The Court have 'therefore ordered and impowered, and do by theſe Preſents order and impower their 'Door-keeper to repair to the perſon of *Adrian vanden Borre* before-named, *Herboldus*, 'and the reſt of the Miniſters reſpectively who were cited before the ſaid Court, 'and to forbid them all, on the part of the Government, to appoint or hold any 'kind of Meetings, or to expound any paſſages of Holy Scripture, or perform any 'ſort of Church-ſervice there, upon what pretence ſoever, on pain of arbitrary 'correction. And he the ſaid Door-keeper is hereby required to give an exact ac-'count of his proceedings, and of the anſwers of the ſaid Miniſters.

Done in the Council the 21ſt of June, 1619. Signed, A. DUIK.

When this Prohibition was notified to the Miniſters whom it concerned, on the 22d of the month, and read to them by the Door-keeper, *Vanden Borre* made the following Anſwer: *I ſhall behave myſelf in ſuch manner as in the firſt place to render to God what belongs to him, and afterwards to pay my bounden duty to the Court.* The reſt of them returned the like anſwers, excepting *Harboldus Thombergius*, who ſaid, *That he kept himſelf quiet.*

At this time there was a tranſaction between the *Remonſtrant* Clergy who were at the *Hague*, and thoſe others who had been cited to appear at the Synod, and who were ſtill at *Dort*, about appointing a certain number of Miniſters that ſhould oblige

oblige themſelves by an agreement under their hands, to ſerve, each in his turn, thoſe Congregations which were ſtill exiſting, and which deſired their aſſiſtance. But this conſultation and project of theirs was in a manner defeated by the Baniſhment of the ſaid cited Miniſters to *Walwick*. And the Sentence which the Judges had reſolved upon was likewiſe denounced againſt the others on the 19th of *July* following, the Court declaring, that what had been concerted by *Adrian vanden Borre*, *Herboldus Thombergius*, *Samuel Lanſbergen*, and *Adrian Simonſon*, at the Aſſembly of the *Remonſtrants* holden at *Rotterdam* on the 15th of *March*, was, 'a dangerous Conſpiracy, tending to the diſturbance of the peace of the Land, 'and to the fomenting and keeping up conſtant diviſions in the Church; as likewiſe 'to the great contempt of the ſupreme Powers and their Commands, and conſe-'quently, ought not to be tolerated in a well conſtituted State; wherefore it was 'the pleaſure of the Government, that the ſaid perſons ſhould be conducted by 'Officers appointed for that purpoſe, out of the bounds of the Provinces of *Hol-'land*, *Zeland*, *Freeſland*, and *Utrecht*, before the *Saturday* following, without 'ever returning into the ſaid Provinces, unleſs by leave of the States and the Court, 'and not till they ſhould have given ſatisfaction to the whole Church, on pain of be-'ing puniſhed as Diſturbers of the publick Peace, arbitrarily and corporally.

Anno Dom. 1619.

A Sentence pronounced againſt the ſeven Miniſters, on account of their aſſiſting at the Aſſembly of Rotterdam.

The States-General having ſeen this Sentence, declared the ſame day, That thoſe ſeven Miniſters ſhould be baniſhed not only out of the above-named Provinces, but likewiſe out of all the reſt of the *United Provinces*, and their Juriſdictions, with prohibition of returning on the ſame penalty as expreſſed in the Sentence of the Court. It was likewiſe declared in the ſaid Sentence, that *Nicolas Grevinkhovius* and *Charles Rykwart*, late Miniſters of *Rotterdam* and *Utrecht*, and *Theodorus Boom*, Miniſter of *Beuſichum*, together with certain Elders and Deacons of the *Brill*, *Alkmaer*, and *Horn*, had been with the ſeven Miniſters aforementioned at the Aſſembly of *Rotterdam*, and had joined in drawing up the aforeſaid Articles; which Articles appeared in print about this time, under the title of, *The League, or Confederacy, projected by ſome of the* Remonſtrant *Clergy in a Meeting holden at* Rotterdam, *and diſperſed among the Churches in order to keep up the Schiſm and Diviſions in theſe Provinces.*

The Acts of that Aſſembly are publiſhed under the Title of a League *or* Confederacy.

By this word *League*, which was firſt uſed by the States-General in the Reſolution they took againſt the cited perſons on the 5th of *July*, it looked as if their deſign was to compare the tranſactions of the *Remonſtrants* at *Rotterdam* with the famous *League*, or ſeditious Combination which formerly rent the Kingdom of *France* in pieces, and kept it ſo long in confuſion. To this was added the Sentence of the Court, as alſo the Reſolution of the States-General againſt the ſeven Miniſters, who were now branded by ſome with the infamous name of *Leaguers*. In oppoſition to this, there was publiſhed not long after, an account of the Proceedings at *Rotterdam*, with a Preface, or Introduction ſhewing, that the aforeſaid *Remonſtrant* Miniſters had not been guilty of any League or Confederacy, but only conſulted about the deſolate ſtate of their Churches, without obliging any one to ſubſcribe to what they had concerted.

On the 20th of this month the above-mentioned Sentence was put in execution, by actually baniſhing thoſe Miniſters to *Walwick*; but they were got above half way thither before they could know whither they were going.

The ſeven Miniſters are baniſhed to Walwick.

At the latter end of *May*, *Charles Rykwart*, one of the late Miniſters of *Utrecht*, having taken a journey, the Penſionary of that City, *Anſelmus Salmius*, put the Senate upon ordering the Officers of Juſtice to proſecute him for being concerned in the Aſſembly of *Rotterdam*. Upon which an Information was preferred in the name of the Scout, Yonker *John van Sulen vander Haar*, Lord of *Sevender*, but without his knowledge, and in his abſence, to the Court of Juſtice, ſetting forth what had paſſed in the aforeſaid Aſſembly, but deſcribing it to the prejudice of the *Remonſtrants*; and praying that he the ſaid *Rykwart*, who was one of that Aſſembly, might be taken into cuſtody, or at leaſt cited to make his perſonal appearance before the ſaid Court. The Citation was immediately agreed to, but deferred for ſome days upon much importunity of his friends. It was thought by many, that he withdrew and concealed himſelf on purpoſe; yet no ſooner had he notice of the contents of the ſaid Information, but he returned in all haſte to *Utrecht*. He forthwith petitioned ſome of the Magiſtrates, that he might not be compelled to make his de-

Rykwart *is cited to make his Appearance at* Utrecht, *on account of the Aſſembly of* Rotterdam.

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He is examined.

He is impriſoned in Haſenberg.

bidden to do it then, but the next day they ſent orders, that nobody ſhould be allowed to have acceſs to him. The following *Friday*, being the 2d of *July*, the Scout Yonker *John van Sulen*, came to the Priſoner, and, not obſcurely, hinted to him, that he did not approve of theſe proceedings, and that it was not his doing or contrivance, tho' it paſſed in his name, but that of others. The Priſoner begged of him to intercede with the Judges, that he might be allowed to ſend for ſome books from home, in order to paſs the time away, for till then he had not the convenience to procure any thing from thence. The Scout immediately applied to the Court, and obtained leave for his having ſome books. The next day, which was the ſixth after his confinement, he was ſent for by the Court, and a certain Order or Reſolution was read to him, by the Clerk, importing, that he was diſcharged from priſon, on condition that he would abide in his houſe till further order, and behave himſelf quietly, on pain of being proceeded againſt as a Diſturber of the publick peace. Being returned home, he found that his Wife had obtained his diſcharge by a Petition. He afterwards continued as a Priſoner in his own houſe for ſeveral weeks, without being allowed to ſet his foot over the threſhold, till his baniſhment, of which we ſhall ſpeak hereafter. *Rykwart* at this time drew up ſeveral writings in juſtification of himſelf, with reſpect to the Aſſembly at *Rotterdam*, together with anſwers to ſeveral queſtions, all which may be ſeen in *Uitenbogart's Church Hiſtory*. In his papers he maintained, that the ſaid Aſſembly ought not to be ſtiled a Riotous Meeting, as it had been in the Information laid againſt him in the Scout's name; ſince nothing was tranſacted there tending to ſtir up ſedition, but all was culculated for good purpoſes. Amongſt other things, he affirmed, 'That he had nothing elſe in view, 'but only to bring men to a bleſſed Immortality; not intending by any means to 'meddle with matters of a Civil or Temporal nature; to make any change of the 'Magiſtracy; to uſe the Bible as a Stalking-horſe to preferment; to make the Civil 'Government ſtoop to the Eccleſiaſtical; or to creep into the Stadthouſe thro' the 'Church-windows; all which, *he ſaid*, he entirely diſapproved of.' In another letter he writ, 'That the *Remonſtrants* had a better footing at *Utrecht* than their 'Miniſters believed: And that thoſe who went to Church with the *Contraremon-'ſtrants* (excepting the Zealots and Bigots, whoſe number was but ſmall) were, for 'the moſt part, Officers; or elſe the ignorant Vulgar, who were in their hearts for 'them, tho' their bodies followed the other party. This hypocriſy was by no 'means to be commended, *he ſaid*, but ſo the world went.

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He is releaſed.

Hitherto the *Remonſtrants* had not ſet up any Meeting in the City; but the moſt zealous among them, as we have ſhewn above, went out of Town to the neighbouring Villages, where as yet there remained Miniſters of their own perſwaſion.

The End of the Forty-third Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the LOW-COUNTRIES.

BOOK XLIV.

An° Dom. 1619.

HOW the States of *Holland* confirmed by their Conſent and Approbation the Canons of the National Synod, and the Synodical Sentence denounced againſt the *Remonſtrants*, and gave them the force of Laws, has been already ſhown in the XLIId Book. But the buſineſs of Church-Government and Diſcipline, as projected by the ſame Synod, met with more difficulty, as will appear by the following Notes extracted from the Journals of the ſaid States.

JUNE 19. 1619.

Deliberations in the Aſſembly of the States *of* Holland, *with reſpect to the receiving the* Eccleſiaſtical Conſtitution *of the* Synod.

The ſecond Clauſe of the ſame fourth Article of Summons, which treats about eſtabliſhing the Form of an Eccleſiaſtical Conſtitution, or Church-Government, having been taken into conſideration, as it was amended, and by way of a Scheme or Project, communicated to the Nobles and Towns reſpectively; and the opinions both of the ſaid Nobles and Deputies of the Towns being delivered thereupon, although ſome of the Members agreed, and were alſo inſtructed to receive the ſame, juſt as it was drawn up, yet notwithſtanding ſuch their Approbation, and becauſe in a matter of ſo great importance, it would be beſt to proceed with unanimity, it was agreed, That it ſhould be referred to a Committee of ſome of the Members of this Aſſembly, to conſider further of the aforeſaid Scheme, and of the Objections of the ſaid Nobles and Deputies of ſome of the towns, and to put it into ſuch a method as they ſhould think proper, and to make their Report accordingly. And the ſaid Committee is to conſiſt of the Members following; viz. of the Nobles, the Heers of Benthuſen and Somerſdyk; and of the Deputies of the Towns, thoſe of Dort, Harlem, Leyden, Amſterdam, Rotterdam, Alkmaer, Horn, and ſuch others as ſhall deſire to be preſent; and the ſaid Committee are impowered to call to their aſſiſtance the late Penſionr Bogerman.

JUNE 21. 1619.

The ſecond Clauſe of the fourth Article of Summons, relating to the Form of Church-Government, being again taken into conſideration; and to that end, the Report and Reſolutions of the Committee of Nobles and Deputies of the Towns, being likewiſe heard, and this Aſſembly being informed, That the ſaid Committee had

had heard Dr. Bogerman, the late President of the National Synod, as to several points, against which objections had been raised by some of the Members; and that he had given them such satisfaction, as to the honest and upright intentions of the Synod, particularly with respect to that expression; not without a good correspondence with the Government, used in the Formulary of the Call of Ministers, by explaining how far the sense of those words extended, that they entirely acquiesced therein; only that they thought, that in the Act of Approbation to be made by the Assembly here, and by the Generality above, it might be proper to declare the sense of the said words to be, That the Call of Ministers be made with the previous knowledge, and even consent and approbation of the Civil Magistrates; being of opinion, that if some such words as these were added for the amendment and explanation of the sense, there was no room for further scruple: The said Report of the Committee being considered, it was agreed by the Nobles, and most of the Towns, that the acceptation of the Form of Church-discipline was not only very necessary, but would be particularly useful. It was likewise judged, that when the opinions of all the Members were taken, the Non-contents would be so few, that the said Form might readily be received, provided that care were taken, that the proposed amendments might be approved by the States-General, in case it could be done without retardment and prejudice to the whole affair; but that otherwise, rather than the affair should be retarded, or receive any prejudice, it would be better to admit the said Form of Church-Government, just as it stood. But forasmuch as the Deputies of Leyden, Amsterdam, Rotterdam, the Brill and Horn, were not fully instructed, with respect to this matter, but were obliged to report it to their Principals, it was resolved at last to adjourn the further consideration thereof till Tuesday next, against which time all the Members were intreated to return with full instructions, to the end that the main business might not be retarded. AN° DOM. 1619.

JUNE 28. 1619.

The affair of Church-Government being again taken into consideration, it was resolved, That all proper means should be used in the Assembly of the States-General, that the Explanations insisted on by the Members of this Body might be inserted in such manner as to render the fourth Article clear and plain, if it could be conveniently done, and without engaging in any disputes with the other Provinces; but that rather than enter into disputes with the other Provinces, the Deputies might concur in the establishment of the Form of Church-Government, just as it stood, that so the affair might not be retarded; provided however, that a due Explanation should be afterwards insisted on, to the satisfaction of the respective Members.

JULY 9. 1612.

The second clause of the fourth Article of Summons, relating to the acceptation of the Form of Church-Government, and to the procuring the consent of all the other Provinces, being taken into consideration, it was at length resolved, after many debates, scrutinies and disputes (in order to bring the Members of this Body, and those above of the other Provinces, to a uniform and unanimous agreement in approving and establishing the same, as a matter which is so highly necessary both to the State and Church at this juncture) that it should be considered, whether it might not be proper, when the said Form came to be established by the States-General, to leave it wholly to them to explain any obscurities that might occur in the terms or expressions, after such manner as they should judge to be most for the service of the Land, and the good of the Church. And if this expedient be approved, as it is the * sense of this Assembly that it ought to be, then the said Form shall be, and it is hereby resolved that it be ratified and confirmed in the terms in which it is now expressed.

* *The Interpretation of all doubtful Passages in the* Ecclesiastical Constitution *is agreed to be reserved to the* States-General.

On the 22d of *June*, Dr. *Sibrandus Lubbertus*, Professor of Divinity at *Franeker*, laying hold of the present situation of the times, and of the revolution which had happened in the Government, delivered a petition to the States of *Holland*, in which he

A Petition of Sibrandus Lubbertus *to the* States *of* Holland.

ANNO DOM. 1619. he prayed, that the order which was made in their Assembly, in the year 1614, relating to his Book against *Hugo Grotius*, might be abrogated and annulled. The States thereupon came to a resolution: 'That the Book mentioned in his Petition 'should be referred to the Pensionaries of *Harlem* and *Delft*, to the end that those 'Gentlemen might peruse, and consider of its contents, and report their opinion to 'their Assembly; who after hearing the same, might do and proceed therein, as 'they should think proper.' This was followed, on the 28th of the same month, by the States consent to the said Petition of Dr. *Sibrandus*, of which they granted him a Copy in the following terms:

An Act of the States of Holland, *whereby the* Resolution *formerly taken against his Book, is annull'd.*

The States of Holland and West-Freesland having considered of the Petition presented to their Lordships by Sibrandus Lubbertus, Doctor and Professor of sacred Theology in the University of Franeker, in which he prays that the Resolution taken on the 17th of October, 1614, and promulgated in the name of the said States, by which it was declared, that the Book of the said Doctor, intituled Sibrandi Lubberti Responsio ad Pietatem Hugonis Grotij, **was** an infamous Libel, and that it was dangerous and destructive to the peace and welfare, as well as to the rights and privileges of the Provinces of *Holland* and *West-Freesland*; **together with the prohibition of the selling and dispersing the said Book, might, as being prejudicial to his good name and reputation, be annulled: The said States therefore declare, that having appointed a Committee to examine the said Book, and heard their report; and being informed that there was nothing in the said Book which deserved to be branded with such a Sentence, and that the said Sentence is wrong and unjust, they have upon mature deliberation discharged the said Book from the aforesaid Sentence; and their Lordships do by these presents discharge the said Book therefrom, declaring that they look upon the said Sentence to be null and void, as arising from a false information; and that being thus annulled, it shall by no means prejudice the honour, respect, good name and dignity of the aforementioned Doctor and Professor; for which end, their Lordships have granted him a Copy of this Resolution, that he may be informed of what has been done in his favour, and make such use of it as shall be proper.**

Done in the *Hague*, at a full Meeting of the States, this 28th of *June*, *Anno* 1619.

By order of the States.

A. DUIK.

This Resolution or Declaration was soon after printed at *Franeker*.

In the mean time the *Remonstrants* found themselves much distressed in several Towns and Villages, on account of the deprivation and suspension of their Ministers. The Churches belonging to the deprived Ministers were of opinion, that they could not want the external exercise of religion and preaching, according to their persuasion, and that they were not sufficiently supplied by the service of some of the deprived Ministers, whose assistance they had in some places. They could easily observe too what endeavours were used by the Government to prevent, and even forceably to disperse their separate meetings. This occasioned some consultation by Letter, in the beginning of *June*, between *Uitenbogart* and *Grevinkhovius*, who were at *Antwerp*; and *Episcopius*, and the rest of the cited *Remonstrants*, who were then detained at *Dort*. It was considered, whether it might not be of use to present a Petition to the States in the name of the people of their persuasion, in which they should represent the injustice which they conceived was done to them, and pray that they might be maintained in the free exercise of their Religion according to their Consciences. The drawing up of such a Petition was judged to be a matter of the last importance, and which deserved to be seriously considered, to the end that they might not, by *asking too little, or promising too much*, give a handle to the States for acting to the future prejudice of the *Remonstrants*, to the involving them in mutual contentions and confusion. It was conceived, that in their Petition they ought to insist upon the free exercise of their Religion, which neither their consciences would suffer them to want, nor the liberties and privileges of their native Country would allow

Consultations concerning the drawing up and presenting a Petition *to the* States *in the name of the* Remonstrants.

allow them to be deprived of, and to repreſent, that the doctrine and behaviour of the *Contraremonſtrants* would no longer admit of their joining in divine worſhip with thoſe of their Communion; and that as to the Canons of the Synod, they could take no notice of them, becauſe they did not own the authority of the Synod itſelf. Theſe things were to be the ſubject of their Petition, according to the opinion of ſome among them; but others thought it might be beſt to ſtay a while, till they could ſee how things would go, and what the Government deſigned to do with the *Remonſtrant* Miniſters, againſt whom the ſentence of baniſhment had not yet been paſt. This laſt advice was preferred: But the Congregations, which were the moſt diſtreſſed for want of Miniſters, did not think fit to wait ſo long, but each of them, in their own name only, addreſſed themſelves to the States, to try how much they could obtain. Accordingly ſeveral Petitions were preſented to the States of *Holland* in behalf of thoſe of the *Remonſtrant* perſwaſion at *Leyden*, *Rotterdam*, the *Brill*, *Woerden* and *Sevenbuſen*, praying that they might be allowed the free exerciſe of their religion. Theſe Petitions were read in the Aſſembly of the ſaid States on the 21ſt of *June*. They were moſtly of the ſame nature, but ſome of them contained particular arguments conformable to the circumſtances of the particular Towns and Communities from whence they came. That from the *Remonſtrants* of *Leyden*, was as follows:

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Several Petitions are preſented in the names of particular churches.

To the Noble and Mighty Lords, the States of Holland *and* Weſt-Freeſland.

'THE Chriſtian Community of the people called *Remonſtrants* at *Leyden*, do 'with great humility repreſent, that they the Petitioners ſeriouſly conſider- 'ing their preſent condition, cannot perſwade themſelves but that every thing has 'been calculated both before, at, and ſince the holding of the National Synod, for 'depriving them of their faithful Paſtors, and conſequently of the entire exerciſe 'of their religion in the publick churches and elſewhere. At which your Petitioners 'being extreamly concerned, find themſelves obliged to have recourſe to your Lord- 'ſhips, humbly intreating that they may be allowed the peaceable exerciſe of their 'religion, either as they enjoyed it formerly, and as ſome of the ſame perſwaſion 'ſtill enjoy it in the publick Temples, or elſe in private Meeting-places out of the 'Towns, in ſuch manner as your Lordſhips ſhall think convenient, agreeably to 'the rights and privileges of this Nation, ſo dearly purchaſed by the Inhabitants 'thereof, after ſo manifold perſecutions on account of the Faith.

The Petition *of the* Leyden Remonſtrants, *for* free Exerciſe of Religion.

'Your Petitioners ſolemnly and conſcientiouſly declare, that they cannot hold 'communion with the *Contraremonſtrants* any longer, after their having cano- 'nized the rigid and ſcandalous Doctrine of *Predeſtination*, together with the points 'depending thereupon, in the name of the whole church, for which they the ſaid '*Remonſtrants* are ready to offer good and ſolid reaſons, if there be occaſion.

'The Petitioners are aſſured, that their Doctrine, of which your Lordſhips have 'been frequently apprized by their numerous Books and Papers, is conformable to 'God's holy Word, to primitive Chriſtianity, and the opinion of many of the moſt 'eminent Divines in all Kingdoms and Nations, and that there is nothing pernicious 'or offenſive therein.

'The ſaid Petitioners likewiſe humbly conceive that they have the better pre- 'tence to ſuch a free exerciſe of their religion, as is by them deſired, becauſe great 'numbers of them, either in their own perſons, or in thoſe of their Parents and 'other Relations, have ſuffered the great calamities of two terrible ſieges of the 'town of *Leyden*, in defence of the aforeſaid liberties, and in oppoſition to perſe- 'cution on account of religion; during which ſieges they freely hazarded their 'lives and fortunes, and languiſhed under ſo great a famine, as obliged them to feed 'upon Dogs and Cats, and whatever carrion could be found in the ſtreets, and on the 'dung-hills. Your Petitioners therefore think (with reverence be it ſpoken) that it is 'contrary to all reaſon and juſtice, that they ſhould be deprived of this valuable 'pledge; and that on the other hand your Lordſhips ought to allow them no leſs 'liberty than has been granted to other Chriſtian Sects in theſe Provinces, yea even 'to the *Jews* themſelves, the open and notorious enemies of the Croſs of our Sa- 'viour *Jeſus Chriſt*. Beſides, 'tis moſt certain, and none can be ignorant of it, 'that *Liberty of Conſcience, or the Toleration of ſeveral Chriſtian Sects, has cauſed 'not only theſe Provinces, and in particular the Town of* Leyden, *to increaſe and*

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'*flouriſh in Riches and numbers of Inhabitants, but alſo that it produces the ſame effect in ſeveral other countries; and that thoſe which are governed by different methods, loſe their People, their Trade, and their Wealth.*

'It is likewiſe well known to every body, that the principal cauſes of the troubles which aroſe in theſe Provinces, were the attempts made for depriving the Subjects of their religious liberties, which are the very foundation of the State, in which the ſtrength and welfare of theſe Provinces have always conſiſted. At the beginning of the *Reformation*, when they of the *Popiſh* religion preſſed the King of *Spain* and the Ducheſs of *Parma* to ſuffer the exerciſe of no other religion in theſe Countries, the *Reformed*, on the other hand, repreſented by ſeveral Memorials and Petitions both to the King and Ducheſs, as alſo to the ſubordinate Governours, *That Liberty of Conſcience, and the Toleration of ſeveral Religions, tended to the ſtrength and benefit of the Provinces.* For which purpoſe they quoted that famous ſaying of *Tertullian*: **Religio ſponte ſuſcipi debet, non vi**: that is, **Religion ought to be embraced voluntarily, but not impoſed on any one by force.** And that of St. *Auſtin*, **Ad fidem nemo nec debet, nec poteſt cogi. No one ought, nor indeed can, be compelled to believe.**

'Finally, it is the moſt reſpectful prayer and humble requeſt of your Lordſhips Petitioners, on the behalf of their Fellow Members and Brethren the cited and deputed *Remonſtrants*, who are detained as it were priſoners at *Dort*, that they may be permitted, all of them, to return freely and unmoleſted to their reſpective habitations, in conſequence of their Letters of ſafe Conduct, and according to the Rights of all free Councils and Synods. In conſideration of the premiſes, your Petitioners wait for a favourable anſwer and conſent to what they have prayed for, to the end that the minds of all thoſe who have been diſturbed and made uneaſy may be quieted; of whoſe numbers and condition your Lordſhips might be better qualified to judge, in caſe you ſhould be pleaſed to require all your Petitioners to ſign this Paper with their own hands ——'

This, and the four other Petitions of *Rotterdam*, the *Brill*, *Woerden*, and *Sevenhuſen*, having been for a while conſidered and debated in the Aſſembly of the States, and a reſolution being taken to reject them, the Nobles drew up a certain form of an Anſwer, or Declaration, of their opinion to be indorſed upon the ſaid Petitions. This was twice read, and ſeemed to be the ſenſe of moſt of the Members. But foraſmuch as the Deputies of *Amſterdam* ſaid, they were not ſufficiently inſtructed for thoſe matters, but found themſelves obliged to tranſmit the ſaid form to their Principals, which they deſired leave to do, the Aſſembly came to no reſolution thereupon. But the Heer *van Nortwick* was heard to ſay ſome days after to a certain perſon, *That they who preſented thoſe Petitions, did but loſe their labour; and that they might as well run their heads againſt the wall; and that the States would never grant their contents.*

A Petition of thoſe of Amſterdam.

About this time the *Remonſtrants* of *Amſterdam* draw up another Petition to the ſame purpoſe; but I cannot find that it was preſented. The ſubſtance of that Petition was: That they thought the firſt and main care of the Supreme powers ſhould be, to prevent their Subjects from any diſturbance in the exerciſe of their religion or acts of piety. That they the Petitioners (ſome of whom were of the beſt, others of a middling, and the reſt of the loweſt rank) had hitherto behaved themſelves faithfully and dutifully to their Sovereigns, had paid Taxes and Duties, and done all that was in their power towards the preſervation and defence of their Country, as they were ſtill ready to do, and to ſacrifice their lives and fortunes for the ſame; they therefore conceived that they were intituled to no leſs liberty than had been granted to other *Chriſtians* in theſe Provinces, and even to the *Jews* themſelves who were Inhabitants of *Amſterdam*; 'which liberty, *they ſaid*, was granted 'them with no other view than that of the benefit of Trade. *France*, *Poland*, and 'all *Germany*, *added they*, have found by experience, what ſtrength and power the 'liberty of religion procured them; and have accordingly given proofs of compaſſion, temper, and moderation in this reſpect —— *They concluded*, That the 'deareſt and moſt valuable of all treaſures, to wit, Liberty of Conſcience, and the 'free exerciſe of Religion, ought not to be withholden from them who were Subjects under a free Commonwealth, eſpecially ſince they could not with a ſafe conſcience hold communion with the *Contraremonſtrants*.

During

During this preſenting of Petitions, the *Remonſtrants* were not idle, but went on with their ſeparate Meetings in ſeverel places. This was thought by ſome of the moſt zealous among them to be abſolutely neceſſary, partly to the end that the zeal of their people might not be ſuffered to cool, and partly to convince the Government that they did not ſo much petition for leave to aſſemble, as for protection to meet without moleſtation or diſturbance. For, ſince the aſſembling together for Divine Worſhip was what God and Chriſt had required, they were not, as they thought, to aſk the conſent of men, tho' indeed they might petition them not to obſtruct what God had commanded, leaſt they ſhould bring down his judgments upon them. And they were further of opinion, that ſuch a petition was much rather an exhortation to duty, or dehortation from evil, than the deſire of a favour. However, this kind of aſſembling, and of performing Divine Service in their way, was taken very heinouſly by ſome Magiſtrates, and the *Remonſtrant* Teachers were reproached with it. Some of thoſe in the Government were much bent on the deſign of doing their utmoſt to prevent or ſuppreſs ſuch Meetings. Several ſhewed their diſlike by words only, others by deeds. The Heer *van Wulven*, *Walter van Krayeſtein*, Burgomaſter of the Town of *Dort*, was heard to ſay one time at a full Table in the *Hague*, when they were ſpeaking of that buſineſs, *That it would never do, till two or three of them had a cut a-croſs their Necks.* AN° DOM. 1619. *The* Remonſtrants *proceed to hold private Meetings.*

On the 21ſt of *June* his Excellency the Prince of *Orange* communicated to the States of *Holland* a certain Paper which he had received from *Woerden*, giving an account, that the *Remonſtrants*, contrary to the Prohibition, or Ordinance, made by the Magiſtrates of that place, had, upon the *Sunday* before, being the 16th of that month, performed Divine Worſhip in a certain Barn, or Pottery, of the ſaid Town, and that it was feared they would repeat the ſame the next Lord's Day. It was therefore agreed to write to the Burgomaſters, to take effectual care that the like might not happen any more; and the Bailiff and Scout were directed to inquire into the matter, to levy the Fines appointed by the Ordinance, and to do their utmoſt to prevent thoſe Meetings for the future, which ſhould be otherwiſe imputed to their neglect. Nevertheleſs, the ſaid *Remonſtrants* met on the 30th of the month; and ſome write, that the Scout marched out againſt them with a Company of Soldiers, in order to interrupt their preaching, and told them they were ſeditious perſons. To which they replied, *We are not ſeditious, neither do we ſeek to wrong any man.* So that the Scout finding he could not prevail upon them to diſperſe by threatnings, ſuffered them to go on, and retired with his Soldiers. *A Private Meeting at* Woerden.

The States of *Holland* came to a reſolution on the 3d of *July*, to wit, to the Magiſtrates of *Woerden*, to hinder the *Remonſtrants* from holding any more private or ſeparate Meetings, allowing them for that purpoſe to make uſe of the Garriſon in caſe of need. At the ſame time the States agreed, that thoſe four Senators who had deſired to be diſcharged from their office, ſhould be permitted to reſign, but that none for the preſent ſhould be choſen in their ſtead. What induced thoſe Gentlemen to lay down, is not ſaid, but it is thought they were unwilling to join in any perſecution of the *Remonſtrants*, either by way of preventing or diſturbing their Aſſemblies.

The *Remonſtrants* of *Schonhoven* had a meeting on the 23d of this month, near the ſaid Town, but at a place which was out of the juriſdiction of the States of *Holland*, and belonging to thoſe of *Utrecht*; upon which a letter was ſent by the former to the latter, to pray them not to permit the *Remonſtrants* of *Schonhoven* to meet within their Territories. After this, the Magiſtrates of that Town were authorized to put in practice all proper methods, both in and out of their Town, to hinder ſuch Meetings, even, if they thought it neceſſary, by ſhutting up their Gates. *Another near* Schonhoven.

There was one *Cornelius Meppel*, who had been Scout of *Newport*, that was accuſed of hiring boats to carry the people over the River *Leck* to a forbidden Meeting; upon which he was cited before the States of *Holland*. He denied the having hired the Boats, but owned he was preſent there himſelf. He ſaid, he did not know the Miniſter. He was told he had done very wrong, and warned to forbear for the future; otherwiſe he ſhould be puniſhed according to his demerits, both for what had been and ſhould be done in that affair.

An° Dom. 1619.

On the 23d of *June* the *Remonſtrants* of *Amſterdam* had a meeting in a Garden without the City. Nor was there leſs zeal ſhown by thoſe of that Sect in *North-Holland*, in order to ſettle their Meetings. It is recorded in the Memoirs of theſe times, concerning the *Remonſtrants* of *Alkmaer*, that being afraid to hold their meetings any longer in the Town (after the Sentence of the National Synod had been denounced in the Great Church at *Dort*, and when they ſaw how matters were like to go) becauſe there were ſeveral Companies there in garriſon, they began to meet out of town, in the month of *May*, at firſt in the open fields, and afterwards at a houſe called *Oudtdorp*, half a league from *Alkmaer*, where they performed Divine Service in great numbers. But on the 28th of that month it was agreed by the Committee of the States, that a Placard ſhould be publiſhed the next day to prohibit this kind of Conventicles. Accordingly, the Placard, bearing date the 29th, was publickly read by an Officer of the Court of *Holland* at *Alkmaer*, *Oudtdorp*, and the adjacent Villages, in the preſence of all the Inhabitants. The import of it was:

Another near Amſterdam.

Another near Alkmaer.

A Placard of the Court of Holland *againſt the holding Private Meetings.*

'That ſuch ſort of Conventicles or Meetings were unlawful, and tended to defeat all 'the Proceedings and Acts of the National Synod, even before the Goverment could 'give the neceſſary directions in that matter; and that by this means there would 'be a door opened for the propagating of all kinds of pernicious ſects, to the diſho-'nour of the Land, and of the Religion eſtabliſhed therein, which the Provinces 'had mutually promiſed, and engaged themſelves to ſupport and maintain with their 'lives and fortunes, without making or ſuffering to be made any conſiderable alter-'ations therein. All perſons were therefore forbidden to ſet up any ſuch Meetings 'in houſes, gardens, barns, fields, or other places; and all Miniſters, Teachers, 'Students, or Candidates for the Miniſtry, to come into ſuch places in order to preach 'or perform any other part of the miniſterial function, and all other perſons to rent 'or lett their houſes, barns, fields, or other places for the like purpoſe, or to ap-'pear there themſelves, on pain of arbitrary correction according to the nature of 'their offences; and the perſons who preached in ſuch forbidden Meetings, were to 'forfeit for every ſuch offence, the ſum of one hundred Gilders; and thoſe who 'appointed ſuch Meetings, or lent or hired the places to be uſed for the like purpoſes, 'two hundred Gilders; and thoſe who ſhould act as Elders, Overſeers, or Deacons, 'or Collectors and Diſtributers of Alms for the Poor, under what pretences ſoever, 'were made liable to the ſame penalties; of all which, one third part was to go 'to the Informer, and the reſt to the Officer who made the diſtreſs, or put this Law 'in execution; and ſuch as had any publick place or poſt under the Government, 'were actually to forfeit the ſame, and be liable, beſides, to arbitrary Correction. 'The Magiſtrates of *Alkmaer*, *Oudtdorp*, and of the adjacent villages, as alſo the 'Bailiff of *Newburgh*, and other chief officers in thoſe parts, were required to ſee 'this Placard ſtrictly executed, and to exact the penalties of the tranſgreſſors with-'out favour or affection; on pain of being themſelves cenſured and puniſhed on 'that account, and likewiſe of forfeiting their offices. ——— And all this proviſion-'ally, till the States of *Holland* ſhould otherwiſe direct for the good of the 'Land ———' But the *Remonſtrants* of *Alkmaer* were not to be reſtrained by this Placard; for on the 16th of *June* they had another Meeting out of town, in a Wood, where there were preſent to the number of about 2000 ſouls. The Scout, with his Officers attempted to diſturb the Meeting, and to ſeize the Preacher; but ſome bold Zealots (who did not ſufficiently regard the leſſons of their Teachers, nor that patern of ſuffering which was ſet them by the firſt *Chriſtians*) thought fit to oppoſe him, and to go on with the exerciſe of their Religion. There was likewiſe a Meeting on the ſame day at *Horn* in the Warehouſe of the depoſed Burgomaſter *Peter Lioren*, and Divine Service was then and there performed by a *Remonſtrant* Miniſter. This was notified by his Excellency the Prince of *Orange*, on the 21ſt of *June*, to the States of *Holland*, who were aſſembled at that time, together with his opinion, that immediate care ſhould be taken, to the end that the like diſorders might not be committed there for the future, nor the example followed in other towns. After ſome deliberation, it was agreed, That the beſt endeavours ought to be uſed to put a ſtop to theſe proceedings. Accordingly, there were deputed to *Alkmaer* by the ſaid States, the Heers *Francis vander Burgh* and *Jacob van Brookhoven*, Members of the Committee; and to *Horn*, the Counſellors *Henry Roſa* and *William van Barſdorp*, with letters to the Magiſtrates and principal Officers of thoſe towns

The Remonſtrants *of* Alkmaer *reſiſt the Scout.*

A Private Meeting at Horn.

The States ſend Commiſſioners to Horn *and* Alkmaer.

Towns, requiring them to aſſiſt both by word and deed, to the end that the Placards might be put in execution. The Prince likewiſe armed them with his orders to the Military Officers and Commanders of the Garriſons of both thoſe Towns, requiring them to obey thoſe Deputies; and in caſe of need, to yield them their aſſiſtance. There appears nothing of what was tranſacted at *Horn* by the Heers *Roſa* and *Barſdorp*. But as for what happened at *Alkmaer*, we find recorded, that *Brookhoven* and the Scout, with two of the Burgomaſters, and ſome Soldiers on the one ſide of the Town, and a whole Company of the ſame Military men, with their Muſkets charged, and Match burning in their hands, on the other, marched out on the 23d of *June* towards the Meeting of the *Remonſtrants*; and that *Brookhoven* being come to the place where they were aſſembled, made the Soldiers beat them ſeverely with their naked ſwords, to induce them to diſperſe; but they bore it patiently without ſeparating. And this ſuffering of the whole multitude was, in the opinion of ſome, no leſs edifying, than the reſiſtance which a very few had made before, was offenſive. *May the Grace of God*, ſays *Uitenbogart*, ſpeaking of thoſe times, *animate the Brethren in like manner every where elſe, as it has done thoſe of* Alkmaer, *where they do not value drawn ſwords! Then will the Croſs of* Chriſt *triumph.* Some relate, that when they heard the ſecond Company of Soldiers coming againſt them with Drums beating, fearing to be ſurrounded, they put their Miniſter upon a Waggon, carried him off, and then diſperſed; but that they met again in the afternoon, about two thouſand ſtrong, and planted themſelves near a great heap of ſtones, out of the Town, with which, in caſe of need, they might defend themſelves; but that there was no preaching then, for want of a Miniſter, and therefore they only ſung a few Pſalms together. A few days after, *viz.* on the 26th of this month it was deliberated by the States, whether the Garriſon of *Alkmaer* ought not to be reinforced, in order to keep the Town in peace within, and to prevent the aſſembling of the *Remonſtrants* without. But the Deputies of *Alkmaer*, by the direction of their Principals, prayed that it might be deferred till after the promulgation of the general Placard. On the 3d of *July* this matter was again conſidered, but it was reſolved by the States, on account of a certain Letter which the Magiſtrates of *Alkmaer* writ to their Deputies about the ſame time, that no more Soldiers ſhould be ſent thither; and the Magiſtrates themſelves were deſired to take care that the *Remonſtrants* ſhould not hold any Conventicles in their Town, and for that purpoſe to make uſe of the Garriſon, if there were occaſion; which was ſignified to them accordingly. His Excellency was moreover authorized, upon the receſs of the States, with the advice and participation of their Committee, to give ſuch orders for keeping the peace at *Alkmaer*, or elſewhere, as he ſhould think proper. But the next day there came further notice, that the *Remonſtrants* of *Alkmaer* ſeemed reſolved to attempt the holding another meeting the following *Sunday*, within the Town. Hereupon the States having conſulted with his Excellency about this matter, reſolved to prevent it, and agreed that Colonel *Henderſon* (who was Commander in Chief of the Garriſon) ſhould be ordered by his Excellency, with the conſent of the Magiſtrates, to oppoſe the ſame: They likewiſe gave his Excellency and the Grand Committee, authority from that time forwards to throw as many Soldiers into the ſaid Town, as they ſhould judge to be neceſſary, in order to ſecure the peace.

The *Remonſtrants* of *Amſterdam* and the *Hague* began again to hold their meetings, and even thoſe of *Enkhuſen* too; but privately, and in ſmall numbers. So much had the baniſhing of the *Remonſtrant* Miniſters diſturbed the minds of the people.

Thoſe of *Schonhoven*, *Newport*, and *Warmond*, preſented Petitions to the States of *Holland* at the beginning of *July*, in which they prayed to be allowed the free exerciſe of their religion, but the States gave them back again without any written anſwer, and only cauſed the Petitioners to be told, *That they muſt conform themſelves to the Placards.* They meant that Placard eſpecially which was then framing, and had been already agreed on againſt the *Remonſtrants*, and of which we ſhall give an account in the ſequel.

On the 5th of *July*, the day before the Receſs, the States again authorized the Prince and their Committee to provide, immediately after their adjournment, againſt all the diſorders and troubles that might ariſe in any of the towns, or in the open country; and in caſe of need, they impowered them to call the neighbouring Nobility

AN° DOM. 1619.

The private Meeting of the Remonſtrants *near* Alkmaer *is diſturbed.*

Their Patience.

Petitions of the Remonſtrants *of* Schonhoven, Newport *and* Warmond.

AN° DOM. 1619.

bility and Deputies of the towns to their assistance; but on condition that the Magistrates of the respective places should approve of it.

The States of Holland *consult about the drawing up a Placard against the* Remonstrants.

During this same Session of the States, they had a great deal of trouble about framing of a Placard against the *Remonstrants*. The sixth Article of summons was as follows: **At the said Assembly it shall be considered, how some particular provision may be made against all private Conventicles and Meetings holden under the pretext of exercising the** Reformed **religion, in order to prevent, by suppressing the said Meetings, all Machinations and Conspiracies against the Government both in Church and State.**

Accordingly, it was resolved by the States of *Holland*, on the 21st of *June*, That all the Placards which had been formerly made against unlawful Conventicles and Meetings, being collected, should be referred to the Court of *Holland*, with Instructions to form one general Placard from all of them, applicable to the present exigencies of the times, by which the *Popish* Assemblies should likewise be prohibited, as well as those of the *Remonstrants*, set up under pretence of the exercise of the Reformed Religion. And those of that Court were directed to return the Draught to the States, in order to be revised, approved and published by them. But when the Judges of the Court of *Holland* were met together to consider of the Orders of the States, they differed a little among themselves. The Heer *Lancelot van Brederode*, a Member of the Council, who was one of them, declared it as his opinion, *That such Placards destroyed the Foundations of our Reformation, and particularly contradicted the XXVIIIth Article of the* Netherland Confession; *that they were likewise against the* Pacification *of* Gant, *and the* Union *of* Utrecht, *against the Custom of the Country, till then in use*; *and finally, against the Word of God.* The Speech of this Gentleman was so long, that before he had ended, it was time for him to attend at the Sessions-House: For which cause he begged that some other might supply his room, to the end he might finish what he had to say. The rest of the Gentlemen promised, they would not proceed till he returned; but, however, they came to a resolution, made an answer to the States Letter, and drew up a form of a Placard. The Heer *Brederode* being informed of this, protested against all they had done, as null and void, declaring most solemnly against it, as being of no virtue or efficacy, forasmuch as the Court had no right to come to a conclusion till all the Members of that Body had delivered their sentiments upon the business in debate. In the said form or draught of a Placard, they had inserted the Penalty, or Forfeiture, of two hundred Gilders, to be levied upon every person that should be found at those forbidden Meetings, with other penalties, as may be partly perceived by what was agreed upon with respect to the Placard afterwards established. On the 27th of the month, the draught was read at the Assembly of the States of *Holland*, and some clauses were altered by the Nobles and Deputies of Towns, but in the main it was approved. But those of *Delft*, *Leyden*, *Amsterdam*, *Gouda*, *Rotterdam*, *Alkmaer* and *Horn*, desired copies, in order to consult with their Principals about it, assuring the Assembly, in the mean while, that they hoped it would not meet with any difficulty.

The Heer Van Brederode *opposes the publishing such a* Placard.

The Court of Holland *proceed with drawing up the* Placard.

The Contents of the Placard, *as drawn up by the Court of* Holland.

The Placard *is, with some Alterations, approved by the* States *of* Holland, *and afterwards by the* States-General.

On the 2d of *July*, the Assembly was informed that the other Provinces having seen the draught of the Placard, had agreed to the same, with the necessary alterations, and consented to its being promulgated throughout the *United Netherlands*. The States of *Holland* having considered this report, and approved of the little alterations made in the draught of the Placard, agreed to assist at the Assembly of the States-General in establishing the same, but upon condition that some things should stand as they had ordered before, *viz.* that instead of *Imprisonment*, it should ordain a fine of 25 Gilders, and that every one might have the free exercise of his Religion for himself and family; but they consented to the other amendments, whereby the sense of the Placard was not altered. However, the rest of the Provinces insisted, that the penalty of *Imprisonment* should be inserted into the Placard, and the Liberty of Conscience, as restrained to every ones private family, should be left out. Thereupon this matter was again debated in the Assembly of the States of *Holland*, and it was resolved by most of the Members to adhere to their own draught, as agreed to the foregoing day. The same day, which was the 3d of *July*, the States-General fixed the Placard in their Meeting, but it was some weeks before it was dispersed and promulgated.

On the 5th, the fifteen cited *Remonstrants* who were at the Synod, were banished and conveyed out of the Land, by the Sentence of the States-General, as has been already

already shown above. The day before the Placard against the *Remonstrants* was established, the States-General approved of the Decrees of the National Synod, and their Sentence against them, which by their approbation obtained the force of Laws. Their Approbation was as follows: AN° DOM. 1619.

The States-General of the United Netherlands *send Greeting to all Persons whom these Presents may concern:*

The States-General *approve by a publick Act, the* Canons *and* Sentence *of the* Synod.

Whereas, for the removing the deplorable and scandalous Disputes and Quarrels which for several Years last past have arisen, to the great prejudice of the Land, and disquiet of the Church, about the Five famous Points, and the Questions depending thereon; We thought fit, pursuant to the Usage of the Church of God, formerly practised in the Netherlands, to convoke a National Synod of all the churches of this Land, and to appoint it to be holden in the Town of Dort; and in order to celebrate the said Synod to the greatest benefit and advantage of these Provinces, did with great trouble and charges invite and bring hither, many eminent, famous, and learned foreign Divines, all Members of the Reformed Churches, as appears by the signing of the Decrees of the aforesaid Synod, at the end of every Article: And whereas we likewise, for the good management of the said Synod, commissioned Deputies from the respective Provinces to assist therein, from the beginning to the end, that so every thing might be there transacted, conformably to the word of God only, and in his fear, with order and decency, according to our good intentions: And whereas the said Synod has now, by the blessing of God, with so great unanimity of all and singular the Members thereof, as well foreign as domestick, past judgment with respect to the aforesaid Five Points, and the Teachers thereof, and did on the 6th of May last past, by and with our knowledge and consent, promulgate the Decrees and Sentence hereunto annext: Therefore, being desirous to cause the Churches of this Land to reap the benefit of so great and holy a work, the like of which was never before seen since the beginning of the Reformation to this day; and having nothing more at heart than the honour of God's holy Name, the preservation and propagation of the true Christian Reformed Religion (which is the foundation and cement of the concord of the United Netherlands) together with the Unity, Peace and Tranquillity of the Churches, as also the continuation of the Harmony and good Agreement between the Churches of these Provinces, and all the other foreign Reformed Churches, from which we neither can, nor ought to be separate; having likewise seen and maturely examined and considered the aforesaid Judgment and Sentence of the Synod: We have entirely, and in all things confirmed the same, and we do hereby confirm, approve and ratify them; ordaining and commanding, That no other Doctrines concerning the aforesaid Points, shall be taught or propagated in the Churches of this Land, but such as are conformable to the determination of the aforesaid Synod. And we accordingly require and command all Ecclesiastical Assemblies, all Ministers, Professors and Doctors in Divinity, Regents of Colleges, and all and singular whom these Presents may concern, faithfully and sincerely to conform themselves hereto in their respective stations or offices, in all things. And to the end that our good intentions may be every where fully complied with, we desire and require the States, Stadtholders, Committees and Deputies of the Provinces respectively, of Gelderland, and the County of Zutphen, Holland and West-freesland, Zeland, Utretcht, Freesland, Overyssel, the Town of Groninghen, and the Ommelands, and all Officers, Judges and Magistrates, to maintain the Decrees of the said Synod, and all that belongs thereto, without making any alteration therein, or suffering others to do the same in any manner whatsoever; forasmuch as we judge that this will tend to promote the honour of God, the Welfare of the Land, and the Peace and Tranquility of the Church.

Given under our Seal, and countersigned by our Secretary at the *Hague*, this 2d Day of *July*, *Anno* 1619.

Collated by

A. PLOOS,

And under,

By Order of the Lords the States-General,

C. AERSSEN.

On the Blank was impress the Seal in red wax.

ANNO DOM. 1619. On the 15th of the same month the Committee of the States of *Holland* sent the Synodical Decrees and the Approbation of the States-General to the Court of Justice with the following Letter:

Honourable, Learned, Wise, and very Discreet Gentlemen, our Trusty Friends.

A Letter of the Committee of the States of Holland, *enjoining a Conformity to the Judgment of the National Synod.*

'WE send you herewith a copy of the Decrees of the National Synod, holden in the Town of *Dort*, which was approved, confirmed, and ratified on the 2d of this Instant *July*, by their High Mightinesses the States-General, pursuant to their Act or Instrument of Approbation, printed at the end of the said Decrees; and we kindly enrreat, and earnestly exhort you, not to suffer any other Doctrine concerning the *Five* famous *Articles* of the *Christian Faith*, and whatever matters relate thereto, to be taught in the Churches of the Provinces of *Holland* and *West-Freesland*, but to maintain, and cause to be maintained for the same purpose, the Determinations of the said Synod, and every thing relating thereto, without deviating in any manner, or suffering others to deviate from the same, forasmuch as the said States-General do judge the same to be for the honour of God, the good of the State, and peace of the Church; upon which their said High Mightinesses, as well as the States of *Holland* and *West-Freesland*, and we ourselves do entirely depend. *And so,*

Honourable, learned, wise, and very discreet Gentlemen, and our trusty Friends, we recommend you to the Protection of the Almighty, remaining,

Your Good Friends,

The Committee of the States of Holland *and* West-Freesland.

And by Order of the same,

Given at the Hague, *the 15th of* July, 1619. A. DUIK.

This Letter having been read in the Court on the 18th, all the Members declared their readiness to comply with the orders it contained, excepting only the Heer *Brederode*, who expresst himself after the following manner: *I am of opinion, that all States have a right of maintaining such a publick Form of Religion as they see fitting, and that no private persons ought to make any opposition by Act or Deed against the same; and since the States only insist upon the establishing these Decrees in the publick Churches, I agree with, and submit to the directions of the Committee, as in a matter not at all concerning the* Remonstrants, *who have separated from the said publick Churches.* The Griffier *Duik* minuting this Letter, and the opinions of the Judges thereupon, writ as follows, on the same day:

The Opinion of the Heer Brederode.

The manner of registring the Resolution of the Court of Holland.

'On the 18th of July, this Letter was considered by the Court, and it was agreed by all the Members, that they ought to conform thereto, in maintaining the Judgment of the Synod, and in neither making nor suffering to be made any manner of alteration therein. And the Gentlemen who consented to this, were, the Heers Kromhout, Junius, Kowenburgh, Rosa, Nortwick, Aleman, Brederode, Berkhout and Barsdorp.

Witness, A. DUIK.

Memorandum, *That this having been communicated to the Heer* Rosendale, *he likewise declared his approbation.*

This coming afterwards to the knowledge of the Heer *Brederode*, he complained of it on the first Court-day, which was in the month of *September*, (upon which I only enter now, for the sake of connecting matters) and declared, he would not endure that there should be such an entry of his opinion transmitted to posterity. The Griffier *Duik* denied the making of such an entry, and confessed, that the opinion of the Heer *Brederode* was singular or different from that of the other Members.

bers. Upon which the Journal being produced, the entry was found to be, as has been related. *Duik* confeſſing his fault, ſaid, he would alter the Minute; but returning immediately, he ſaid he could not alter it; becauſe in doing ſo, it might ſeem as if he were convicted of falſifying the ſaid Minute. *Brederode* was of opinion, that the Court ought to require him to do it; and the Court, in order to deliberate more freely about it, cauſed *Brederode* to withdraw, and made the Griffier ſtay: The concluſion was, that a Minute ſhould be taken of what *Brederode* had offered at that time, and that he himſelf ſhould dictate the entry of it, which he did after the following manner: ANNO DOM. 1619.

An Alteration is made, and an Explanation of the Heer Brederode's *Opinion inſerted.*

'On the 15th of October, Anno 1619, the Heer Brederode explaining the opinion he gave upon the foregoing Letter of the 18th of July, declared, that he then thought, and ſtill does, that the States had a right to eſtabliſh, or to reject ſuch doctrines in the publick worſhip as they ſhould think fit; but that this did by no means affect the Remonſtrants, who had long before ſeparated themſelves from the publick churches; wherefore he ſhould not oppoſe the putting in execution what was ordered by the ſaid Letter, provided he were not obliged to conform thereto in any other ſenſe. And he declared particularly, that he could not vindicate the Synod, nor concur in ſuppreſſing the opinions of the Remonſtrants, becauſe their Lordſhips had allowed him the liberty of being of the ſame perſwaſion.' This was read and agreed to in the preſence of the Heers *Crombout*, *Cowenburg*, *Roſendale*, *Nortwick*, *Aleman*, *Berkhout*, and of me the Griffier *Duik*.

The Magiſtrates of Rotterdam *deſire the Advice of the* States Committee.

On the 8th of *July* (that we may reſume the thread of our hiſtory) two Deputies of the Town of *Rotterdam* appeared at the Aſſembly of the States Committee, praying their advice and aſſiſtance, in order to prevent the publick exerciſe of the *Remonſtrant* Religion in their Town. They were adviſed to connive a little at thoſe proceedings, till the Synodical Canons could be publiſhed, and the general Placard promulgated.

The Heer *Paw* coming to that Aſſembly the ſame day, acquainted the Committee, that many of the *Jews* having quitted *Portugal* were arrived in theſe Provinces, who behaved themſelves in ſuch a manner, and ſo mingled with the Daughters of the land, as to give great offence and ſcandal, eſpecially to the *Remonſtrants*, to whom the exerciſe of their religion was forbidden, whilſt they the ſaid *Jews* were allowed the freedom of theirs.

The Promulgation of the Placard *againſt the* Remonſtrants *is deferred for ſome days.*

At this ſame time it was agreed and reſolved in the Aſſembly of the States-General to ſuſpend the promulgation and publication of the Placard againſt the Meetings of the *Remonſtrants*, until the Synodical Canons and Sentence could be printed, and Copies thereof communicated to the ſaid States, which they ordered to be done between this and the next *Wedneſday* incluſive, being the 10th inſtant, and to be ſignified to *Feſtus Hommius*, the late Scribe of the Synod. A few days after, the Canons and Sentence of the National Synod againſt the *cited Remonſtrants* were printed, and ſome time after publiſhed.

About this time too, or a little later, ſome of the *Remonſtrants* privately printed a certain Diſcourſe, drawn up, as was ſuppoſed, by *Barlæus* the Vice-Regent of the Divinity-College at *Leyden*, and diſperſed it every where by truſty Bookſellers among the people of their perſwaſion. The ſubject of it was a Conſolation of the *Remonſtrant* Churches, on account of the exile of their Miniſters, who had been cited before the Synod of *Dort*; tending to ſtir up the dejected minds of that people, by exhorting them to be couragious and conſtant; and it was expreſſed, word for word, as follows:

A conſolatory Letter *to the* Remonſtrant Churches, *occaſioned by the Baniſhment of their Miniſters.*

'DEAR Brothers and Siſters, our beloved in the Lord *Jeſus Chriſt*: Now we find verified what the holy Apoſtle *Peter* ſays, that *Judgment begins at the Houſe of God*; it being a certain and unqueſtionable characteriſtick of God's Church, to ſuffer perſecution for righteouſneſs ſake: for, as two things are peculiar to the Church of God, *Confeſſion of Truth, and the Exerciſe of Piety*; by both which, as by two wings ſhe is lifted up to God and Heaven; ſo the Devil and his Servants, that is, worldly men, daily labour, on the one hand, to ſophiſticate the wholſome Truth of the Goſpel with pernicious errors; and on the

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'other, to ſtop the courſe of holineſs, and defile the robe of righteouſneſs, which 'we are commanded to cloath ourſelves withall. This we plainly experience in our 'age, and in this our native country, of which we may juſtly ſay as the Prophet 'Iſaiah formerly ſaid of the *Jewiſh* Nation and City of *Jeruſalem*: *How is the* 'goodly city become a harlot? She was full of juſtice, and righteouſneſs dwelt in 'her; but now on the contrary, plunderers, calumniators, blood-thirſty men: 'Thy ſilver is become droſs; thy wine is mingled with water; thy Princes are Apo-'ſtates, &c. The Doctrine of the Goſpel is polluted with the ancient, and now 'lately revived errors of the *Manichees* and *Predeſtinarians*, who teach, That 'God hath created one man for ſalvation, another to damnation, according to 'his abſolute Will and Pleaſure; or at leaſt that he decrees them ſo immediately 'after they are born. That whatever happens, whether good or evil, murders, 'adulteries, or the like, is pre-ordained by God, and neceſſarily comes to paſs ac-'cording to ſuch pre-ordainment. That Adam's Fall was decreed; nay, that he 'was created to the end that he ſhould fall. That the Elect are choſen without 'any regard to faith in Chriſt: And that thoſe whom they name Reprobates, are 'rejected, or paſſed by, without any regard to their not believing in Chriſt. That 'the Elect are converted by an irreſiſtible power; but the Reprobates are uncapable 'of being converted, becauſe God will not grant them grace ſufficient for that pur-'poſe. That God deſires the ſalvation of all men, according to his revealed Will; but 'of ſome few only by his ſecret Will. That Chriſt ſpilled his precious Blood for few 'only, and not for the ſins of the whole world. That thoſe whom they call the Elect 'can neither fall from God's ſaving grace, whatever ſins they commit; nor entirely 'loſe their faith, by any ſins how great, how heinous, or how numerous ſoever. 'That he who is abſolutely elected may be aſſured that he is ſo, that he ſhall al-'ways continue in the faith; and that in caſe he ſhould fall into any grievous ſin, 'he cannot die, whilſt he remains in the ſame, but that God muſt neceſſarily con-'vert him before he comes to die. Likewiſe; that all the Children of the Faithful do 'not really receive remiſſion of ſin in Baptiſm, nor the ſeal of their adoption as 'Children of God, but only ſuch of them who are of the number of the Elect. 'Theſe and ſuch like errors and hereſies, ſome of which have been condemned 'many hundred years ago by publick and general Councils as falſe doctrines, have 'been lately revived, and introduced into God's Church by the *Contraremonſtrants*: 'By which means, *the honour of God has been highly blaſphemed, the Sacraments* 'rendered of no effect, *carnal ſecurity encouraged, and diſpair of ſalvation produced* 'in the minds of ſome. Divers of theſe errors have received the approbation 'and ſanction of the Synod of *Dort*; but others, as appearing too odious, have 'been paſſed over in ſilence only; which ought to be well conſidered by the Chri-'ſtian Communities, who nevertheleſs bear with all theſe abominations in ſome 'of that Party, by whom they are taught and propagated among the people. 'They have likewiſe endeavoured to qualify ſome rigid and ſcandalizing articles by 'ſoft expreſſions, yet maintaining the thing itſelf entire, the more eaſily to ſeduce 'and deceive the vulgar. And yet whoever conſiders the Articles of the Synod 'with the leaſt attention, will eaſily ſee, *That they eſtabliſh throughout an* abſolute 'Election *of one man, and an* abſolute Reprobation *of another*. Now therefore, 'dear Brothers and Siſters, it is your duty to take care that you be not miſled by 'ſuch falſe and deceitful doctrines, which indeed are very pleaſing to the fleſh, but 'are a deadly poiſon to the ſpirit. For what can be more agreeable, than to make a 'man believe that he is one of God's *Elect*, and that being choſen by him, he can never 'fall from grace? And yet there are daily many thouſand ſouls undone, who, de-'pending upon theſe doctrines, and comforting themſelves with this *abſolute Election*, 'go on ſinning, and miſerably deceive themſelves. If you believe, my Brethren, 'that God *is a merciful God*, you can never maintain without blaſphemy, that he 'has made the greateſt part of mankind for deſtruction; or, as the Synod itſelf ſpeaks, 'That he ſhould ordain to damnation, or paſs by moſt of thoſe who are fallen in 'Adam, without ſuffering them in the leaſt to partake of that ſalvation which Chriſt 'has purchaſed. And again, if you believe that God *is a wiſe God*, you can never 'be perſwaded that he has created men, or ſuffered them to receive a temporal exi-'ſtence from their Parents, in order to their being brought to eternal deſtruction. 'Again, if you believe that God *is a juſt God*, how can it enter into your hearts

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'that he ſhould puniſh men by refuſing them ſalvation, without being induced thereto by their ſin and infidelity? Finally, if you believe him *ſincere*, how can you imagine he ſhould offer ſalvation to ſome men externally, or in appearance only; to whom, according to his internal and ſecret Will, he never intended to grant it? They therefore who broach ſuch opinions, what do they leſs than change God's *Goodneſs* into *cruelty*, his *Wiſdom* into *folly*, his *Juſtice* into *injuſtice*, and his *Sincerity* into *hypocriſy*? Beware then of ſuch doctrines, and depart from the teachers, who propagate the ſame by their writings, and as often as they pleaſe offer them from the Pulpit to the People for wholſome food. And you, affectionate Parents, what comfort can you take in the *Baptiſm* of your Children? Since you cannot be aſſured that they are of the number of the *Elect*, and can only conjecture, according to the nature of charity, as the *Contraremonſtrants* phraſe it, that they may be admitted into the number of God's Children by Baptiſm. What comfort can the *Lord's Supper* afford you, as adminiſtered upon the principles of the *Contraremonſtrants*, who can not aſſure you that *Chriſt died for you*, ſince they maintain that he did not die for *all* men? And how can you pray for the converſion and ſalvation of all ſinners, when they teach you that God will not grant his Grace for the converſion of the greateſt part of ſinners, no not even of thoſe to whom *Chriſt* is preached and taught? Or how can you be induced to lead a godly life out of fear of God's diſpleaſure, when they teach you, that no ſin can make you forfeit his favour? Wherefore, Brethren, beware of ſuch ſoul-deſtroying doctrine, which may be ſweet to the mouth, but is bitterneſs to the ſoul: It has honey in its head, but a venemous ſting in its tail: It lays eaſy pillows under your arms, but which will by degrees lull you into a fatal ſleep. *He that has ears to hear, let him hear.* Know the time of your viſitation, and neglect not the wholſome inſtructions of thoſe who either by writing, or word of mouth, endeavour to inſinuate to you, that **God loved all thoſe who ſinned in Adam; and that he ſent Chriſt into the world to bear the ſins of all mankind; and that he does not ſuffer any to partake of the benefits of his Son's death, but thoſe who receive him by a true faith. That God calls none to faith and ſalvation, but ſuch to whom he is ready to grant ſufficient grace and ſtrength to enable them to believe on him. And that they who have once believed, ſhould take care leaſt they fall; for it ought never to be imputed to God, if they do happen to fall, or even to apoſtatize from the faith.** By theſe doctrines God is honoured, and the holy Sacraments preſerved in their full force and virtue, as likewiſe the prayers of Chriſtians; Godlineſs is thereby promoted, and we are enabled, as the Apoſtle *Paul* expreſſes it, *To work out our ſalvation with fear and trembling*. Let us now contemplate a little the behaviour of the *Contraremonſtrants*, and we ſhall plainly diſcover that they are not of *Chriſt*'s true Church. *Chriſtians* are forbidden to lye, or to load their neighbours with calumnies and ſlanders. But the *Contraremonſtrants* unjuſtly accuſe us, when they report among the people, *That we are endeavouring to bring in Popery; that we teach that heaven may be merited by good works; that we deny Chriſt's ſatisfaction; that we maintain, we can be ſaved by our own ſtrength*, and the like. All which we declare we do not hold; neither did we ever hear our Paſtors teach the ſame, but rather quite the contrary. The Church of *Chriſt* ought to overflow in works of charity; whereas you ſee that the *Contraremonſtrants* are poſſeſſed with ſuch hatred, anger, and indignation againſt us, that we cannot paſs the ſtreets without being jeered, reproached, juſtled, beaten, wounded, and even murdered, as it happened ſome time ago at *Leyden*; that our houſes are plundered and demoliſhed, as at *Amſterdam* and at *Leyden* too, where three poor men had all the windows of their Houſes broken, and their Looms ſpoiled, for only having been at the Sermon or Meeting at *Warmond*. *Chriſtians* ought not to perſecute: but the *Contraremonſtrants* have introduced perſecution for conſcience ſake, by depriving our Miniſters of their Livings, and then baniſhing them firſt out of their towns, and afterwards out of the land, and by forbidding us the exerciſe of our religion, even in private, and out of town, perſecuting us by all ſorts of Civil and Criminal Officers of Juſtice, by Scouts, Bailiffs, Thief-catchers, Serjeants, Soldiers, and the Watch; and finally, by ſetting on the Mob, and very Scum of the People againſt us. *Chriſtians* will grieve at the misfortunes of their Neighbours, but the *Con-*

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ANNO DOM. 1619. 'Contraremonſtrants exult and laugh at the ill uſage of the *Remonſtrants*. *Chriſtians* take pity upon the ſick and infirm, upon oppreſſed and ſorrowful women 'and children. The *Contraremonſtrants* will not ſuffer the *Remonſtrant* Miniſters, 'tho' invited to a pretended *Free Synod*, to return to their Wives, tho' in labour; 'to their Siſters, tho' expiring, and longing to ſee them before their deaths; as it 'actually happened to the Miniſters of *Leyden* and the *Grave*. They force the 'Wives, tho' within a week of their reckoning, to leave their houſes in the abſence 'of their Huſbands. Others of the weaker ſex, have been thruſt out of their 'houſes, and left deſtitute both of habitation and maintenance, notwithſtanding that 'they begged and prayed they might be allowed to ſtay till the return of their Huſ-'bands.

'But the *unjuſt Baniſhment* which was lately decreed againſt thoſe worthy Per-'ſons, and Lights of the Church of *Chriſt*, who were guarded and conveyed out 'of the country like wretches not fit to breathe the air of it, exceeds all their other 'ſeverities. For in doing thus, they have violated the *Law of Nations*, and the *Pub-'lick Faith*, by virtue of which, all thoſe who are called to ſuch Free Synods may 'claim protection; for if this be not ſuppoſed, that the paſſage is open both to come 'and return, who would ever appear at ſuch Aſſemblies? It is for this reaſon that 'the Council of *Conſtance* will be for ever infamous, for having detained and burnt '*John Huſs*, who came thither with a ſafe conduct. But at the Council of *Trent*, 'which was more juſt and equitable than the Synod of *Dort*, they granted the *Pro-'teſtants* ſafe conduct, and kept their word with ſuch of them who appeared. And 'if we except only the aforeſaid Popiſh Council of *Conſtance*, we ſhall not be able 'to find one ſingle inſtance of ſo ſcandalous a proceeding as that by which thirteen 'Miniſters, and two others who were ſummoned as Members, were detained ſeven 'months as priſoners, without being ſuffered to return home to their Wives and Re-'lations, tho' in extream neceſſity; and then, after the concluſion of the Synod, ba-'niſhed out of the Country, and actually ſent away within a few hours, and not 'allowed ſo much as to ſpeak a word to their Wives and Friends. O, unheard of 'action! what a ſcandal is it for theſe Provinces of the *Netherlands*, that have joined 'in ſuch a work as that of violating the *ſafe Conduct* which they owed their cited 'Subjects? Was it not expreſly ſaid in the Letters of Citation, that the *Remonſtrants* 'were cited to the Synod, to the end they might freely come and vindicate their 'Doctrines? But can arreſting and detaining them be called by the name of *Free-'dom?* Can baniſhing them, without ſuffering them once to return to their Fami-'lies, be ſtiled *Liberty?* Among the twelve conditions which the cited perſons ſti-'pulated with the Synod, one was, that of a ſafe Conduct. The written Anſwer 'delivered them by Secretary *Heinſius* was, *That care was taken to perform all 'theſe conditions of the* Remonſtrants, *and that orders were given accordingly.* 'But where was the effect of this anſwer? *The firſt reaſon* alledged for their *Ba-'niſhment* was, becauſe they would not ſubmit to ſome of the Decrees propoſed to 'them by the Synod. But they were called to declare their opinions *freely*, and 'therefore ought not to have been limited by any Political rules to the propoſing or 'defending their own cauſe otherwiſe than as they themſelves thought proper. Thoſe 'Decrees would have obliged them to comply with what the Synod preſcribed 'to them. What the Synod preſcribed to them was, That they ſhould treat of the 'buſineſs of Predeſtination, *ſo far, and in ſuch manner as the Synod thought fit-'ting*. But this the *Remonſtrants* refuſed. Why? Becauſe the Synod itſelf was 'their Adverſary, and becauſe they were obliged to conteſt its doctrines. In caſe 'this was to be done to any purpoſe, no rules might be preſcribed to them how 'far, and in what manner they ſhould do it, but an entire freedom of ſpeech ought 'to have been allowed them as far as they thought it neceſſary to the defence of 'their cauſe. The purport of the Letters of Citation was, That the *Remonſtrants* 'might explain and defend their cauſe, *as far as they could, or thought adviſeable.* 'But this liberty was not allowed them. The *Remonſtrants* offered many reaſons 'for their refuſal, and deſired they might be anſwered. This was never done. Was 'it not therefore very unjuſt that they ſhould be brought into trouble upon this 'account, and at laſt baniſhed out of their native country? They were told at '*Dort* by the States Commiſſioners, that if they would promiſe to forbear preaching, 'they ſhould be favourably uſed with reſpect to their ſtipends. If the *Remonſtrants*

'had

'had ſo behaved themſelves at the Synod, as that this ſhould be propoſed to them, ANNO DOM. 1619.
'with what juſtice or pretence of juſtice were they baniſhed for what paſt before
'at the Synod? Is it likely, that a ſtipend or maintenance ſhould be offered to
'people who had merited baniſhment for their diſobedience? Yet this was done.
'It therefore follows, that either they did nothing at the Synod, which could deſerve
'baniſhment, or that their adverſaries are now ſeeking pretexts upon which to found
'their ſentences of baniſhment. The *ſecond reaſon* alledged for baniſhing them,
'was, becauſe *they refuſed to ſign a certain Inſtrument*, whereby they were to oblige
'themſelves not to preach, nor to perform any Acts which related directly or indi-
'rectly to the office of a Miniſter. And this is the true cauſe of their baniſhment,
'tho' a very unjuſt one; for no perſons in Holy Orders ought to make any ſuch kind
'of promiſe, they being called by God and Chriſt to ſerve the Church as long as
'they live, and are able to perform their office, according to their moſt ſolemn pro-
'feſſion at their Ordination. Yet by this Inſtrument they required them to ſay the
'quite contrary. They might indeed have obliged themſelves to ceaſe from preaching
'in the publick Churches, but not to forbear preaching elſewhere. Preach they muſt,
'for God commands them ſo to do; but they are not bound to preach in this or that
'Church, for the Magiſtrate may in that reſpect give ſuch order as he ſees fit. The
'appointing or refuſing Places is a Civil Act; but as for the exerciſing the office of
'a Miniſter, that is a Spiritual Act, and none but *Chriſt* has any authority in re-
'ſpect of that. *Wo is me*, ſays *Paul*, *if I preach not the goſpel*; and *curſed is that*
'*ſervant who buries his talent in the earth.* The Prophet *Jonas* was reproved for
'refuſing to preach. And our Lord calls them Hirelings who forſake the ſheep when
'the wolf cometh. The cited *Remonſtrants* will be honoured by God and Man for
'refuſing to make ſuch infamous promiſes, which tended to the wounding their con-
'ſciences, offending God and Chriſt, and ſcandalizing their Churches. But obſerve
'this, my Brethren: Had the *Remonſtrant* Miniſters conſented to thoſe demands,
'and deſerted their flocks, then the Government *would have made a kind proviſion*
'*for them.* This was juſt the ſame temptation with that of the Devil, when he
'promiſed to give Chriſt the Kingdoms of the World, if he would but fall down and
'worſhip him. If our faithful Brethren would have adored that Mammon their
'Stipends, then might they all have returned home. But ſince our Adverſaries could
'not prevail with the Fox's ſkin, they have put on that of the Lion, and in a fury
'expelled them their native Country. Happy Exiles! this your misfortune tends
'to your greateſt advantage; this reproach is your higheſt honour; this ſorrow
'will become your greateſt joy. Tho' you are baniſhed out of theſe earthly Pro-
'vinces, you will have your portion in the celeſtial Provinces, where there is no
'*Arſenicum.* Tho' your perſons are at a diſtance from your flocks, yet are you
'preſent in their hearts and memories. The day which carried you from us, was
'the day of the building up of your Churches. Have you ſhown us the way to
'ſufferings? we will follow you in the ſame track, and pave the way to Liberty
'of Conſcience, by the ſacrifice of our lives and fortunes. Be but of good com-
'fort, and ſtrong in the Lord. The Prophets were baniſhed out of their Country
'before you. The *Gadareans* baniſhed *Chriſt* himſelf out of their borders, when
'they ſaw their Swine drowned in the ſea. The Apoſtles were baniſhed out of
'many cities and countries: They ſuffered yet more than this, and the Lord, we
'truſt, will endue you with ſtrength from on high, to ſuffer yet greater things for
'the ſake of Truth. The Prayers we ſend up to God for you, the Sighs of your
'Wives, and the Tears of your Children, will, we doubt not, move him to have
'compaſſion upon you and us. And you, O Chriſtian Churches! who have em-
'braced the doctrines of your faithful Paſtors, conformably to the Word of God,
'be not dejected with this their *Baniſhment.* It is by ſuch means as theſe that the
'Church of God is gathered, built, and fortified: Her Banner is the Croſs. Pro-
'ſperity makes few *Chriſtians*: The true *Chriſtian* ſhews himſelf in adverſity.
'Was our Saviour led out of *Jeruſalem* to be crucified, why then ſhould we not
'acquieſce in this leading out of our Brethren? The World was not worthy of them,
'as it is written of *Enoch*, &c. They ſuffered for the Truth, for Righteouſneſs-
'ſake, but not as Thieves and Villains: They never miſtruſted the goodneſs of their
'cauſe, for which reaſon they freely repaired to the Synod; they manfully defended
'themſelves there, nor could they be prevailed upon by any threatnings, either of

'Civil

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'Civil or Eccleſiaſtical cenſures, to betray the Truth, or ſacrifice it to their Adver-
'ſaries. They maintained their poſt to the very end; and tho' they had warnings
'from all parts to retire, and eſpecially not to come to the *Hague*, yet were they
'reſolved to proceed, being determined to ſuffer Bonds and Impriſonment, or any
'other evil for the Truth. Imitate therefore this their perſeverance, and con-
'tinue ſtedfaſt in their Doctrine, which is that of *Chriſt*, which they have con-
'firmed with their ſuffering reproach, and which they are ready to confirm yet fur-
'ther with their blood. Tho' their Lordſhips the States call this obſtinacy, we
'cannot help calling it conſtancy, confidence in the goodneſs of our cauſe, and the
'aſſurance of an upright and innocent conſcience. Do you only continue ſtedfaſt
'in hearing; fear no dangers, for the Lord will give you ſucceſs. *He that forſaketh*
'*not Father, Mother, and all things for my ſake*, ſays our Lord, *is not worthy of*
'*me.* What proſpect was there of any deliverance at the beginning of the troubles,
'when the Duke of *Alva* had filled the Country with his Troops? Yet God was
'pleaſed in the midſt of the heat of Perſecution to build his Church. God lives,
'and his arm is not ſhortned: He holds the hearts of Kings and Princes in his hand,
'and turns them which way ſoever he pleaſes. Suffer not yourſelves to be deluded
'by this Synod of *Dort*; for they who have condemned us, were our ſworn enemies:
'They paſt ſentence upon the *Remonſtrants*, without ſuffering them to reply, or
'lay their reaſons before them. They would hardly read their Papers, or at
'leaſt not till they had diſpatched ſome of thoſe very Articles to which they re-
'lated. The Holy Ghoſt did not preſide at this Synod, but one *Bogerman*, a man
'full of gall and bitterneſs, and a furious maintainer of the doctrine of *Heretick-*
'*killing*. The publick reading of the Sentence againſt the *Remonſtrants* in the
'Great Church of *Dort*, was ſolemnized with feaſting; the Trumpets ſounded, the
'Rheniſh-wine flowed, and all were filled with worldly mirth and jollity. We do
'not read of ſuch another Synod ſince the world began. The Apoſtles held a Sy-
'nod, as we find in *Acts* xv. but there was no playing nor merry-making at the
'concluſion of the Synod. And, after all, what were the Members of this Na-
'tional Synod more than a company of men, who were every one of them liable
'to err; who lickt up the very ſpittle of the States Commiſſioners, and decreed
'every thing according as they knew beforehand would be acceptable to them; in-
'ſomuch that all their proceedings were governed by the rules of Policy, and not by
'Conſcience and the Word of God. This they did in hopes of meriting a good
'Preſent; and accordingly the Foreigners were afterwards regaled with golden, and
'the Provincials with ſilver Medals; a thing never practiſed at any Synod or Coun-
'cil before. Therefore turn away your eyes from this Synod, which through its
'unjuſt methods of management could not ſecure its own authority, and againſt
'which the cited, and now baniſhed, *Remonſtrants* have openly proteſted. Their
'Canons and Articles are partly falſe, and partly fallacious: Some indeed are true,
'and the *Remonſtrants* can ſubſcribe them as well as their Adverſaries. They have
'paſt over the rigid doctrines of *Calvin*, *Beza*, and *Gomarus*, without condemning
'them, and have ſuffered ſuch abominable opinions to remain in the Church of
'God. From whence it is plain, that they durſt not paſs any judgment upon them;
'poſſibly becauſe *Gomarus*, who had eſpouſed thoſe opinions, was himſelf there pre-
'ſent; at his inſtances therefore they left them untouched. But with what con-
'ſcience *Gomarus* could ſubſcribe the Articles of the Synod, I leave any one to
'think, he having publickly maintained in the Univerſity, *That the Creation was*
'*only a means to put in execution the Decrees of Election and Reprobation.* Yet by
'ſubſcribing theſe Articles he aſſerts, *that Predeſtination was after the Fall.* But
'it will not be long e'er you ſee the falſity and knavery of theſe Articles, and of
'what followed thereupon, *viz.* the Sentence againſt, and Condemnation of the
'*Remonſtrants*, openly and fully expoſed. Some perſons there are who ſide with
'the *Contraremonſtrants*, out of worldly intereſt, fearing Men more than God, and
'having more regard to a poor maintenance than to his honour, which is violated
'to the laſt degree by this doctrine of an *Abſolute Predeſtination*. But, dear Bro-
'thers and Siſters, be not troubled at this. *Demas* long conſorted with the Apoſtle
'*Paul*, but when he perceived he was not like to get any thing but croſſes and tri-
'bulations in his company, he quite forſook him. *Judas* loved *Chriſt*, but it was
'for the ſake of the Bag. Many too have loved and followed the *Remonſtrants*,

'but

'but it was for the ſake of temporal intereſt; for now in theſe dangerous times 'they ſhift their ſails according to the wind. Thus God diſcloſes mens hidden 'thoughts, and by afflictions, as by the fire, tries who are faithful and ſincere. 'Many who in their hearts are addicted to the *Remonſtrant* doctrines, ſpeak ill of 'them now; nay, they even perſecute them, becauſe they would be taken for '*Cæſar*'s *Friends*. Theſe are the worſt of our adverſaries; for as the firſt ſin out 'of weakneſs, theſe ſin out of obſtinacy, oppreſſing in others what they believe in 'their own conſciences to be true. But God, the Judge of the World, will ſet up 'his Tribunal to decide this controverſy, and to recompence every one according to 'his deſerts. Happy will he be, who ſhall continue ſtedfaſt to the end. He who 'has not been aſhamed to own *Chriſt* before men, ſhall not be diſowned by *Chriſt* 'before his heavenly Father; but he will be aſhamed of them who have been 'aſhamed of him. Therefore, you Chriſtian Communities of the *Remonſtrant* per-'ſwaſion, who are now oppreſſed and perſecuted as well in your Paſtors as in your 'own perſons; take courage, faint not, fear not men; depend upon God, upon his 'word and promiſes; they will not deceive you, nor leave you deſolate. Comfort, 'ſtrengthen, and aſſiſt each other. The Grace of God the Father, Son and Holy 'Ghoſt, be, and abide with you all for ever and ever.

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On the 15th of *July*, being the on day which the Committee of the States ſent the printed Decrees and Sentence of the Synod to the Court of *Holland*, the Placard which had been reſolved upon the 3d of that month, was ſent to the reſpective Magiſtrates and Officers of the Towns, in order to be promulgated every where, and put in execution. It was accordingly proclaimed in moſt of the Towns and Villages of the Province of *Holland* on the 20th, and in the reſt, ſome days or weeks later. It was as follows:

The Placard againſt the Remonſtrants ſent to the reſpective Cities.

The States-General of the United Netherlands, *to all to whom theſe Preſents come, ſend greeting.*

Whereas, for ſome years laſt paſt, ſeveral ſeditious and factious perſons have endeavoured to diſturb the peace of the land by divers kinds of contrivances and innovations; for which purpoſe they have attempted not only to diſſolve the Band of the United Provinces, to raiſe Soldiers after an uncommon and improper method, to inſtigate and arm the Inhabitants againſt each other, to uſurp the ſupreme authority by ſtrange and illegal methods, and thereby to put the whole Nation in confuſion, and to divide the State into publick and dangerous Factions; but likewiſe to diſturb the repoſe of the Church, and of Religion; making uſe upon that occaſion of certain turbulent Eccleſiaſtical perſons, who from their ſince preſenting a kind of Remonſtrance, have acquired to themſelves the name of Remonſtrants; forming new Articles of Religion, which they compriſed in the well-known Five Points, and obtruding them upon the Church contrary to all Eccleſiaſtical Order, as well as to ſeveral Treaties, Conventions, Agreements, and Reſolutions of the United Provinces, whereby they mutually bound themſelves to ſupport and maintain the true Reformed religion with their lives and fortunes, to make no alterations therein, nor ſuffer any to be made without common conſent: All which proceedings of the aforeſaid perſons could tend to nothing elſe but to the ſervice of the common enemy, and to the total deſtruction and ruin of the land. To obviate all which miſchiefs and inconveniencies, and to apply proper and ſeaſonable remedies, to reduce the Policy and Government of theſe Provinces to their wonted order and good condition, and to pacify the unſettled minds of the people in the buſineſs of Religion, we have with great coſt and charge called, and cauſed to meet at the Town of Dort a National Synod, ſuch a one as was never yet holden in theſe Lands, compoſed of many eminent, godly, and learned Doctors, Profeſſors, Miniſters and Elders of the Reformed religion, from all the Churches and Univerſities of the United Netherlands; and beſides, of ſo many pious, learned, and famous Doctors, Profeſſors, and Paſtors of divers potent Kings, Electors, Princes and States, who, as well as we, have embraced the true Reformed religion, and from whom we neither could, nor ought to ſeparate, or divide; all which have likewiſe been aſſiſted by

many

ANNO DOM. 1619. many worthy and learned Lay-men, whom we have deputed from our own Body: And whereas in this Synod, all the aforesaid Five Points, and other matters depending thereon (which for several years last past, have troubled and disturbed the peace of our Churches) have been fully and maturely examined and discussed in the fear of the Lord, and according to the Holy Scripture, with so great harmony of all the Members, that none of those, whose doctrines do not agree with the determinations of that Assembly, can have the least reason to pretend them to be the Doctrines of the Reformed churches: So that it is but just, that all such who bear the name of Reformed Christians, or who make profession of the Reformed religion, and especially the said Remonstrants, who have always written, taught, and pretended that the points in controversy were not of such a nature, as to justify the making a Schism or Separation, or the setting up different Churches, should conform to the Resolutions of the aforesaid Synod, behave themselves peaceably, and pursue our good intentions, to the end that those deplorable troubles may once cease, and the good People of the Land be brought again to their ancient and sincere unity and tranquillity: And whereas on the contrary we observe, that several persons, pursuing their ill designs and contrivances in this Land, which, the better to impose upon innocent and simple people, they cloak with the pretext of religion, and assuming to themselves the name of Remonstrants, some of whom are the Teachers, others the Patrons and Promoters of the aforesaid Doctrines of the Five Points, and the matters thereto relating, do nevertheless presume, more and more, to disturb and perplex our good Subjects, by setting up separate Meetings, and unlawful Assemblies, for preaching the aforesaid Doctrines, and for the encouragement and propagation thereof, in order to contravene the aforesaid laudable proceedings of the Synod, and to the vilifying and despising our Authority, have formed Confederacies, Associations, and other dangerous Conspiracies, with design to keep up continual Factions and Parties among the People of this Land, and to stir them up to greater disobedience to their lawful Governours, and thereby to render those Provinces weaker, as to their own defence, and to divide them from all the other States which have embraced the same Reformed religion; and likewise to open a door to the spreading of all kind of scandalous Sects, and absurd Innovations, to the great dishonour of the Nation, and of the religion received in other Kingdoms, Electorates, Principalities and Republicks, as well as in this; from whence likewise other inconveniencies might result, did we not seasonably provide against the same:

Therefore, to the end the peace of the Land may be preserved, all factions, troubles and tumults among our good Subjects prevented, and the ill designs of those obviated, who in the defence of the aforesaid Five Points, would obtrude their own doctrines in defiance of all Orders and Government, to the destruction of the established Religion; and who, under this pretence, aim at nothing else but to foment and keep up factions and divisions in all parts of the Land: We having seriously and maturely considered all matters, have ordained and decreed; And we do by these Presents ordain and decree, that no person of what quality or condition soever he be, shall presume, within these United Provinces, or any of the Towns, Places, or Districts thereof, to set up any separate Meetings, or to teach any doctrine tending to promote the aforesaid Points, or any thing relating thereto; or to make any Expositions, or to read the Scripture, or to perform any kind of Divine service, or administration of the Sacraments, or to treat upon any Articles of the Reformed religion, after any manner differing from the Decisions of the aforesaid Synod, whether it be by way of Catechisation, or any other form of discourse. Moreover, that none of the Inhabitants of these Provinces shall presume to be present at the said unlawful Meetings, either by day or by night, in any Churches, Houses, Barns, Ware-houses, or in Fields, Ships, Barges, Boats, or any other places whatsoever. Neither shall any person presume to teach, expound, read Chapters, sing Psalms, administer the Holy Sacraments, or perform any other part of the Ministerial Function in such separate Meetings, either accidentally, or purposely; nor to lend, or bend, or rent Houses, Barns, Fields, Barges or Boats, for that purpose, on pain that those who summon together such unlawful Assemblies, as also the Teachers, Readers, or persons administring the Sacraments, the Hirers or Borrowers of such like places; and all others who meet, or are present at them, shall actually forfeit, lose, and be deprived of all their

their Preferments, Offices, Benefices, and places of Trust or Profit; together with all Pensions, Stipends and Salaries, under any Gilds or Companies, which they possess, enjoy, or hold from us, or from any Towns, Villages, Lordships, Communities, or Companies Civil or Military; all which Offices we declare shall become actually vacant, and may be bestowed upon other persons by us, or the Magistrates of the respective Towns or Places, or by those to whom they of right belong; and that over and above this forfeiture of Office, all the Summoners of such Meetings, and all those who teach, preach, read or administer the Sacraments there, or exercise any other Ecclesiastical Function, and all the people who shall be found with any kind of weapons at those Meetings, or such as lend or let their houses, Yards and conveniencies, for the same purposes, or those who act the part of Elders, or Superintendants of such religious Exercises, or of Deacons, Over-seers of the Poor, or Alms-gatherers, every one of them, for every such fact as he or they commit, shall pay a fine of two hundred Gilders; and moreover, be further punished discretionally, according to the circumstance of the case; and every Hearer shall forfeit twenty-five Gilders for every time he is present at those Meetings. And the more plainly to discover who or what kind of persons have been at the said Meetings, every man shall be obliged to name such as were present, let them be of what rank and condition soever, especially those who called together, and perswaded people to come to those Meetings, as also the Minister, Teacher, Expositor, Reader, or Administrator; the Elders, Superintendants, Deacons, Over-seers of the Poor, or such as made or received any Collections of Money; as likewise all those who are possessed of, and enjoy any Dignities, Offices, Commands, Benefices, Directorships, Stipends, Pensions, or any places of Trust or Profit whatsoever, in such manner as was said above. And in case any persons shall refuse to reveal or discover the same, they shall forfeit, besides the aforementioned sum of twenty-five Gilders, the like sum of twenty-five Gilders. We moreover strictly prohibit all our Subjects and Inhabitants of these Provinces, the assembling themselves privately, in order to treat of any Association, Agreement, Promise or Complot whatsoever, for the promoting, encouraging, and supporting the aforesaid new Doctrine of the Five Points, and their dependancies, or any other doctrine differing from the Canons and Decrees of the Synod, on pain of forfeiting all their Preferments, Offices, Places, Benefices, Stipends and Pensions as aforesaid; and over and above such Forfeiture of paying a fine of three hundred Gilders, each of them for every time, and likewise of such further arbitrary correction or punishment as the nature of the case shall deserve. And the like penalties shall be incurred by all such who shall be found to have deputed any person to such a Meeting. And all those who call together such Meetings, or who lend or hire houses and conveniencies for such purposes, shall forfeit as much more. We likewise strictly forbid any Collections of Money to be made for the support and maintenance of those who teach the aforesaid Doctrine of the Five Points, or any doctrine depending thereon, upon pain of forfeiting Offices, Places, and Pensions as above: And moreover, such persons who shall make, or cause to be made, receive, or cause to be received, any Collections of Money for the purposes above mentioned, shall forfeit the sum of three hundred Gilders for every such offence, and they who contribute to the Collection, one hundred Gilders, and be liable besides to arbitrary punishments, according to the circumstances of their crimes. Moreover, all such who are guilty of, or concerned in any such Associations, Combinations, Agreements or Promises, shall be apprehended and secured, till such time as they shall discover and name the persons who are the Authors, Contrivers, and Abettors of these things; or who have either collected or contributed. All which Fines and Forfeitures shall be applied, one half to the use of the Informer, and the other to that of the Officers who levy the same. Nevertheless, we hereby positively declare, that it neither is, nor ever was our design or intention, that any of the Inhabitants of these Provinces should be troubled, examined, or disquieted, with respect to his particular conscience or opinions, or on account of any religious exercises performed in his own house or Family, by reading, exhorting, or singing Psalms, if privately performed, and without the admission of any other persons, but that all men should enjoy liberty of conscience in that respect, according as it has been hitherto maintained in these Provinces.

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And to the end that none may pretend ignorance of these matters, we intreat and invite the States, Stadtholders, Committees, and Deputies of the States of the Provinces of Gelderland, and Counties of Holland and West-Freesland, Zeland, Utrecht, Freesland, Over-Yssel, the Town of Groninghen, and the Ommelands: We moreover charge and command the Councils of Brabant and Flanders, the Hoffarts of Drenth, Wedde, and Westerwoldingerland, and all other Magistrates and Officers of Justice whom these presents may concern; forthwith to promulgate and publish this our Ordinance in all such places where it is usual so to do; commanding the Chancellor, President, and Counsellors, the Advocates and Fiscals-General, and all other Officers of Justice, or any of our Vassels having jurisdiction, to execute and cause to be executed these our Orders and Commands, and, without any favour or connivance, to punish and cause to be punished the contravenors thereof. Requiring particularly, that they do oppose and hinder all such separate Assemblies, and forbidden Conventicles, and that they do forthwith execute the said punishments upon the Contraveners, on pain of loling their respective offices, which, in case of wilful failure, we hereby declare forfeited, and capable of being obtained and holden by others, on whom consequently they shall be bestowed by us, or by others who have a right to dispose thereof: All which we have judged necessary to ordain, in order to prevent the promoting and fomenting of Faction and Sedition, and for securing the Peace and Welfare of these Provinces.

Done and agreed upon in the Assembly of their said High-Mightinesses the States-General at the *Hague*, this 3d day of *July*, 1619.

Collated by
A. Ploos.

And under,

By Order of the Lords the States-General,
C. Aerssen.

It has been observed by some, that this Placard bore date the 3d day of *July*, which was the same day on which the Duchess of *Parma*, fifty-three years before, had put out that severe Placard for suppressing the exercise of the *Reformed* religion.

This Placard, the first that ever was issued by the States-General against the *Remonstrants*, was very variously spoken of at this time. Some thought it very strange that such laws should be now made, and corroborated with such mulcts and penalties, in a Country where the Inhabitants had taken up Arms, and been almost fifty years contending for their Civil and Religious Rights, tho' divided among themselves into several sects; and they were apprehensive that the execution of them would occasion many troubles and inconveniences. Others were in hopes that this might be an effectual method for maintaining the *Reformation*, and promoting the welfare of the *Reformed* Church in its orthodoxy and purity; for which reasons they highly approved and applauded the zeal of the States. It was likewise reported, that the late President *Bogerman* having had a long conference with a Great Man at the *Hague*, soon after the breaking up of the Synod, should, upon his return, say, with much pleasure, to a friend of his at *Leyden*, **God be praised, we shall have but one Religion in all the Provinces: We will first extirpate the** Arminians, **and then all the other sects must come to Church, or fly the Country.** Other hot-headed Zealots cried, *We shall now bring matters to such a pass in a short time, that people will give money to see an* **Arminian.** These were the first fruits of those bitter seeds, as the *Remonstrants* thought, which *Bogerman* had been sowing seventeen years before, in the Preface to *Beza*'s little Tract about *putting Hereticks to death*. They were also of opinion, that this Placard was partly the effect of the furious zeal of divers of the Synodical Members, who hardly talked of any thing else but of *using the secular Arm*; of *rooting out the Tares or Weeds by the authority of the Civil Magistrate*; of *banishing the* Five Articles *and the Teachers of them out of the land*; of *forbidding the* Remonstrants *to preach or write*. This was the view, they thought, of the Synodical Request, as contained in the Sentence against the *Remonstrants*, That

That their High-Mightineſſes would not ſuffer any other Doctrine than that of the Synod to be publickly taught in their Dominions, and cauſe the Decrees of the ſaid Synod to be firmly and perpetually maintained. This opinion therefore, that the Synod was the great and principal occaſion of making ſuch a Placard, very much increaſed the averſion which ſome had conceived againſt that body. ANNO DOM. 1619.

But others thought it was chiefly owing to the intrigues of certain Stateſmen, who highly diſtruſted the *Remonſtrants*, becauſe they had been ſo zealous for the former Government. And it was well known, that a certain Great Man, who at that time had the chief management and direction of affairs, ſaid to one of his friends, *We muſt by all means take care that the* Remonſtrant *Clergy be ſilenced, or elſe we are all dead men*: They ſeemed to be apprehenſive that this party would attempt reſtoring the former Miniſtry, tho' upon all occaſions they had ſolemnly declared their averſion to all kind of tumults and uproars. Yet without queſtion, the ill-will which they obſerved in their Governours at that time produced no great affection in the *Remonſtrants*, and perhaps made ſome of them wiſh for another Revolution. For they thought it very hard that they ſhould be treated with ſo much greater rigour than others, and be brought to ſuch a dilemma, as either to live without the publick exerciſe of their Religion, or elſe ſubmit to a new Perſecution. *The Placard is variouſly ſpoken of.*

On the 20th of *July*, as we have ſhown above, ſeven of the *Remonſtrant* Miniſters, namely, *Harboldus Thombergius*, *Samuel Lanſbergen*, *Wilhelmus Lomannus*, *Johannes van Halen*, and *Adrianus Simons*, were conveyed to *Walwick*, on account of the Aſſembly holden at *Rotttrdam* in the foregoing month of *March*.

On the 19th of *July*, the Heer *Peter Jacobſon*, Burgomaſter of the *Brill*, waited on the Committee of the States at the *Hague*, acquainting them, that the Magiſtracy of that Town were at a loſs how they ſhould put in execution the late Placard with reſpect to the *Remonſtrants* belonging to the *Brill*, who till then had the free exerciſe of their Religion in one of the churches and that they the Magiſtrates; not knowing how to proceed in this matter, deſired the advice of the Committee, whether the Church which had been granted to the *Remonſtrants* ſhould beſhut up, or whether ſome other expedient was to be uſed. The Committee thereupon adviſed hem to demand the keys of the Church from the *Remonſtrants*, and to keep it ſhut. *Thoſe of the* Brill *conſult with the States Committee about the moſt proper method of executing the Placard.*

It was obſerved, that when the Placard was publiſhed at the *Hague*, the Under-Secretary, or Firſt Clerk, who read it, did not approve of the contents of it. They relate concerning this Gentleman, that he mumbled it over in ſuch a manner, that it could be hardly heard or underſtood by any body, uſing ſtrange geſtures during the time he read it. Upon which the Committee of the States ſent a letter to Mr. *Philip Doublec*, the Secretary, or Town-Clerk, of the *Hague*, requiring him to give his Firſt Clerk a due cenſure or reprimand in the preſence of the Magiſtrates, for having read the Placard ſo untowardly; and for the future, to have a watchful eye upon his behaviour, and if he diſcovered him to be a favourer of the diſaffected party (for ſo they ſtiled the *Remonſtrants*) immediately to diſcharge him, and never to uſe his ſervice in the *Hague*; letting him know, that otherwiſe he himſelf muſt expect to hear further from them. *The Placard is publiſhed in the* Hague.

The aforeſaid Placard of the 3d of *July*, was publiſhed at *Rotterdam* the 20th of the ſame month, on a *Saturday*, by ringing of the Great Bell. But whilſt it was reading, the ſudden ſtarting of a Horſe occaſioned a tumult among the people, upon which ſome of the Burghers ſhut up their ſhops; and ſeveral Women from among the mob faſtened an Apron to a long ſtick, and carrying it along the ſtreets, cried, *Come out, good people, come out and maintain our liberties, which they are going to deprive us of.* But nobody followed them, nor did they meet with any countenance. In the afternoon of the ſame day, the two *Remonſtrant* Miniſters, *Franciſcus Lanſbergen* and *Chriſtopherus Hellerus*, were deprived by the Magiſtrates; and the Prince's Church, which had been enlarged ſome time before for the uſe of their hearers, was ordered to be ſhut up: And the following night ſeveral men and women of the ſame ſect were taken out of their beds, but what became of them further is not ſaid; it is thought however, that this was done to awe the whole body of the Burghers, and particularly the common people, and to make them buckle to the rules of the new Placard. The *Remonſtrants* nevertheleſs aſſembled the next morning, being *Sunday*, at ſix of the clock, before the Prince's *And at* Rotterdam. Lansbergen *and* Hellerus *deprived.* *Several* Remonſtrants *taken out of their Beds.* * *The firſt Meeting of the* Remonſtrants *after publication of the Placard.*

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The Meeting is diſturbed. Whilſt *Kamphuſen* went on thus preaching, the two Burgomaſters ſent for four Companies of Soldiers, who marching againſt the people on two ſides, with their Muſkets loaden, which was terrible to behold, ſurrounded them, and cried out, *Slaughter the* Arminians. Then began the people (notwithſtanding their Miniſter intreated them to be quiet) to make a dreadful confuſed noiſe. They took him down from the Stage, pulled off his Trooper's coat, which covered his black cloaths, put a hat upon his head, and ſo conveyed him away. Some of the Magiſtrates called to the Burghers, and aſked them *if they had no reſpect for the Placard?* But one of them, holding up a Bible, cried out, *This is our Placard.* Others, with great fury, cried, *Stone them.* On which cry, many of the *Remonſtrants* betook themſelves to flight, apprehending greater miſchief; but many ſtaid, ſinging Pſalms till about half an hour after ten, at which time the Townſmen went home, and

Another Meeting. the Soldiers marched off. In the afternoon a great number of the *Remonſtrants* aſſembled in the Fiſh-market, which was then the Exchange, in order to hear a ſermon. But the Scout, the Burgomaſters, and others of the Magiſtracy, repaired thi-

Which is likewiſe diſturbed. ther, with five Companies of Soldiers compleatly armed. The *Remonſtrants* ſeeing them afar off, would not ſtir, tho' for want of their Miniſter they only read Chapters and ſung Pſalms. The Soldiers and the *Remonſtrants* continued thus facing one another for the ſpace of almoſt an hour, and ſome of the latter cried, *We will not ſtir a foot from hence, for the ſake of any man whatever.* Some of the new Magiſtrates talked of bidding the Soldiers fire upon them, but the Officers themſelves oppoſed it, and wiſely too. They apprehended reſiſtance, and effuſion of blood, a great number of the common people, and of the Sailors themſelves, taking part with the *Remonſtrants*; a ſort of people that are not quite ſo good *Chriſtians* as to bear injuries and blows without returning them. However, about three o' clock they all went off, without offering or receiving any further miſchief. One who gave an account of this affair about fifty years after, tells us, that they had not only pulled up, or looſſened, all the ſtones of the ſtreet, but that the Seamen of a certain Wine Veſſel, which lay in the Haven, had mounted their Guns, in order to ſcour the ſtreets, which they flanked, if the Soldiers had offered to fire upon the *Remonſtrants*. But as I don't intend to conceal or excuſe any faults committed by the *Remonſtrants*, ſo neither am I for accuſing them of things that have no foundation, and which do not ſeem credible to me. For I don't meet with one word of this unpaving the ſtreets, or mounting of the Cannon, in any of the Memoirs or Letters of thoſe times, nor the leaſt mention of it in the Hiſtories of the moſt violent *Contraremonſtrants*; no, nor even in the report which ſome Deputies of the Magiſtrates made of the tumult above-mentioned to the Committee of the States the day following at the *Hague*. What is recorded in their Journal runs thus:

An Account of what paſſed in the Committee of the States on this Occaſion.

'The Deputies of the Town of *Rotterdam* were fully heard concerning all that 'happened yeſterday in their Town, with relation to the meeting and preaching of 'the people commonly called *Arminians*, and the Orders which the Magiſtrates had 'made againſt it; and the ſaid Deputies prayed the advice and counſel of this Board, 'as to what was proper to be further done by them: Upon which they were told, 'that the Skipper who had ſtruck the Brewer ought to be apprehended; that 'the Ringleaders of the Riot ſhould be obliged to pay the Fine appointed; and thoſe

'who

'who were in any publick Offices, diſcharged. To which end they ſhould receive 'a letter from the States-General: whereupon thoſe Gentlemen took their leave. AN° DOM. 1619.

We find here mention made of a Skipper's ſtriking a Brewer, but I have not been able to meet with any account of that fact, nor the occaſion of it; and it is very probable, that if there had been any truth in the ſtory related about that Skipper who had mounted his Guns in order to fire upon the Soldiers, orders would have been given at the ſame time for puniſhing him, ſince ſuch an action as that could not poſſibly be concealed: Neither is it to be believed, that ſuch a Merchant-ſhip ſhould carry any Guns at all, eſpecially at the time of the Truce; beſides, that in former times they uſed to trade with none but ſmall unarmed Veſſels for Wine to *France*. But to return from this digreſſion.

The Miniſter *Kamphuſen* having eſcaped from the Meeting, became ſenſible of the riſque he had run, and ſaid to two of his familiar friends, who were likewiſe Clergymen, that this kind of preaching was too dangerous, and that it was a very eaſy matter for any of the Soldiers to have ſhot him dead as he ſtood upon the Stage raiſed upon Beer barrels. One of thoſe Miniſters confeſſed there was a great deal of danger in that way of preaching, but aſſerted, that whilſt he was ſerving God, and ſo good a Cauſe, he ought not to value any danger, nor even death itſelf. *Kamphuſen*, on the other hand, began to maintain, That people ought to avoid ſuch preaching, becauſe of the troubles and inconveniences which might ariſe from thence; and all that his friends could ſay to encourage him to aſſiſt the Churches at this time of need, made no impreſſion on him. Whether it were that the fear he had conceived upon the occaſion of the tumult, hindered him from expoſing himſelf a ſecond time; or whether he was afterwards withholden by other motives: for beſides the apprehenſions he had of the tumults and effuſion of blood, which ſuch kind of Street-preaching might occaſion, he entertained, not long after, other thoughts concerning the whole office of the Miniſtry, which weaned him more and more from the Cauſe of the *Remonſtrants*, and led him into another and a new ſect, as ſhall be ſhown in its propea place.

After this, the Magiſtrates of *Rotterdam* ſummoned the perſon on whoſe Ground the Meeting of the *Remonſtrants* was held at *Rotterdam*, to appear before them, for having been preſent at it. Being charged with this, and aſked what other perſons were there, he confeſſed that he had been there himſelf, but refuſed to name any body elſe. Upon which, they committed him to priſon, and kept him there three days, neither would they diſcharge him till he had paid a Fine of 75 Gilders, beſides the Fees of his impriſonment; 25 Gilders, part of the 75, were for refuſing to diſcover who were with him.

Thoſe of the Court of Holland *ſend a Commiſſioner to* Rotterdam, *to examine into the matter.*

On the 23d of the ſame month the Court of *Holland* ſent the Counſellor *Peter Kowenburgh* to *Rotterdam*, to make a ſtrict inquiry after the chief Promoters of the Separate Meeting, to learn what Miniſter had endeavoured to preach there, and who had been guilty of any contraventions of the Placard; to the end that he might be aſſiſting to the Magiſtrates in putting the ſame in execution. But I do not find any thing certain of his proceedings there.

On *Sunday* the 28th, the *Remonſtrants* of *Rotterdam* met again early in the morning, but in much ſmaller numbers than before, for the chief of them ſtayed at home, and all the ſtreets were lined with Soldiers, to prevent their coming together. There were likewiſe two Companies of Soldiers ſent to the place of their meeting, ſo that the Congregation could do no more than ſing a few Pſalms. Then the people went from ſtreet to ſtreet, ſeeking an opportunity for preaching, but the Soldiers followed them ſo cloſe at the heels, tho' it rained all the time, that they were obliged to deſiſt from their purpoſe.

About the ſame time, or a little earlier, two or three of the Burghers at *Rotterdam*, who had been at the forbidden Meetings, were diſtrained upon, and obliged to pay a Fine of 25 Gilders.

The Magiſtrates of Rotterdam *apply to the States Committee for Inſtructions.*

On the 30th of *July* ſome of the Town of *Rotterdam* appeared again at the Aſſembly of the Grand Committee, giving them an account of what had happened the *Sunday* before with the *Remonſtrants*, and what had been done to hinder their preaching, and deſiring their further advice. The Committee, after having conſulted his Excellency, told them, That it was thought proper that publick notice ſhould

ANNO DOM 1619. ſhould be given to the Inhabitants not only to forbear frequenting the Meetings of the *Remonſtrants*, but even going to ſee them out of curioſity; with a declaration, that if they refuſed to obey, the Magiſtrates would be innocent of whatever miſchief ſhould befall them. They further adviſed them to uſe their beſt endeavours to apprehend ſome of thoſe who ſhould be found at theſe Meetings, in order to learn who were the Encouragers or Promoters of them; and tho' they ſhould confeſs, to exact nevertheleſs the appointed fine from them, or elſe to condemn them to bread and water. From hence it may be inferred, with what ſeverity the Government was reſolved to put their Placard in execution.

A Memorial and Petition of the Remonſtrants of Rotterdam, preſented to his Excellency the Prince.

In the mean while the *Remonſtrants* preſented two humble Petitions to his Excellency the Prince of *Orange*; the laſt of all bore date the 7th of *Auguſt*, in which they ſet before him, 'what Troubles, what loſs of Trade, what ſpoil of Goods, 'and effuſion of innocent Blood was to be expected, in caſe the Government ſhould 'continue to diſturb their Aſſemblies with Soldiers; and on the other hand, what 'advantages might accrue to the Commonwealth, if they were allowed the exer-'ciſe of their religion; earneſtly beſeeching his Princely Excellency, that he 'would vouchſafe to give ſome good and proper orders in that matter, for the ſatiſ-'faction and repoſe of the conſciences of ſo many thouſand honeſt and good men; 'to the end that they who aimed at nothing elſe but the promoting God's honour, 'and their own ſalvation, might neither be hindred from meeting to ſerve him ac-'cording to his word, and conformably to the *Netherland* Confeſſion, nor run the 'riſque of their lives and eſtates for doing it. That they ought not to receive 'ſuch treatment in their native country, in which they and their Anceſtors had aſ-'ſiſted in bearing the brunt and burden of ſuch a long and bloody war, in order to 'be delivered from the force which had been offered to them, with reſpect to mat-'ters of conſcience. They therefore intreated his Excellency to conſider, that it 'had always been the opinion of the Inhabitants of theſe Provinces, that coercion, 'in point of conſcience, was one of the greateſt calamities of a Commonwealth, 'and beſought him yet to give them a favourable anſwer to their petition, to the 'end that their diſturbed minds might be quieted, and the Petitioners ſecured againſt 'all miſchief, both in their perſons and eſtates.

But this Memorial had no effect; for which reaſon the *Remonſtrants* of that City, who till now had not taken much care, with reſpect to their Meetings, began to look about them a little, being reſolved not to neglect their aſſembling together, and exerciſing their religion. After ſome conſultations upon this matter, they agreed to make a tryal by preaching out of town. They were moſt inclined to meet in the open fields; partly, that they might have room enough for great numbers of people; and partly, leaſt by making uſe of private houſes, they ſhould render the Owners obnoxious to fines and penalties. Accordingly the firſt meeting was appointed at *Kroſewick*, about a mile out of town, againſt *Wedneſday* the 24th of *Auguſt*, when and where *Albertus Huttenus*, late Miniſter at *Buren*, preached to an Aſſembly of about ſix hundred perſons, without the leaſt hindrance or diſturbance. The *Monday* following, early in the morning, they met again, to the number of two thouſand, and among them ſome of the chief of the town. On *Wedneſday* they were increaſed to three or four thouſand; and on *Thurſday* the 22d of the ſame month, they aſſembled in a Field near *Beukelſdyke*. This was at the *Kermis*, or Fair of the Town; and the people perſwaded themſelves, that their religious Aſſemblies ought to be at leaſt as free as Fairs or Markets. After this they ſuſpended or adjourned their meeting to the 30th of *Auguſt*; at which time, being *Friday*, they met to the number of three thouſand in a Field behind *Honinghen Fort*; but the Magiſtrates being informed of it, cauſed the Gates to be ſhut, and ſent a party of about forty Soldiers arm'd with Muſkets and Pikes in ſix Waggons, with deſign to diſturb them. Their Guide was one *Revick*, or *Revixit van Narſſen*, a Wine-Cooper, who at that time was called *The Informer*, and of whom it is recorded, that he had agreed for a large ſum of money to deliver the Miniſter alive or dead. But by the time they got to the Meeting, the Sermon was ended; and one who was then preſent writes, that if the Soldiers had followed the advice of this Wine-Cooper, they had fired upon the people; but they had no orders to do it, unleſs the *Remonſtrants* ſhould commit any act of hoſtility; whereas, on the contrary, every one made the beſt of his way, the Wine-Cooper cauſing them to be purſued by the Sol-

The Remonſtrants of Rotterdam begin to hold their Meetings out of Town.

diers

diers for four hours together, during a great rain, which almoſt drowned both the one and the other party. When the *Remonſtrants* were got to the Town, they found at one of the Gates ſome of the Magiſtrates attended by Soldiers, in order to ſtop them, and take a liſt of their names. Here they beat ſome of the Women with their Pikes as they came in. A^no DOM. 1619.

On the ſame day the Lords of the Committee examined *Cornelius Froſen*, the Bailiff and Dykegrave of *Schieland*, whom they had ſummoned to appear before them at the *Hague* for that purpoſe, as to what he had done in the execution of the Placard againſt the *Conventicles*. He acquainted them that he had ſent his Officers to the place where the *Remonſtrants* met, but that they were not ſtrong enough, without further aſſiſtance, to do any thing effectually. He was told, that he muſt do his duty better for the future, or that it ſhould be the worſe for him; and that in caſe he wanted help, he muſt apply for it to the Magiſtrates of *Rotterdam*, or to this Committee. He prayed to have a written Act, but was anſwered, that it was not neceſſary.

There was one *William de Loyer*, a poor old man, who was maintained in the Hoſpital for ancient men; this perſon was cited before the Governors of the ſaid Hoſpital (who are now uſually called *the Fathers*) on account of the Meeting at *Honinghen* on the 30th of *Auguſt*; and was aſked, what induced him to be preſent at the *Arminian* Meeting, without the *Eaſt* Gate? He replied, that he had always heard the *Remonſtrant* Preachers, and did not intend as yet to forſake them. They examined him, as to the difference between the doctrines of the one and the other party. He made anſwer, *That he had been informed, that the* Gomariſts *taught, that one man was made to be ſaved, and another to be damned: and that even as to Children, whilſt ſucking at their Mother's breaſts, one was ordained to be accepted, and another to be rejected; and that he therefore choſe rather to be turned out of the Hoſpital, than to alter his principles.* Whereupon the Governors commanded the old man to leave the Hoſpital, which he did. Some relate, that they were ſo urgent with him, that they would not ſuffer him to abide one night more in the houſe, but thruſt him out the ſame evening.

The Leyden Remonſtrants *meet at* Warmond.

The Governor of the Diſtrict ſeeks to diſperſe them, but in vain.

The *Remonſtrants* of *Leyden*, after the plundering of *Knotter*'s Houſe, held their Meetings in a certain Garden or Orchard at *Warmond*: This laſted ſeveral weeks without any moleſtation, till at length orders came to the *Land-droſt*, or Governor, of that Diſtrict, to interrupt them. He endeavoured to put this order in execution for the firſt time, on a *Sunday*, being the 7th of *July*, when the great Placard was reſolved upon, but not as yet promulgated. Accordingly he and his Officers went to *Warmond*, where he found them aſſembled, to the number of three thouſand in the ſame Orchard, and required them to diſperſe; but they turned a deaf ear to him, and refuſing to ſeparate, begun to ſing Pſalms. Upon which, finding himſelf unable to cope with them by force, he went away; and *Richard Boom*, formerly the Miniſter of *Benſekom*, who was invited to give them a Sermon, proceeded on with his preaching. The ſecond night after this, one *Cornelius Doe*, a Shoemaker and Burgher of *Leyden*, being apprehended by order of the Magiſtrates, was brought before them, and charged with having been at the Meeting of *Warmond* laſt *Sunday*, and oppoſing the commands of the Land-droſt. The *Remonſtrants*, much alarmed at theſe proceedings, found it neceſſary, the next day, to preſent the following Memorial to the Magiſtrates of the City of *Leyden*.

To the Right Worſhipful the Burgomaſters, and the reſt of the Magiſtrates of Leyden.

A Memorial *preſented by the* Remonſtrants *to the Magiſtrates of* Leyden, *on account of the ſeizing one of their Members.*

'THE *Remonſtrants* belonging to this City of *Leyden*, being informed that 'their Brother and Fellow-Burgher, *Cornelius Doe*, a Shoemaker (whoſe 'Wife is big with Child, and near her time) was ſeized upon, and taken out of 'his houſe the laſt night, for having been at a Meeting on *Sunday* laſt, at *Warmond*, 'with divers other Burghers and Inhabitants, to about the number of three thou-'ſand ſouls, or more, cannot forbear to repreſent briefly to your Worſhips:

That they the ſaid Remonſtrants ſhould not willingly ſubmit their necks again to that heavy yoke of perſecution for conſcience ſake, for which the King of Spain's Authority was aboliſhed in theſe United Netherlands.

That

ANNO DOM. 1619.

That they are extremely concerned at the deprivation and exile of their Ministers, who were known to all the world for honest, pious, and learned men.

That it was with great sorrow that they saw the Land-droſt, the Heer Sprutenburg, ſent with a ſpecial Commiſſion to diſturb their Meeting, whoſe uſual and general buſineſs it is to diſturb Thieves, Rogues and Vagabonds, but not ſuch honeſt and peaceable Aſſemblies as theirs.

That the aforeſaid Land-droſt, who ought to diſcharge his office orderly and regularly, preſumed to give out, that his Commiſſion was to apprehend the Preacher alive or dead; that if he could apprehend the ſaid Preacher, he would tie him to his horſe's tail, and drag him along the road like a beaſt to the Hague; that one Krimpen, an Officer of the ſaid Land-droſt, ſitting in a publick houſe at Warmond, and being asked, whether it were proper to diſturb the Meeting of the Remonſtrants, pulled out a Piſtol from one pocket, and a handful of Bullets from t'other, and cried, we know how to deal with them; ſee the preparations we have made for them!

When men, who meet for the exerciſe of their religion, are thus treated, how is it poſſible for them to reſtrain their paſſions as they ought?

It is well known into what convulſions the nation was thrown by the ſevere Placards of the Emperor Charles, and his Son King Philip; wherefore the Remonſtrants truſt in God, that it is not the intention of the Government to tread in their footſteps.

The Oath to be taken by all the Officers of the Militia was, with much difficulty, ſo contrived as not to be prejudicial to any man's liberty; and the Burghers were ſolemnly aſſured of this by Burgomaſter Deyman, who in token of his ſincerity, laid his hand upon his breaſt.

Your Worſhips are not ignorant of the famous ſaying of *Tertullian*, That Religion and Opinions are not to be forced upon any man, but muſt be freely and voluntarily received. And of *St. Auſtin*, That no man can, or ought to be compelled to believe. And it was a noble expreſſion of the peaceable Emperor, Maximilian the ſecond; *viz.* He who pretends to force men's Conſciences, attacks the fortreſs of Heaven, and commonly loſes his own habitation on earth.

The Conſiſtory of the Remonſtrants has formerly, by ſeveral humble Petitions and Memorials, freely and largely repreſented all the above-mentioned things and matters to your Worſhips.

We therefore once again beſeech your Worſhips, with the utmoſt reſpect, that you will be pleaſed to make ſuch Orders and Regulations, as may be proper to obviate all inconveniencies; and that at the ſame time the perſon, who has been ſeized and impriſoned, may be diſcharged upon giving ſuch bail as the Schepens or Judges ſhall allow of. In doing which, &c.

But nothing was done upon this Repreſentation. The above-mentioned Shoemaker was kept in priſon eight weeks; and then he, and one *Jacob Matthiſon*, a Taylor, who had been taken up ſoon after him upon the ſame account, were, notwithſtanding all the inſtances and promiſes of many of the *Remonſtrant* Burghers, baniſhed out of *Leyden* and *Rhine-land*; the one for two years, and the other for three. About the ſame time the Notary *Baldwin Hackius* was cited before the Magiſtrates of *Leyden*, by ſound of Bell. Upon his appearance, he was ordered to be committed, and accordingly was conducted to priſon at noon-day, by both the Scouts and their Officers. After this he was examined ſeveral times about the contriving and holding of the late Meeting at *Warmond* on the 7th inſtant. But he defended himſelf ſo well, that tho' the Scout urged that ſentence of death might paſs upon him, he was only condemned to loſe his eſtate, and to find ſureties for his good behaviour.

The Placard *prohibiting the* Remonſtrant *Meetings is publiſhed at* Leyden,

On the 19th of *July* the Placard of the States-General was promulgated at the Stadthouſe of *Leyden*: Nevertheleſs the *Remonſtrants* of that Town went out the *Sunday* following, to a Meeting at *Warmond*, tho' in ſmaller numbers than before, which was imputed by ſome to the rainy weather; but others thought there was no occaſion for running the riſque of a Meeting at *Warmond*, whilſt *John Bors*, a perſon of their own perſwaſion, was ſtill allowed to preach in the publick Church at *Leydendorp*, whom they might hear there with ſafety. It might ſoon be obſerved, what a terror the Placard had occaſioned in the minds of many people; and that ſome, eſpecially they who had much to loſe, hung back, and durſt not appear openly

openly for the cauſe. The Exhibitioners, or Students, who were maintained in the States College, at the publick charge, were, by order of the Univerſity, ſtrictly prohibited haunting any of the *Remonſtrant* Meetings, upon pain of being obliged to reimburſe what was allowed for their ſupport, and of being impriſoned beſides; ſome of them however ventured on the 21ſt of the ſame month to go to the Meeting at *Warmond*. There was likewiſe a liſt taken of the names of four or five and twenty other perſons that had been preſent at the ſaid Meeting, and laid before the Magiſtrates of *Leyden*. But for want of ſufficient proof, I do not find there was any puniſhment inflicted on them.

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The Students of the States College are prohibited going to the Remonſtrant *Meetings.*

About the ſame time, or a little earlier, *John Baſtianſon* a Silverſmith, *George Bartholomewſon* a Potter, and *John de Voogt* a Taylor, all of them Inhabitants of the Town of *Leyden*, were fined 200 Gilders each, for having communicated to ſome of their acquaintance a certain paper, intituled, *The Vale*, or *Farewell*, being *an account of the diſmiſſion of the* Remonſtrants *by the National Synod of* Dort; which had been drawn up by the *Remonſtrants*, and tranſmitted to the ſaid Synod. The Magiſtrates declared, that this Act of theirs was a breach of the Placard relating to *Books*, bearing date the 22d of *December*, by which it was forbidden to print, publiſh, or communicate any of the papers preſented to the Synod, without the permiſſion of the States. The perſons who were thus fined, pleaded in their defence, that they had communicated copies of the ſaid *Farewell* without malice or ill intentions, not knowing that the Placard extended itſelf ſo far; and repreſented further, that it was impoſſible for two of them to pay the Fine of 200 Gilders, being hardly able to maintain themſelves and a houſe full of children. Yet this their excuſe did not avail them. They were forced to anſwer the Fine, towards which ſome other Burghers of better ſubſtance contributed a part; but this their generoſity coſt them dear afterwards.

Several People fined for diſperſing a certain Writing called the Vale, *or* Farewell.

There happened ſomething about the ſame time at *Nordwick*, which deſerves to be here taken notice of. *Wilhelmus Lomannus*, the late Miniſter of that place, writ a conſolatory Letter to his Wife from *Walwick*. Ten or a dozen of her neighbours being informed of it, invited the Woman to a certain houſe, in order to hear the letter read. This being afterwards diſcovered, the Wife of *Lomannus* was fined 300 Gilders, the Maſter of the houſe 200, and thoſe others who were preſent, 25 Gilders apiece; ſo that the reading and hearing the ſaid letter read, coſt all of them, ſome of whom were poor Fiſhermen, not leſs than the ſum of 2000 Gilders. A poor Woman was obliged to pay two pence half penny a week, till ſhe had paid her Fine of 25 Gilders.

Others fined for hearing a Letter read.

The Placard of the States-General againſt the *Remonſtrants* was publiſhed likewiſe at *Schonhoven* on the 20th of *July*. But ſome of the moſt zealous of that ſect not being diſpoſed to ſubmit to it, went the day following out of the Town, to hear one of the ſilenced Miniſters; but being informed that there would be no Sermon at that time, ſome went back to *Schonhoven*, and others elſewhere. In the mean while the Bailiff *Wigbolt de Wael* ſent ſome of his people out to learn what kind of perſons they were that went, and likewiſe cauſed a Liſt to be made of all thoſe that returned from the intended meeting. The next day, Maſter *Gilbert van Winebergen* a Lawyer, Son of Yonker *John van Winebergen*, formerly a Schepen of the Town, and another Burgher, whoſe name was *Jacob Nauwinx*, were cited before the Council, and charged with having been at the forbidden Meeting out of town, and at a Publick houſe near the ſame, with other *Remonſtrants*, and aſked what diſcourſe had paſſed between them? The firſt part of the Accuſation was denied; to the laſt they refuſed to anſwer: whereupon *Nauwinx* was committed to cuſtody at an Inn over againſt the Stadthouſe, till he ſhould give bail, but *Winebergen* was diſmiſt. The detention of *Nauwinx* being divulged, alarmed the *Remonſtrants* at firſt, but afterwards ſeveral of them, ſome ſay three, ſome ſix, went to him in the Publick houſe where he was kept, promiſing him that they would wait on the Magiſtrates, and pray that he might be releaſed, giving ſecurity, and that they would be bound for him. Whilſt they were diſcourſing with him, ten or twelve others came in, and, as it is reported, a few young Lads, or Boys, gathered about the door, out of curioſity to ſee and hear what paſt. Upon this, the Magiſtrates ſuſpecting that all theſe people had ſome ill deſign, and had a mind to uſe violence, whether it were that ſomebody had accuſed them, or that they themſelves had dropt any thing which

A Private Meeting near Schonhoven.

A Diſturbance on that account.

AN° DOM. 1619. gave occaſion to ſuch ſuſpicion, brought three Companies of Soldiers under arms in all haſte, but without beat of drum. The others, ignorant of the miſchief that was prepared for them, and intending none themſelves, went all together in the mean while to the Stadthouſe. Being come, they found the doors ſhut, and themſelves, as they would have retired, all on a ſudden ſurrounded by the Soldiers, who ſhot among them at firſt with powder only; but when they perceived that the unarmed Burghers fled with great terror, they fired on them with ball; yet they all eſcaped unhurt. Then the Major, whoſe name was *de Leu*, with a File of Muſqueteers, made the Tour of the Town, to ſee whether there was any concourſe or aſſembly of the people. Where-ever he found any, or ſaw them drawing together, tho' it were only (as the *Remonſtrants* tell us) to aſk one another what was the occaſion of the Soldiers being drawn out, he fired on them. This coſt one *John Boreman*, a Weaver by trade, his life. This man, it is ſaid, ſtood innocently at his door, with nothing in his hand but a piece of bread, when the Major ſpying him, called out to the Soldiers, *There is an* **Arminian**, *ſhoot him thro' the head.* On the ſame day there were two others wounded with bullets. Upon which a certain perſon ſaid to one of his neighbours, *If the Burghers are to be thus treated, the Lord have mercy on them!* To whom a Burgher of the *Contraremonſtrant* party replied, *It is your own faults, you* **Arminian** *Rogues.* And then drawing his knife, which, as others ſay, he did without ſpeaking a word, he ſtabbed the poor man (who endeavoured to have ſaved himſelf in his Son's houſe, but could not reach it) ſo dangerouſly into the body, that his life was deſpaired of, long after. This was no otherwiſe imputed to the Aggreſſor, who fled to *Newport* till the wounded perſon recovered, than as an effect of his zeal for the Church. The next day the whole matter was repreſented to the Court of *Holland* at the *Hague*, to the diſadvantage of the *Remonſtrants*. The Magiſtrates of *Schonhoven* ſaid, that this tumult was occaſioned by the inſolence of ſeveral of the Inhabitants, who actually attempted to releaſe *Nauwinx*, and were for falling upon the Soldiers, whom the Magiſtrates had been obliged to arm in their own defence. They charged them too with endeavouring to have held a Meeting the *Sunday* before, in contempt of the States Placard. Upon this complaint, the Court diſpatched the Counſellor Mr. *Henry Roſa*, to *Schonhoven*, to inquire into the truth of the matter, and to ſupport the Magiſtrates againſt the Burghers who were accuſed and fled for it; and to make report of the whole to the Court. Thus ran the written inſtructions that were given him. After this, *Nauwinx* was obliged to pay a Fine of fifty Gilders, beſides the charges of his impriſonment and bail. Moreover, the Bailiff complained to the Schepens of thoſe Burghers whoſe names he had taken a liſt of at the Gate, as was ſhown above, and prayed that they might be fined, according to the tenor of the Placard, which was done that very moment. Upon which he acquainted the perſons who were thus fined, by the Town Meſſengers the next day, that they muſt pay their Fines immediately. It is related by ſome, that they were required either to ſwear that they did not go to *Newport* on the aforeſaid 21ſt of *July*, in order to hear the Sermon, or elſe to pay the Fine. Moſt of them declared, that they had not ſeen either the Preacher or Reader; others ſaid, they went thither upon a different account, and others, that they had been elſewhere. The next day the Bailiff, attended by two of the Schepens, the Town-Clerk, and a File of Muſketeers, went to the houſes of the perſons who had been fined, and diſtrained their goods, with which they loaded one of the Town Waggons. In the firſt place, they went to the houſe of the late Miniſter *John van Galen*, whoſe Wife had indeed been out of town, but by ſome obſtruction or other had been hindered from going to the Meeting. Here they took a bed away, and notwithſtanding all the intreaties that were uſed to induce the Bailiff to ſtay but two or three days, till the Miſtreſs of the houſe, who was gone to ſee her Huſband in his exile at *Walwick*, could return, he would not be perſwaded; ſo that thoſe of the family were obliged to borrow money from their neighbours, to ſatisfy the penalty and ſave the bed. In ſome places they paid the Fine to the Bailiff upon the ſpot; but where it was not to be had, or the people refuſed to give it, he ſeized their Goods and Chattels. *Cornelius Pelt*, a Draper of the ſame Town, was likewiſe accuſed of having been at a *Remonſtrant* Meeting the day after the proclamation of the Placard, and required to pay the Fine of twenty-five Gilders. He not only denied that he had been there, but offered to prove that he was elſewhere

Several Remonſtrants *killed, wounded, or fined.*

at

at the ſame time, and further he declared, that he was ready to purge himſelf by his oath, if neceſſary: beſides, he produced three witneſſes, who all of them uniformly depoſed, that he was that ſame *Sunday* morning; at about eleven o' clock, at *Ameyden*, which was not much leſs than ſix miles from *Schonhoven*, ſo that being gone from *Schonhoven* not above two hours, it was hardly poſſible for him to ſit down at the place of the Meeting. They alſo inſiſted further, that he ſhould declare who were there of his acquaintance; and upon his refuſing, they condemned him to pay a Fine of fifty Gilders, in the time of 24 hours. But he not underſtanding why he ſhould pay that money, the Scout came with the Town Waggon to his houſe to diſtrain his Goods, and took away half a piece of blue cloth out of his ſhop, to the value of ten or twelve pounds *Flemiſh*. The Draper, Mr. *Pelt*, brought the cauſe before the Court of *Holland*, but the other party kept it depending there for the ſpace of two years, till his cloth, which was kept all that while in the Stadthouſe, was moth-eaten, and quite ſpoiled. At laſt *Pelt*, in order to prevent further damage to the cloth, obtained leave of the Magiſtrates to take it out of the Stadthouſe, upon giving ſecurity for ſuch a ſum as it ſhould be valued at; and accordingly it was appraiſed by two Drapers, in the preſence of ſome of the Schepens, at the price of twelve Gilders. Upon which, having given ſecurity for the payment of that ſum into the hands of the Officers of Juſtice, in caſe he ſhould be condemned to do it; he carried home the cloth, full of moth-holes, and diſtributed it to the poor, to whom it ſerved for a covering in winter; it being then the 22d of *February*, 1622. Some of the moſt ancient Burghers of that Town relate, that during this ſuit, the Bailiff *Wighold* became weary of the rigid proceedings of the Magiſtrates, and found by experience, that the *Remonſtrants* were better people than he had been made believe by the partial repreſentations of ſome men; inſomuch that he acted afterwards with more moderation towards them, and began to connive a little at their Aſſemblies, till the Schepens, 'tis ſaid, looking upon him as a favourer of *Arminians*, refuſed to ſit with him, and oppoſed him in the buſineſs of Fines. At length they worried him out of his office, putting one *Roger Hugen* in his place, who had been formerly a Skipper and Corn Merchant, but a zealous *Contraremonſtrant*, and one of the principal Tools and Promoters of the Separation; a perſon who for his factious temper, and miſbehaviour towards the former Government, had, in the year 1614, been diſfranchiſed, prohibited the exerciſe of trade, and fined beſides. This man, when he entered upon his office, gave out, *That he would behave himſelf as a common Father of the people*; but the *Remonſtrants* ſay, That they found him a ſevere Step-father, who plagued and tormented them unmercifully.

Hitherto the *Remonſtrants* of *Gouda* had enjoyed the uſe of the Great Church in that Town, and kept one of their Miniſters, whoſe name was *Theodorus Herbertus*. As for the other two, *Poppius* and *Thombergen*, they had been both exiled, as we have already ſhown. And now ſince *Herbertus* was deprived of his Miniſtry by the *South-Holland* Synod, as ſhall be related in the following book more at large; it was thought high time to put the *Contraremonſtrants*, who ever ſince the 2d of *December* laſt, the day that *Poppius* went to *Dort*, had met in the Hoſpital Church, in poſſeſſion of the Great Church. For this purpoſe the Committee of the States gave orders to the Heer *Junius*, a Member of the Council, and their Deputy to the abovementioned Synod, to ſend *Gideon Sonnevelt*, one of the Miniſters of *Delft*, to *Gouda*, in order to preach there the following *Sunday*, being the 23th of *July*; as alſo to diſmiſs the Conſiſtory there, and to ſignify the ſame to the *Contraremonſtrants*, who till then met in the ſaid Hoſpital Church, in order to their taking poſſeſſion that *Sunday* of the Great Church, and in ſhort, to recommend the whole direction of this affair to the Synod, who, that every thing might be brought about with the greater eaſe and certainty, ſhould conſult the Heer *John Flack*, Burgomaſter of the ſaid Town of *Gouda*. Accordingly the Synod conferred with the ſaid Burgomaſter, on his arrival at *Leyden*, acquainting him, that they had depoſed the Miniſter *Herbertus*. He replied, That the Magiſtrates of *Gouda* were now ſufficiently ſenſible that their Church was without Paſtors, and hoped that thoſe whom the Synod deſigned to ſend thither, might find the Town at peace; that the people had been long training up in patience and peaceableneſs; that thoſe who had been long in preparing themſelves for death, were accounted to die well; that they would find the Inhabitants ſo tractable, according to their wonted gentleneſs, that if they were com-

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The Bailiff of Schonhoven *becomes a Favourer of the* Remonſtrants.

He is obliged to lay down his Office.

Order is given for putting the Contraremonſtrants *in poſſeſſion of the Great Church at* Gouda.

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minded to ſtand, they would ſtand, if to ſit, they would ſit. He thought it adviſable to give notice to the other Burgomaſters, both of what had been and was ſtill to be done; and promiſed that he himſelf would write to them to that end. And whereas it was the cuſtom to preach every *Wedneſday* and *Friday* in the Great Church at *Gouda*, it was reſolved, by his advice, that thoſe ſermons ſhould be ſuſpended for the preſent, to the end that no diſorders might happen in the Town by the ſudden turn of affairs. Moreover, ſince thoſe of *Gouda* would be obliged to provide themſelves other Miniſters, and ſince the Synod was deſirous they ſhould act therein conformably to the General Eccleſiaſtical Conſtitution, which had been lately reviſed and ſettled, (to wit, by the direction of the Conſiſtory in concert with the Civil Magiſtrate;) they therefore propoſed this matter to the Burgomaſter. He anſwered, That the Magiſtrates of that Town intended to preſent a Scheme to their Conſiſtory, which he hoped might be agreeable to them; and then taking leave of the Aſſembly, with the tender of his further ſervices, he departed for the *Hague*. Thereupon the Synod ſent the aforementioned Miniſter *Sonnevelt*, together with *Eleazar Swalmius* and *Gilbert Voetius*, Miniſters of *Schiedam* and *Huſden*, to *Gouda*; the firſt of them to preach there, and the other two to conſult with the Magiſtrates about ſupplying them with a fit and proper Miniſter for the preſent. It is related of this *Sonnevelt*, that he was formerly very much diſpoſed to maintain a mutual Toleration and Forbearance with the *Remonſtrants*, and that accordingly he, and divers others of both perſwaſions, had ſubſcribed a certain paper, whereby they engaged themſelves to comply with the famous Reſolution for promoting the Peace of the Church, taken by the States of *Holland* in the year 1614. But afterwards he joined himſelf to the moſt zealous ſticklers for the Separation, and conformed to the Judgment and Decrees of the National Synod. This Gentleman arriving at *Gouda* with his Brethren on the *Saturday*, ſoon found in what a ferment the people of that Town were. Nothing was talked of but Tumults and Uproars, and ſuch-like ill news, and that ſome of the Inhabitants had already ſent their Wives and Children out of town, for fear of the impending troubles. They conferred with the Magiſtrates that ſame night, who were aſſembled on purpoſe, and prayed them to take care that every thing might be done that was neceſſary to preſerve peace and quietneſs. The Magiſtrates deſired there might be Sermons in both the Churches, and that *Sonnevelt* ſhould preach in the Great Church, *Bartholomeus Nicolaus* in that of the Hoſpital, and that ſome of the Burghers, as was moſt proper, but no *Flemmings*, ſhould be borrowed from the Hoſpital Church, in order to be appointed Deacons proviſionally, and to collect the Alms in the Great Church. The Miniſters obſerving what this laſt propoſal tended to, rejected it, and acquainted the Magiſtrates, that the preſent Conſiſtory of the Hoſpital Church was confirmed by the Synod in that office, and the other diſſolved; and that the deprivation of *Herbertus* and his Conſiſtory was to be declared from the Pulpit, according to the practice of divers other churches. The Magiſtrates promiſed, that they would regulate every thing, but begged, that the Deprivation might not be publiſhed, at leaſt on that day, for the better preventing all diſorders. This was agreed to by the Miniſters, and the publication delayed for that *Sunday*. The next day *Sonnevelt*, attended by his Brethren, marched from his Inn to the Great Church at the third tolling of the Bell, the ſtreets being crowded as they went, and the Church filled with people, who they eaſily ſaw did not come there, all of them, to hear the Word of God only. The Mob being gathered in and about the Church, could not be ſo reſtrained by the Magiſtrates, the Bailiff, or the Burghers, conſiſting for the moſt part of the *Remonſtrant* party, but that they committed many diſorders and inſolencies. The Miniſters were flouted and jeered by ſome of them as they entered the Church. It was ſaid, that ſeveral of them were provided with ſtones, but others who were preſent denied this fact. As ſoon as the Miniſters and the Members of the Conſiſtory had taken their places, and the Pſalm was named, a laughter was raiſed, and after that, a terrible outcry. In the midſt of the Prayer another cry was heard, and ſeveral more by fits, during the Sermon. Some threw ſtones at the Church-door or porch, one whetted knives, another miſplaced the ſtools and benches, or threw them down, a third pulled a dog by the tail, in order to diſturb the Congregation by the noiſe which he made, or as others relate it, took him by the leg, and toſt him among the people. Some relate, that the *Remonſtrant* mob were the more excited to theſe inexcuſable abominable practices

The Synod of South-Holland ſend Commiſſioners to that end.

Their Conference with the Magiſtrates.

Inſolencies of the Mob.

out

out of rage and vexation at the ſight of ſeveral *Contraremonſtrant* Zealots of *Oude-water*, and *Flemmings* of *Leyden*, who came thither on purpoſe to increaſe the little company of thoſe of *Gouda*, and to aſſiſt them upon occaſion; for which reaſon they had provided themſelves with Hangers under their cloaks and coats. One of the company obſerving this armed Auditory, cried out, *If you come to Church with ſuch Pſalters, it is fit we ſhould make the beſt of our way from hence.* And the Mob getting one of thoſe Hangers, broke it to pieces. *Sonnevelt* took for his Text theſe words of our Lord, *Mat.* ix. 37, 38. *The harveſt truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harveſt, that he will ſend forth labourers in his harveſt.* And notwithſtanding all the aforementioned diſorders, he finiſhed his Sermon in the ſpace of a good hour. Whilſt the Pſalm was ſinging, after the Sermon, ſome of the Mob ſkreamed out, and ſung in oppoſition even ballads that ought not to have been named in ſuch a place. Certain ſcurrilous impudent Women, hearing the Miniſter ſay, *Let us bleſs God, who has delivered his Church, that has been thus long oppreſſed, and who has eſtabliſhed his Truth here and in divers other places, like a new light ſet on a candleſtick*, began to ſing part of a Ballad, in the following words:

The day breaks from the Eaſt,
Light ſpreads itſelf throughout ——

Such inſolencies and irregularities are people capable of, when once they forget the Chriſtian leſſons of Patience and Meekneſs. When all was over, the Miniſters mingled themſelves with the Auditory, the better to get out of the Church. But ſome of the rude multitude obſerving the ſame, preſſed and thruſt them till they came to the Church-porch, where, it was thought, they would have been trampled under foot, if the Bailiff *Schaap* had not repaired thither and ſtopt the people. When they were got into the ſtreet, there was another ſtone thrown at them, but it hit no body. As ſoon as the Miniſters were come to their lodgings, they told the Town-Clerk, whom the Magiſtrates had ſent to them, *That they were ready to preach again in the afternoon, according to their directions, in caſe they would take care to prevent the like diſorders.* But they intreated them to forbear preaching that afternoon, ſince they were perſwaded things would be much worſe than in the forenoon, and they knew not how to prevent thoſe diſorders for the preſent. Therefore *Sonnevelt* and his Brethren ſet out that very day for the *Hague*, and waited upon the Prince of *Orange*, and the Committee of the States acquainting them with all that had paſt at *Gouda*. They were promiſed, that theſe things ſhould be taken notice of, and all thoſe diſorders remedied. But upon the 1ſt of *Auguſt*, certain Deputies of the Town of *Gouda* attended the ſaid Committee at the *Hague*, and prayed they might be allowed to keep their Miniſter *Richard Herbertus*, and that he might continue to preach the ſame doctrine he had always done, this being the only way to preſerve the peace of their Town. They were told by the Committee, that ſuch a requeſt could not be granted them, but that they muſt conform to the Decrees of the Synod, and that their Miniſter muſt do the ſame, or ſuffer the cenſures of the Church. From this requeſt of the Magiſtrates of *Gouda* we may gather how much they were diſpoſed to favour the *Remonſtrants* in the exerciſe of their religion; being conſcious that the Doctrine of a *conditional Predeſtination* had been always propagated among them, ever ſince the *Reformation* itſelf, as the moſt ancient of the Magiſtrates and of the Community could atteſt. And altho' ſome of the Clergy had now and then endeavoured to innovate therein, yet all the Miniſters who adhered to this doctrine were ſupported by the Magiſtrates, as they themſelves had been by the States and the Prince of *Orange*: Inſomuch, that what was ſaid in the Articles of the Union of *Holland* and *Zeland*, and in the original Contract with the Sovereign Powers, *concerning the eſtabliſhment of Religion according to the conditions and circumſtances of the Towns, ſo as ſhould beſt tend to the publick Peace*, had been always ſo underſtood and practiſed, as not to exclude the abovementioned doctrine of a *conditional Predeſtination*, from rhe eſtabliſhed Religion. It could not therefore but ſeem very hard to the *Remonſtrants* of *Gouda*, who far exceeded the *Contraremonſtrants* of that Town, to be thruſt out of what they had ſo long poſſeſſed.

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Soon

AN° DOM. 1619. Soon after, letters were ſent to the Synod at *Leyden*, by the Prince and Committee of the States, requiring them, againſt the next *Sunday*, which was, as I take it, the 4th of *Auguſt*, to take care of the ſervice of the Great Church at *Gouda*. It was therefore reſolved to depute thither again the aforeſaid *Sonnevelt* with *Swalmius* and *Voetius*. The Synod likewiſe deſired, that the books of the Church and Claſſis of *Gouda*, which went as far back as 38 years, might be delivered to ſuch Commiſſioners as they ſhould ſend at the ſame time. *Sonnevelt* and his Brethren preached there in both Churches, which were guarded by Soldiers whom his Excellency had ſent thither on purpoſe. And ever ſince the *Contraremonſtrants* have kept poſſeſſion of the Great Church. But there happened ſomething again on the 11th of *Auguſt*, of which I can meet with no other account but what I find in the Journals of the Committee of the States, bearing date the 17th of the ſame month, as follows:

New Orders for ſettling the Affair of the Great Church at Gouda.

The Heers Witſen and Dierhout made a Report of their Proceedings at Gouda; and the Deputies of the ſaid Town being heard, declared, that they did not intend in the leaſt to act contrary to the Reſolutions of the Committee, but to ſubmit to them in all points: Only they wiſhed, that thoſe of the Hoſpital Church would be content to preach in their own Church for the ſpace of three or four weeks, during which time they the Magiſtrates of Gouda would take care of ſettling every thing with relation to the Great Church; adding, that if ſuch a time might be allowed them, they would undertake there ſhould be no further want of Soldiers, provided they who were already there might be at their diſpoſal. The Commanding Officer of the ſaid Soldiers being asked whether he had inquired into and diſcovered who were the Ringleaders of the Commotions which happened there laſt Sunday, made anſwer, that one John Harriſon, one Jacob of Boſkope, and one Henry Thoon, lately diſcharged from Bridewell, had been the moſt active in the tumults of the ſaid Town, but that they were all fled. This affair being taken into conſideration, the ſaid Deputies were asked, whether they found themſelves ſtrong enough to keep the peace of their ſaid Town? But they anſwering in the negative, were told, that the Government would ſecond their endeavours, and ſupport their power and authority. That there ſhould be no Service in the Great Church the following Sunday, but that they would take care againſt the next Tueſday or Wedneſday. The Deputies declared their readineſs to ſubmit to the pleaſure of his Excellency.

The Heer Kowenburgh, Member of the Council, who had been ſent to Gouda by the Court of Holland to inquire into the aforeſaid Riot, acquainted the Board, that he thought he had diſcovered the chief the Rioters, among whom were the three above-mentioned fellows, beſides ſome others, whom for certain reaſons he did not think proper to name as yet. That he had likewiſe been informed by the Gentlemen of the Conſiſtory, that the inſolencies committed in the ſaid Town had been very great, and that two perſons of conſideration had ſtirred up and incouraged the Boys and others to do as they had done; but that unleſs the Court reſolved to proceed upon that affair, he could not make any further diſcovery. He then deſired the affair of Gouda might be proceeded upon, which was accordingly done, and himſelf diſmiſt with thanks.

His Excellency having been informed of all theſe matters by two of the Members of this Committee, was of opinion that ſome delay and caution ought to be uſed therein, and that accordingly there ſhould be two ſtrong Companies of Foot Soldiers ſent thither the next Wedneſday or Thurſday, with a good Officer at the head of them, and that then the buſineſs of Preaching might go on. And here the matter reſted.

Thus far the books of the Committee. But I could never yet diſcover who thoſe perſons of conſideration were, that animated the Boys and the Mob; neither could I ever hear of any Information or Proſecution againſt any man, much leſs of any man's being convicted on that account.

The firſt Semon of the Remonſtrants *without the Town of* Gouda.

On the ſame day, when the Great Church at *Gouda* was ſurrounded by the Soldiers, in order to ſecure the Miniſters from all inſults, *Paſchier de Fyne*, the Miniſters of *Yarsfield*, preached the firſt Sermon before the *Remonſtrants*, out of the Town, where they aſſembled in great numbers.

After

After this time, the principal perſons among the *Remonſtrants* of *Gouda*, who had all along highly diſapproved of and condemned the late inſolencies, as proceeding from a blind and carnal zeal, began to concert private Meetings for the exerciſe of their Religion; being convinced that the Civil Magiſtrates might diſpoſe of the publick places of Worſhip, as they pleaſed. And it muſt be owned, that the Magiſtrates of this Town were very indulgent to them for a while, and connived at their religious Aſſemblies. AN° DOM. 1619.

The Placard of the 3d of *July* was promulgated at *Gouda* on a *Friday*, tho' the uſual days for the publiſhing ſuch things were *Thurſdays* and *Saturdays*, being Market-days. This was ſo ordered, to prevent the great concourſe of the people and all furthur tumults, which they then apprehended. But the tenor of it was not rigorouſly put in execution; for the Bailiff, *Richard Schaap*, was inclined to moderation, and the Schepens, who continued in their offices at the great change which happened the laſt year, or who were again admitted into office after their diſmiſſion, were moſt of them *Remonſtrants*, or at leaſt friends to the *Toleration*. They and the Bailiff having a good underſtanding together, proceeded in the following manner in their proſecutions on account of the forbidden Meetings: All ſuch as were proſecuted and convicted upon that account by the Bailiff, were condemned to pay the Fines mentioned in the Placard; but then he did not demand the Fines of the rich at all; and as for the poor, he forgave them. He likewiſe gave private notice to ſuch as he thus excuſed, that they ſhould forbear to brag of his favours, for that otherwiſe he would fall upon them in good earneſt, and make them pay all arrears too. By theſe means his gentleneſs was concealed for ſeveral months, or at leaſt but little known, tho' it was eaſy to obſerve, that the *Remonſtrants* were treated with leſs ſeverity here than elſewhere.

The Placard againſt private meetings is publiſhed at Gouda.

The Remonſtrants *much favour'd there.*

About the time that the *Remonſtrants* of *Gouda* began to ſet up ſeparate Meetings, *Poppius*, one of their late Miniſters, ſent them a long Letter, which we ſhall communicate to the Reader, to the end that he may ſee with what arguments he excited them to patience, courage, and perſeverance. It runs thus:

A Letter of Poppius *to the* Remonſtrants *of* Gouda.

To the Church of Chriſt at Gouda. *The Grace of our Lord* Jeſus Chriſt, *and the Love of God, and the Fellowſhip of the Holy Ghoſt be with you all.* Amen.

Honoured and dearly beloved Brothers and Siſters in Chriſt Jeſus *our Lord.*

'ALL the Teachers and Miniſters of the Holy Goſpel are commanded by our Lord *Jeſus, to feed the Flock, or Church of God, over which the Holy Ghoſt* 'has made them *Overſeers*; that is to ſay, to preach the Goſpel of the Kingdom to 'them as long as they are preſent with them, inſtructing them both in publick and 'private, teſtifying to every one Repentance towards God, and Faith in our Lord '*Jeſus Chriſt*; withholding nothing from them that may tend to edification, but de'claring to them the whole counſel of the Lord; and when abſent in the body, to uſe 'all diligence to write to them about the common ſalvation, and to exhort them ear'neſtly to contend for the Faith, which was once delivered to the Saints. And ſuch 'exhortations are to be continued even to thoſe who know as much already, and 'are confirmed in the Truth; ſince nothing is more fit, than that Paſtors and Teach'ers ſhould ſtir up their Congregations as long as they are in this tabernacle, that 'is to ſay, this earthly body. This is the duty of all faithful Miniſters who deſire 'to be free from the blood of thoſe that are committed to their care.

'How I, who, together with others, am appointed to be your Teacher, and to 'watch for your ſouls, have acted in this matter, it does not become me to ſet forth 'at large, leſt I ſhould ſeem to commend myſelf. *For not he that commendeth him'ſelf is approved, but whom the Lord commendeth.* But the Lord knows it, whom 'I ſeek to pleaſe. *He ſearcheth the heart and the reins, and will recompence to every 'man according to his works.* And even you yourſelves are our witneſſes, that whilſt 'we were with you, we were indefatigable, according to the meaſure of thoſe gifts 'which *Chriſt* had communicated to us, with all diligence labouring in the Word 'for your inſtruction, and taking pleaſure in it, that we might preſent you as a 'chaſt virgin to *Chriſt Jeſus*. Conſider how far the following expreſſions of *Paul* 'are applicable to our Miniſtry: 1 *Theſſ.* ij. 2——12. *We were bold*, ſays he, *in our*

'*God*,

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'*God, to preach unto you the goſpel of God with much contention. For our exhor-*
'*tation was not of deceit, nor of uncleanneſs, nor in guile: But as we were al-*
'*lowed of God to be put in truſt with the goſpel, even ſo we ſpoke, not as pleaſing*
'*men but God, which trieth our hearts. For neither at any time uſed we flattering*
'*words, as ye know, nor a cloak of covetouſneſs; God is witneſs. Nor of men*
'*ſought we glory, neither of you, nor yet of others, when we might have been bur-*
'*denſome, as the Apoſtles of Chriſt. But we were gentle among you, even as a nurſe*
'*cheriſheth her children: ſo being affectionately deſirous of you, we were willing to*
'*have imparted unto you, not the goſpel of God only, but alſo our own ſouls, becauſe*
'*ye were dear unto us. — You know how we exhorted, and comforted, and charged*
'*every one of you, as a father doth his children, that ye would walk worthy of God,*
'*who hath called you unto his kingdom and glory.*

'And whereas we (and I myſelf in particular above theſe eight months) have been
'kept at a diſtance from you, to our mutual grief, yet you have never been out of our
'minds, but we have continually wreſtled for you in our prayers to God. We have
'burnt with zeal for you, taking care *leſt by any means, as the ſerpent beguiled Eve*
'*thro' his ſubtilty, ſo your minds ſhould be corrupted from the ſimplicity that is in*
'*Chriſt*, 2 Cor. xj. 3. Neither have we in all our troubles thought any pains too
'much, or any labour too great, to write to you often about this one thing, namely,
'*that ye be not toſſed too and fro, and carried about with every wind of doctrine*
'*by the ſleight of men, and cunning craftineſs whereby they lie in wait to deceive*,
'*Epheſ.* iv. 14. Is it not true, that we have been ſo long engaged in this terrible
'conflict, and drawn upon ourſelves the hatred both of the Clergy and Laity, in
'defence of the honour of God and Chriſt, and in order to teſtify to you, *that it*
'*is the grace of God in which you ſtand*; that is, that the doctrine which we have
'received, and in which ye alſo ſtand, is the true and gracious Goſpel of Chriſt,
'whereby you may be preſerved and finally ſaved? Has it not been our aim, by
'diſcharging our conſciences in defence of the divine Truth againſt the deſtructive
'doctrines of men, to ſtrengthen your hearts in the knowledge of that Truth which
'is according to godlineſs, and withal, to warn you not to ſuffer yourſelves to be
'ſeduced by pernicious errors, nor to fall from your conſtancy, but to grow in grace,
'and in the knowledge of our Lord and Saviour *Jeſus Chriſt*? We are confident
'you do not doubt of this.

'Bleſſed be the God and Father of our Lord *Jeſus Chriſt*, who has given you
'the heart *to go into the gaps, and to make up the hedge for the houſe of Iſrael, and*
'*to ſtand in the battle in the day of the Lord*, Ezek. xiij. 5. It is the ſame God
'who has likewiſe given us the courage to open our mouths, that we might freely
'ſpeak of the myſtery of the Goſpel, and defend the ſaving doctrine of Chriſt; who
'has alſo ſtrengthened us in ſuch a manner, as not to fear thoſe who aſſume to them-
'ſelves an authority of caſting their brethren out of the Synagogue; they can indeed
'kill the body, but no more.

'We thank the ſame God and Father of Chriſt, that he has ſhown in the ſight of
'all men, that our labour for you was not in vain; foraſmuch as your progreſs in
'the knowledge of Truth, your zeal, your perſeverance, and your patience in Suf-
'fering, have been ſeen and ſpoken of every where.

'But, my beloved Brothers and Siſters in *Chriſt*, it is not ſufficient that we have
'thus far run well; ſince ſuch may ſtill be ſeduced from the obedience of the Goſpel;
'for, *tho' all run the race, yet but one winneth the prize.* He who holds out to
'the end, maintaining the Faith, ſhall obtain from the Lord the Crown of Righte-
'ouſneſs. The fight muſt not only be begun, but ended too, and the victory pre-
'ſerved. He who *overcometh*, has the promiſe, that he ſhall *ſit with Chriſt in his*
'*throne, even as he alſo overcame, and is ſet down with his Father in his throne.*
'Let us then fight the good Fight, maintaining the Faith and a good Conſcience,
'*Let us be ſtedfaſt, immoveable, and always abounding in the work of the Lord*, 1 Cor.
'xv. 58. *Let us run with patience the race that is ſet before us, looking unto*
'*Jeſus the author and finiſher of our faith, who for the joy that was ſet before*
'*him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of*
'*the throne of God.* And, *Let us conſider him that endured ſuch contradiction of*
'*ſinners againſt himſelf, leſt we be wearied and faint in our minds*, Heb. xij. 1, 2, 3.
'Truſting likewiſe, *that he which hath begun a good work in us, will perform it*

'*until*

'*until the day of Jeſus Chriſt*, Phil. j. 6. Provided, that we, having put our hands to the plough, do not look back, nor be aſhamed of the Croſs of Chriſt, but watch and pray, ſtanding faſt in the Faith, being ſtrong and quitting ourſelves like men. ANNO DOM. 1619.

'It is now high time to lay theſe things to heart, and to ſtand upon our guard, for the days are evil. The Devil, who is the hereditary enemy of Chriſt's honour, and a murderer from the beginning, is come upon us with great wrath, knowing that his time is but ſhort. He cauſes the rains to deſcend, the floods to riſe, and the winds to blow, in order to beat upon and overturn our ſpiritual houſe. He rages like the old ſerpent, uſing all his ſtratagems and devices, and like the infernal Dragon, ſcatters the Fire of Perſecution in the world; blowing it up and cauſing it to burn on every ſide, in order to terrify the poor Diſciples of Chriſt, and to cauſe them to halt in the way of true religion. You all know it, you ſee it by experience, you ſigh and weep for it. The Shepherds are ſmitten already, what then can hinder the ſheep from being ſcattered? Look round about you, and ſee how they wander in Towns and Villages, in the Fields and Highways, in order to ſeek food for their ſouls; they have been and continue bereſt of their Shepherds. Lord Jeſus, look down, and take pity of thy poor, wandering, and hungry ſheep!

'It is ſtill freſh in your memories, how the *partial* Synod proceeded againſt your Teachers. Clergymen who boaſted that they were the Miniſters of *Chriſt*, but who indeed had nothing in them of the meek ſpirit of their Maſter; who neither ſought after Truth, nor had Charity in their hearts, took upon them unmercifully to beat and abuſe their fellow-ſervants. O that they may yet ſeek and find mercy, to the end that the *wo* with which ſuch are threatned, may not come upon them! They have treated your Paſtors very unchriſtianly, who were ready to render an account of that doctrine which you have believed, and to convince their adverſaries of their pernicious errors, and even beſought them, in the name of *Chriſt*, that they might be allowed ſo to do. They have moſt unjuſtly refuſed to let them make their neceſſary defence, have moſt impiouſly offered force to their conſciences, and finally, condemned them by an unrighteous ſentence, and ſo deprived them of their Miniſtry; nay, ſome of your Guides have been thus uſed without any hearing at all. But it has happened more than once, that Synods or Councils, or whatever other ſpecious names and titles they bore, have groſly erred, and ſhown in fact, that it was not the ſpirit of *Chriſt*, but an evil ſpirit, which preſided over them. For which reaſon we look upon all their Cenſures as void and null, juſtly deeming and deſpiſing them as impotent Thunder.

'We hoped and wiſhed, that the Supreme Powers of theſe Provinces, obſerving ſuch palpable rigour and partiality of the Synod, would have interpoſed their authority in favour of you and your Paſtors, imitating therein the example of the Princes and Elders of *Iſrael*, of which we read in the Prophet *Jeremiah*. For when the Prophets and Prieſts of that people roſe up againſt *Jeremiah*, and ſaid in the preſence of the princes and all the people, *This man is worthy to die, for he hath prophefied againſt this city*; the Princes, and the Elders of the people, having heard *Jeremiah*'s defence, anſwered, *This man is not worthy to die, for he hath ſpoken to us in the name of the Lord our God*, Jer. xxvj. 11, 16. The like favourable ears, well inclined hearts, and neceſſary aſſiſtances, we thought we might have expected from the Sovereigns of our own Country, and for that end we frequently and fervently prayed for their High Mightineſſes; but we find ourſelves deceived in our hopes.

'Their ſaid High Mightineſſes the Lords the States-General have been pleaſed, by a certain Reſolution of theirs, to require us, to promiſe and declare ſincerely, that we will for the future abſtain from the exerciſe of all kind of Eccleſiaſtical offices and miniſtrations, and of whatever depends on them, whether publickly or privately, directly or indirectly, as well in the country as in towns and cities, and all places belonging to the United Provinces, and under their juriſdiction, &c. Such an Act as this have their Lordſhips inſiſted that we ſhould ſubſcribe.

'We replied, That our conſciences, which we were bound to keep pure and undefiled towards God, would not permit us ſo to do; and for this refuſal, ſome of us gave more, ſome fewer reaſons. And what other proofs of our duty could we give to their High Mightineſſes, to whom in all other reſpects we are ready to pay all due obedience? The Lord Chriſt has appointed us *Paſtors* of his Flock, adding

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'at the same time a command of *preaching the Word*, and pressing it home, as well '*in season as out of season*, as those who must give an account for your souls; 'and God will require the blood of those who are lost at our hands, if we do not 'act according to our duty. If then he command us to lift up our voices like a 'trumpet, how can we oblige ourselves to be silent? Your souls having been so 'solemnly recommended to us, we cannot behave ourselves like dumb Dogs, and 'neglect our watch. Besides, if we did so, we should draw upon us the dreadful 'wrath of God, with which such are threatned who bury in the earth, or omit im-'proving the Talent committed to their charge. That saying of the Apostle, *Wo 'to me, if I preach not the Gospel*, is too deeply imprinted upon our hearts. And 'how can we so wholly forget that Law of Charity which Christ has so often 'recommended, to wit, *Whatever ye would that men should do unto you, even so 'do ye unto them.* If we be hungry, ought we not to desire to be fed; and if 'thirsty, to drink? Accordingly, it is just that we should hasten to our neigh-'bour's assistance, when he is in the like straits. If then it be an act of charity, 'and acceptable to God, to afford meat and drink to those who suffer bodily hunger 'and thirst, as Christ himself will declare at the last day, how much more does 'this law of charity require us to administer the food of the divine Word to 'our Neighbours who complain of hunger and thirst in a spiritual sense? How 'shall we dare to appear in the presence of the Lord, if we suffer our Brother, for 'whom Christ died, and for whom also we are bound to lay down our lives, to 'perish with hunger, plenty of food being by God's grace ready at hand? Besides, 'how could we lift up our heads before God or Man, if in this time of need, in 'which many are fed with bad and unwholsome food, we should suffer our mouths 'to be stopped? The Lord forbid it! Beloved in Christ! neither threatnings nor 'promises prevail so far upon us as to oblige us in these times of danger to leave and 'forsake you, who have a place in our very hearts. We will warn you, as long 'as we have breath in our nostrils. We will place ourselves like true Shepherds, 'and not Hirelings, between your souls and those who impoison your spiritual food, 'and will venture our lives for you. And we are supported in this our resolution by 'the examples of the holy Prophets and Apostles in the Old and New Testament, 'who were all unanimously of opinion, that they ought rather to obey God than 'Men. To this likewise we are obliged, by the solemn promises we made when 'we entered into your service. False and perfidious Pastors should we be, if we, 'who administred to you in prosperous times, should abandon you in adversity, and 'under the Cross, consulting our own safety only. Being confirmed by these and 'other arguments, which influenced our consciences, we have, as often as we were 'pressed by their High Mightinesses the Lords the States-General, always respect-'fully refused to subscribe the Act or Resolution above-mentioned, chusing rather 'to draw upon ourselves the anger and displeasure of Men, tho' never so great, than 'that of the most High God, who can destroy both soul and body, and cast them 'into hell-fire. We hoped that their High-Mightinesses being sensible that this our 'refusal proceeded from pure conscience and the fear of God, would have taken it 'in good part.

'But we found ourselves mistaken in this our expectation; for their High Migh-'tinesses came to a very severe Resolution upon this occasion, which has been already 'printed and published in the following words; to wit; **That we should be conveyed 'by certain messengers without the bounds of the United Provinces, and the terri-'tories thereto belonging, and forbidden ever to return thither, or to preach therein, 'till it should sufficiently appear to their High Mightinesses, that we were willing 'and ready to subscribe the aforesaid Act, and till we should afterwards obtain ex-'press leave from their High Mightinesses for that purpose; on pain of being treat-'ed as disturbers of the publick peace, and of being punished arbitrarily and discre-'tionally, for an example to others, in case of contravention.**

'This is the Resolution which the States-General have taken against us; this is 'the Reward of the pains we have taken for so many years which we have spent 'peaceably among you, for your edification and instruction, according to the rule 'of God's word, and the nature of our office. And whereas we briefly remon-'strated, that we were innocent of the crimes which the said Resolution laid to our 'charge, and concluded, *That God would judge between their High Mightinesses*

'*and*

'*and us*, their Lordſhips were pleaſed to cauſe us to withdraw into another cham- ANNO DOM. 1619.
'ber, and keeping us there a-while, with the doors locked and bolted, ſent and aſked
'us, to what place out of their juriſdiction we deſired to be brought; and upon our
'ſignifying that we could not return an immediate anſwer, but muſt take a little
'time to conſider of it, we were ordered to return to our lodgings (it being about
'nine o' clock at night) on condition that we ſhould ſpeak to no perſon, and to meet all
'of us together at four the next morning, determined as to the place of our baniſhment.
'We ſhould have been glad to have gained ſome reſpite; and accordingly we deputed
'two of our number, humbly to requeſt of the States, that *as we we were cited*
'*before a free Synod, and had frequent promiſes of ſafe conduct, and free going*
'*and coming*, and accordingly had given no directions about our private concerns,
'nor made any proviſion for our Wives and Children, as not doubting of our return
'home, they would be pleaſed to grant us a few weeks, or at leaſt ſome days,
'during which time we might return to the places of our habitation, in order to
'ſettle our Families, to diſcharge our Debts, to take our leaves of our Wives, Chil-
'drena nd Friends, and to furniſh ourſelves with thoſe neceſſaries of which we were
'then wholly deſtitute. But it could not be granted us; the aforeſaid Reſolution
'muſt take effect. Thus were we, being *Fourteen Miniſters* in number, and fur-
'niſhed with ſlender travelling charges by their High Mightineſſes, preſt to haſten
'our journey (tho' we made no delay) as the refuſe and off-ſcouring of mankind,
'in the preſence of great numbers of perſons, who appeared rather melancholy than
'pleaſed at this new ſpectacle, ſuch as had never been ſeen before in the *United Ne-*
'*therlands*, ſince the eſtabliſhment of this Republick. Thus were we thruſt
'out of our native Country, where we had always behaved ourſelves honeſtly, with-
'out giving offence to any man, but paying more duty and reſpect to our ſuperiors
'of all kinds than our adverſaries themſelves; and forced to take ſhelter in ſtrange
'places, and if God had not been with us, and inclined the hearts of thoſe from
'whom we had no reaſon to hope it, to grant us a peaceable ſettlement, we ſhould
'have been obliged, like miſerable Vagabonds, to have wandered from one country
'to another. About a fortnight after, ſeven other faithful Miniſters (among whom
'was that good man *Herboldus*, my worthy Collegue and your Paſtor) were by
'the like ſentence made the off-ſcouring of the *Netherlands*, and a ſpectacle to all
'men; and tho' they begged they might be ſuffered to ſtay in the meaneſt village of
'theſe Provinces, yet were they hurried away into popiſh countries, without know-
'ing whither they went. But what a ſcene of grief and ſorrow diſcovered itſelf
'at that time! What cries and exclamations were ſent up to Heaven, both from
'Young and Old!

'What ſhall we ſay further? Far be it from us that we ſhould reflect upon the
'States-General, or their Government! We wiſh from the bottom of our hearts,
'that their High Mightineſſes Adminiſtration may be agreeable to Almighty God,
'and that they may long enjoy his bleſſing, and all the advantages reſulting from
'thence. And tho' we are ſatisfied that our preſence would be of more benefit to
'theſe Provinces than the preſence of ſome people, who being inſtigated by that
'ſoul-murdering principle of putting Hereticks to death (tending directly to the
'deſtruction of our Country) do now abuſe the authority of their High Mighti-
'neſſes; yet would we freely purchaſe the tranquillity of our Country, at the ex-
'pence of our miſerable exile. Our native Country is dearer to us than all things,
'and we have its welfare at heart. We were never Traitors; we never entertained
'the leaſt thought to the prejudice of the *United Netherlands*. God will judge
'between us and thoſe perſons who, inſtead of giving inſtructions, vomit out their
'gall before the people, both in the pulpit and elſewhere, and charge us with ſuch
'groſs and palpable untruths. They will reap nothing but infamy, and the time
'may come when they will bluſh at their actions both before God and Man. We
'have been loyal ſubjects of the State, we are faithful ſervants of God; we have
'preached ſaving Truths, and implanted Holineſs in the minds of the people; al-
'ways exhorting them to the duty and ſubmiſſion they owe to all kinds of Magi-
'ſtrates. But on the contrary, how many of thoſe have acted, who now perſecute
'us, and who for that very purpoſe miſapply the power of their High Mightineſſes,
'we leave to him, who will one day judge the World in righteouſneſs, and to
'their own conſciences to determine. Whoever has obſerved how long they have

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'been aiming at an Empire over the conſciences of their Brethren, and what methods they have put in practiſe in order to obtain it, as alſo how they have animated the Commonalty to rebel againſt their Governours, will eaſily judge by what ſpirit theſe men are actuated. O Synod! Synod! what guilt have you brought upon yourſelves by thoſe proceedings, which have laid the foundation of ſo many evils that have enſued! But yet the Synod will not be anſwerable at the day of Chriſt's appearance, for the actions of the States; every one muſt then bear his own burden, and be accountable for his own works only. As for our part, it is a very ſmall thing for us to be judged by Man's judgment, whilſt our own conſciences bear witneſs to our innocence, and no evil is found in our hands. If we refuſed to comply with the deſires of their High Mightineſſes, by promiſing to reſign our Miniſtry and forſake our Churches, we did ſo becauſe our conſciences ſuggeſted to us, that we could not do it without diſpleaſing the moſt High God, and provoking him to indignation againſt us. As for exerciſing of our Miniſtry in the publick Churches, we readily give that up, and exhort our hearers, tho' thouſands in number, to abandon them to the *Contraremonſtrants*, even tho' they be no more than a handful in ſome places, ſince ſuch is the pleaſure of the Sovereign powers to whom belongs the ſupreme direction with reference to the externals of Religion. As for our being caſt out by the Synod, we value it not; for we can eaſily bear the loſs of the Society of ſuch people, at leaſt whilſt they continue ſuch; but no man has a right to hinder us from exerciſing our religion out of the publick Temples ſilently and quietly, or from edifying and inſtructing our neighbours, at their deſire, from the Word of God. This right we owe to *Jeſus Chriſt* and the Church. If therefore we are brought into trouble on this account, we do not ſuffer as Evil doers, but as Chriſtians, and for a good conſcience. We therefore thank the Lord our God who hath thought us worthy to ſuffer for his truth's ſake, being ready, if ſuch be his divine pleaſure, to undergo not only this Exile, but likewiſe Priſons, and even Death itſelf, for the honour of his name. And we beſeech the ſame God, that he would vouchſafe to grant time and grace to the Authors of our ſufferings, to the end they may ſeaſonably repent. This is the only revenge we deſire.

'But my elect Brethren and Siſters in the Lord *Jeſus*, what do you think is the deſign of *Satan* (as for that of the States, we do not ſpeak of it) in treating your Paſtors after ſuch a manner? Without doubt, his intention is, that when the Shepherds are ſmitten, the Sheep may be ſcattered; and that you may not only be alienated from thoſe who are united to you by mutual affection, but may err from the Truth you have embraced; to the end that the wholſome Truths of Chriſt's Goſpel being obſcured and forſaken, it may be the more eaſy for him to introduce pernicious human doctrines to the poiſoning of your ſouls.

'But, dear Chriſtians, can you ſo far comply with *Satan* as to let him raiſe jealouſies in your minds againſt thoſe who ſincerely deſire your ſalvation? Shall their Croſs and Sufferings which they undergo for the ſake of Truth, and out of love to you, become a ſcandal and offence to you, and ſhake your conſtancy in the doctrine of the Goſpel which you have received? God forbid! Oppreſſion is no certain token of the divine diſpleaſure. Remember what ſhame, what contradictions of men our Lord Chriſt endured. Caſt your eyes upon his dear and faithful Apoſtles, and conſider how they *always bore about in the body the dying of the Lord Jeſus*, being daily *delivered unto death for Jeſus ſake*. Hear how the Apoſtle *Paul* ſpeaks of this, 1 *Cor.* iv. &c. *I think that God hath ſet forth us the Apoſtles laſt, as it were appointed to death. For we are made a ſpectacle unto the world, and to angels, and to men. Even unto this preſent hour, we both hunger and thirſt, and are naked and are buffeted, and have no certain dwelling-place. Being reviled, we bleſs: being perſecuted, we ſuffer it: being defamed, we intreat: we are made as the filth of the world, and are the off-ſcouring of all things unto this day.* But, ſays the ſame Apoſtle, *in all theſe things we are more than conquerors through him that loved us. We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in diſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed. The God and Father of our Lord Jeſus Chriſt, the Father of mercies and God of all conſolation, comforts us in all affliction, to the end that we may comfort thoſe which are afflicted with the comfort wherewith we ourſelves are comforted*

'of

'*of God. For as the ſufferings of Chriſt abound in us; ſo alſo doth our conſola-* ANNO DOM.
'*tion abound through Chriſt. For which cauſe we faint not, but though our outward* 1619.
'*man periſh, yet the inward man is renewed day by day. For our light affliction,*
'*which is but for a moment, worketh for us a far more exceeding and eternal weight*
'*of glory.*

'And that you may know that the manifold ſufferings of the Apoſtles did not
'ſerve to bring their Doctrine and Miniſtry into leſs eſteem with the churches,
'hear again what St. *Paul* ſays, 2 *Cor.* j. 6. *Whether we be afflicted, it is for your*
'*conſolation and ſalvation.* And again, *Phil.* j. 12, 13, 14. *I would you ſhould*
'*underſtand, brethren, that the things which happened unto me, have fallen out*
'*rather unto the furtherance of the goſpel: ſo that my bonds in Chriſt are manifeſt*
'*in all the palace, and in all other places; and many of the brethren in the Lord*
'*waxing confident by many bonds, are much more bold to ſpeak the word without*
'*fear.*

'Since then many of our Fellow-labourers, and your Guides and Paſtors, are
'thruſt out of their Miniſtry, and deprived of the ſupport of their lives, ſome be-
'ing baniſhed the land for ever, and their poor ſubſtance confiſcated, and we
'ourſelves alſo being exiled; and others expecting the like, or worſe, uſage for the
'ſake of Truth; as we thus jointly partake of the ſufferings of Chriſt and his A-
'poſtles, we ſhall likewiſe partake of the conſolations of God, and being patient
'under all our afflictions, by the help of your prayers, our oppreſſion will tend to
'your ſtrengthning, and the promoting of Truth. Nay, are we not already, thro'
'the grace of God, ſenſible of ſuch an event? Is not the number of the lovers
'of Truth daily increaſed? Do not the ſcales fall more and more from the eyes of
'men, ſo that they now plainly diſcern the deceit of thoſe who propagate error,
'and wrongfully perſecute their brethren? Are not thoſe pernicious doctrines, which
'were oppoſed by us, and defended by our adverſaries, and at laſt eſtabliſhed in
'the Synod, more and more hated and deteſted? Who is ignorant that many thou-
'ſands being undeceived, have within a ſhort time come over to us? And who
'knows not, that the zeal of the Inhabitants of many Diſtricts, Towns, and Villages,
'has been more and more inflamed in proportion as the perſecution againſt their
'faithful Paſtors has increaſed? The Croſs is, as I may ſay, the Sauce of the Go-
'ſpel, rendering it more palatable to the pious and orthodox Chriſtian.

'Be not therefore offended, my beloved in Chriſt, at our being oppreſſed; let us
'not be backward in promoting the Goſpel, for fear of perſecution, but rather let
'us glory in the Croſs of Chriſt. No ſufferings ſhall alienate our hearts from you,
'*for God is our record, how greatly we long after you all, in the bowels of Jeſus*
'*Chriſt.* No human commands ſhall cauſe us, whilſt ſtrengthened by the grace
'of God, to neglect thoſe duties which Chriſt requires of us for your ſervice.
'Continue you in your love towards us, but eſpecially towards the Truth, which
'we have declared to you from the Word of God. You have confeſſed the Truth,
'adhere to it, and let it be moſt precious to your ſouls. Profeſs the ſame pub-
'lickly and ſtedfaſtly. It is not neceſſary for us to exhort you to ſeparate from
'our adverſaries, for they have caſt you out already from their communion as well
'as us, nor will they receive you again whilſt you adhere to the Truth; and you
'will do well to abſtain from their religious Aſſemblies for the future, not only be-
'cauſe you know how unchriſtianly they have acted towards us, and others of your
'faithful Paſtors, but alſo, becauſe you yourſelves are conſcious how they maintain
'and impoſe upon others, as neceſſary, ſuch doctrines which are moſt highly pre-
'judicial to the honour of God and Chriſt, and deſtructive to true piety, rendering
'the whole Chriſtian religion uſeleſs and ineffectual. Let them not therefore pour
'this poiſonous draught into your cup, leaſt it ſhould infect your ſouls. Their
'doctrine is calculated to produce either Deſpair or Preſumption in the minds of men,
'both which are the Peſts of religion. All their colouring, cloaking, and diſgui-
'ſing is in vain; the deformity of their doctrines breaks thro' all. Keep at a
'diſtance from them, and ſeek after thoſe who preach to you the Truth which is
'according to godlineſs, who render to God and Chriſt the honour that belongs to
'them, and who inſtruct you, that having received from God a ſufficient meaſure of
'Grace in order to repentance and new bedience, you ought to exert and actuate
'it. Seek after thoſe who daily preſs it upon you, *to take care to maintain good*
'*works,*

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'*works*, and at the ſame time warn you to take heed, *leſt there be in any of you an* '*evil heart of unbelief, in departing from the living God*, Heb. iii. 12. Seek after 'ſuch Teachers as theſe; and when you have found them, adhere to them con- 'ſtantly; and following the example of the Apoſtle *Paul*, keep up ſeparate Aſſem- 'blies, *Acts* xix. 9.

'Humbly intreat their High Mightineſſes, to annul, or at leaſt to ſoften the Pla- 'cards already promulgated, tending to the oppreſſion of conſcience: and implore 'the moſt high God, to incline the hearts of your Sovereigns to this, and ſo to di- 'rect them, that they may not at any time be found fighting againſt his Divine Ma- 'jeſty. **Give them all the aſſurances imaginable, that you are not contending for 'the poſſeſſion of the publick Temples; that you abhor all Factions, Seditions, and 'Inſurrections; that you have no other views, but thoſe of preſerving your con- 'ſciences pure towards God, and of exerciſing your religion quietly and peaceably; 'rendering to God the things that are God's; and to** Cæſar **the things that are** 'Cæſar's. It is to be hoped, that their High Mightineſſes, not being inclined to 'burthen the conſciences of their Subjects with the ſevere injunctions of the Pla- 'cards, will remember, that the Commiſſioners of their High Mightineſſes for- 'merly maintained at ſolemn Aſſemblies: *That the Subjects, who were of diffe- 'rent Sects or Perſwaſions, could not ſatisfy their conſciences without the free exer- 'ciſe of their religion.*

'If notwithſtanding you happen to fall into troubles and ſufferings on account of the 'exerciſe of your religion, faint not, but remember always of what ſpirit you ought to 'be; behave like *Chriſtians*, bear wrongs cheerfully, poſſeſſing your ſouls in pa- 'tience. Follow the examples of your Lord and Maſter, *Chriſt Jeſus*, who 'when he was reviled, reviled not again; when he ſuffered, threatned not, but 'committed himſelf to him that judged righteouſly, 1 Pet. ii. 23. Brethren and Si- 'ſters, *Ye have need of patience; that after ye have done the will of God, ye* 'may receive the promiſe, Heb. x. 36. *Overcome evil with good*, Rom. xii. 21. *For* 'in ſo doing, ye ſhall heap coals of fire on your enemies heads, ib. 20. by which 'means you will either mollify their hard hearts, or at leaſt you will have the 'ſatisfaction of having done your utmoſt towards it.

'But above all things, beloved in Chriſt, we intreat you to take care that your 'zeal be not that of the mouth only, nor the reſult of carnal views and deſigns; 'leſt you ſhould be found to be of the number of thoſe, who, *having a form of* 'godlineſs, *deny the power thereof*, 2 Tim. iii. 5. or of thoſe who *profeſs that they* 'know God; *but in works deny him*, Tit. i. 16. but be zealous with pure hearts for 'the Truth which you have received and confeſſed; ſhow your faith by your good 'works: Have you more knowledge than others, let it appear by living better than 'they. *Let your converſation be as it becometh the Goſpel of Chriſt: — that ye* 'may be blameleſs and harmleſs, the Sons of God without rebuke, in the midſt of a 'crooked and perverſe nation, among whom ye ſhine as lights in the world, Phil. i. 27. '—ij. 15. Thus doing, your zeal will be to ſalvation; and it will come to paſs, 'That whereas they ſpeak evil of you, as of evil-doers, they ſhall be aſhamed that 'falſely accuſe your good converſation in Chriſt.— And ſeeing your good works, they 'ſhall glorify the Lord your God, 1 Pet. iii. 16. & ii, 12, *&c.*

'Finally, my worthy Brethren and Siſters in Chriſt Jeſus, *I bow my knees unto* 'the Father of our Lord Jeſus Chriſt, of whom the whole Family in Heaven and 'Earth is named, that he would grant you according to the riches of his glory, to be 'ſtrengthened with might, by his ſpirit, in the inner man; that Chriſt may dwell in 'your hearts by faith; that ye being rooted and grounded in love, may be able to 'comprehend with all Saints, what is the breadth, and length, and depth, and height; 'and to know the love of Chriſt which paſſeth knowledge, that ye may be filled with 'all the fullneſs of God. Now unto him that is able to do exceeding abundantly above 'all that we can aſk or think, according to the power that worketh in us, unto him 'be glory in the Church, by Chriſt Jeſus, throughout all ages, world without end. 'Amen. Eph. iii. 15, 16, *&c.*

From *WALWICK*, the Place of my Exile.

Your Brother in Chriſt to ſerve you,

EDVARDUS POPPIUS.

At *Woerden* the *Remonſtrants* had a Meeting, on the 21th of *July*, after the publication of the Placard; and the Committee of the States had on that occaſion an information given them, that the Burghers of that Town had fired upon the Garriſon. They therefore agreed to write a Letter to the Deputies, who had been already ſent into thoſe parts, directing them to inquire into the matter, and to cauſe the Ring-leaders to be apprehended; and becauſe ſuch an action was a manifeſt rebellion, they were inſtructed to perſwade the Judges to paſs ſentence of death on the offenders, and to aſſiſt them to that end; or elſe to get thoſe *Remonſtrants* ſent to the *Hague*, that ſo they might be puniſhed according to their demerits. But I find no ſequel of this reſolution, nor any mention of ſuch ſhooting in the Memoirs of thoſe times. It is indeed recorded by ſome, that the *Remonſtrants* preached in the Church-yard, and that the Magiſtrates ſent for the Commander of the Soldiers, deſiring him to draw out his men, in order to diſperſe the Conventiclers; but that he refuſed to do it, ſaying, *I do not care to trouble the Burghers: I am taken into the ſervice of the States to fight againſt their enemies. But if his Excellency will give it me under his hand, that he looks upon the* Remonſtrants *of* Woerden *as common enemies, then I ſhall conſider what I have to do.*

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A Meeting of the Remonſtrants *at* Woerden.

The *Remonſtrants* had likewiſe another meeting on the ſaid 28th of *July*, at *Newkope* and *Feendorp*, two Villages between *Woerden* and *Swammerdam*: On which occaſion the Committee writ to the Bailiff of *Newkope*, to give them an account of what had happened that *Sunday* at the meetings, and of what he had done towards preventing the ſame; commanding him not to ſuffer the like Conventicles for the future; and threatning, that if he did, the guilt ſhould be imputed to him. But this command was what the Bailiff could not eaſily put in practice; for the Village of *Newkope* conſiſted almoſt entirely of *Remonſtrants*, there having been two Miniſters, ſucceſſively of that perſwaſion, namely *Cornelius Burgfleet*, afterwards Miniſter of the *Brill*, and *Walter Corneliſſon* of *Warder*. There had likewiſe belonged to this Village, in former times, as well as to *Woerden*, certain Miniſters of the *Lutheran* perſwaſion, whoſe followers were more inclined to the *Remonſtrants* than to their adverſaries, by which means the party of the former was conſiderably increaſed.

Another at Newkope.

The 17th of the ſame month, being *Wedneſday*, the *Remonſtrants* of *Amſterdam* had a private Meeting for the exerciſe of their religion, about midnight, at the houſe of one *Peter Joſten*, but they were diſcovered by a Broker, who without aſking any queſtions went in, and was taken for ſomebody elſe. Being come in, he could not diſtinguiſh above two or three of the meeting, there being only one ſmall candle hanging in the chimney. As ſoon as Sermon was done, he dogged the Miniſter to a houſe which he ſaw him enter, without doing any thing more. But two days after, it being the 19th, the Placard againſt the *Remonſtrants* was publiſhed from the Stadthouſe, by ſound of bell. Notwithſtanding which, on the *Tueſday* following, which was the 25th, they held another meeting, but at night, and privately.

And at Amſterdam.

The Placard *is publiſhed at* Amſterdam.

We have already related how the *Remonſtrants* of *Horn*, after being deprived of their churches, began to ſet up meetings out of town; and not only ſo, but in ſome private houſes within too. As they continued ſo to do, there were orders quickly diſpatched thither from his Excellency and the Court, to diſturb thoſe meetings. But the Burgomaſter, *Nicolas Veen*, together with ſome of the Council of *Horn*, diſcouraged their proceedings ſo far, that the orders were not immediately put in execution; to which it did not a little contribute, that the Heer *Eyſinga*, who commanded the Soldiers there, was inclined to moderate counſels. It was not long however, before the Magiſtrates gave publick notice, that no man who had office or poſt under them, muſt be ſeen at any *Contraremonſtrant* Meeting, on pain of forfeiting the ſame; and immediately after, all ſuch as either would not, or could not forſake thoſe Meetings, were accordingly turned out; and this ſeverity was extended even to Draymen, Porters, and other ſuch mean Officers belonging to the Town; nor were the poor Almſmen themſelves, who were maintained in the Hoſpital freed from their menaces; ſo that many were compelled to do a thing contrary to their conſcience, for fear of periſhing with hunger and thirſt. But this not being ſufficient, they proceeded ſoon after to the diſturbing the Meetings of the *Remonſtrants*, and they had like to have ſeized the Miniſter the very firſt time. It was ſeveral

Endeavours are uſed to prevent the Remonſtrants *aſſembling at* Horn.

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ſeveral times deliberated by two of the Magiſtrates, who had the moſt authority in the Town, whether they ſhould not diſarm the Burghers, in order to exerciſe their rigorous Government with the greater ſecurity. This they reſolved to do by night, and to go from houſe to houſe, aſſiſted by a body of the Soldiers; but being diſſwaded by others, who ſaw a little further into the conſequences than thoſe zealots, they let their project drop. At laſt the Placard againſt the *Remonſtrants* was in like manner publiſhed at *Horn* on the 20th of *July*. But the next day, being *Sunday*, thoſe people nevertheleſs held a Meeting out of town, in that very place where the *Dutch Proteſtants* had their firſt publick Aſſembly for the exerciſe of their religion in the year 1526. In the morning there were not very many preſent, but in the afternoon the Auditory was very numerous, for it was gueſſed that the people amounted to about three thouſand. The Scout, whoſe name was *Alert Boolens* diſturbed the Meeting both times, having his eye upon the Miniſter, but he could not come near him, the croud of hearers being ſo great; however, he took an account of ſeveral of thoſe that were preſent, to the number of about forty, whom he ſummoned before the Schepens. This Scout, as *Velius* in his Chronicle of *Horn* informs us, had formerly been a great ſtickler for the *Remonſtrants*; but when the wind blew in their faces, he tacked about to ſave his office, and to preſerve his credit and intereſt ſhewed himſelf a violent enemy to thoſe for whom he had before profeſt the greateſt friendſhip, which is generally the nature of a feigned zeal. The *Monday* following the Magiſtrates ſent for all the Officers of the Militia, deſiring them to turn out of their Companies all thoſe who had been at the *Remonſtrant* Meeting, and to oblige them to contribute very largely towards the ſupport of the ſaid Militia. This occaſioned great debates among the Officers; ſome of them preſſing the reſt to comply with the deſire of the Magiſtrates, but the moſt moderate counſels prevailed; and the anſwer which the Officers returned was, That they could not at preſent conſent to the propoſal of the Magiſtrates. Of thoſe forty perſons, whom the Scout had cited before the Schepens, charging them with breach of the Placard, ſeveral were fined. Some, whom he pretended to be Deacons, tho' they had not collected any money (a circumſtance expreſly required by the Placard) were condemned to pay two hundred Gilders; nay, even four hundred Gilders, becauſe it was urged, that they had been twice at the Meeting in the ſame day. But the Magiſtrates at laſt made an agreement with them, that if they would forbear frequenting the Meetings, they ſhould not be troubled on account of the Fines. The next *Sunday* the *Remonſtrants* of *Horn* attempted to hold another Meeting at the ſame place, but found no Miniſter there, he having been prevented by reaſon of a great Storm; upon which they contented themſelves with ſinging a few Pſalms, and ſo returned home.

The Placard *is publiſhed at* Horn.

The Remonſtrants *meet without the Town.*

The Scout *endeavours to diſperſe them.*

One *Robert Robertſon*, formerly a Teacher of the Art of Navigation at *Amſterdam*, and at that time reſiding at *Horn*, was ſuppoſed to have inflamed the diviſions in this Town; but I ſhould not have thought it worth while to have mentioned him here, were it not that the Committee of the States had judged it neceſſary to write to the Scout of *Horn* about him in the month of *Auguſt*, to the following purpoſe: *That he ſhould examine him in relation to his opinions concerning religion and government; and that in caſe he found them tending to the prejudice of either, he ſhould puniſh him according to law.* But it does not appear that any thing further was done about him. This man was of a ſtrangely volatile, and facetious wit; one who let fly his Satire at all ſorts of perſwaſions, and eſpecially at that confuſed meddly of Sects to be found among the *Anabaptiſts*, and at the *Reform'd*, who had condemned the *Remonſtrants*. He was often attacked and teaſed by them too, but they always loſt honour in the engagement; for he ſpared no man.

It happened one time, that walking on the Beach at *Horn*, he met with two Miniſters, who having a mind to joke with him, ſaid, Robert, *you ſeem very penſive, what is the matter with you?* He replied, *'tis true, Brethren, I was conſidering who is the Author of* Sin. They: *Who do you hold to be the Author of Sin?* He: *When* Sin *was firſt committed, the* Man *laid it upon the* Woman, *and the* Woman *accuſed the* Serpent; *but the* Serpent *was at that time young, and ſtupid, and ſilent; but now he is grown old and daring, and comes to the* Synod of Dort, *and ſays, that* God is the Author of Sin.

'Tis

'Tis probable, that theſe and the like ſpeeches rendered the man very obnoxious to the Government; but he uſually found means, by a turn of wit, to extricate himſelf from the difficulties which his licentious tongue had expoſed him to. At another time falling into diſcourſe with ſome Miniſters, and calling them *Brethren*, they were affronted at it, telling him, *They were none of his Brethren.* He replied, Adam *was certainly the Father of us all, and conſequently we are Brethren.* They: *We are not Brethren in Chriſt.* He: *What muſt I call you then?* They: *Good Friends.* He again: *I cannot by any means agree to call you* Friends *rather than* Brothers; *for* Friends *never fall out, but* Brothers *are frequently wrangling and quarreling.* A N° DOM. 1619.

At *Alkmaer*, where the *Remonſtrants* were very zealous in promoting their ſeparate Meetings, even after the publication of the Placard, the Magiſtrates were no leſs earneſt in oppoſing the ſame. They met on the 28th of *July*, at a certain houſe in the Town, with the deſign of performing divine Service there, but the Burgomaſters and the Scout coming upon them, the Miniſter durſt not ſhow his head, fearing leaſt he ſhould be diſcovered and apprehended; ſo that the people contented themſelves with ſinging a few Pſalms, and then returned home. In the afternoon a Cripple, who ſate upon a Chair at the Stone-bridge, fell a ſinging of Pſalms, which drew the people thither, inſomuch that the *Remonſtrants* endeavoured to turn it into a religious Meeting; but the Magiſtrates ſent two Companies of Soldiers thither, by different ways; one of which, arriving there before the other, required the people to diſperſe, firing their Muskets over their heads, in order to terrify them; but this not ſucceeding, ſeveral of the Soldiers were ordered to charge again, and to ſhoot with Bullets, which they did, and wounded five or ſix of the *Remonſtrants*, ſome of them dangerouſly; and 'tis ſaid that one of them died, yet they would not ſeparate; at which the Burgomaſters being amazed, called out to the Soldiers, and forbad them to fire any more. It is likewiſe ſaid, that they made the Soldiers march off, and ſuffered the Burghers to continue their meeting. Some relate, that the Boys began to pelt the Soldiers with Stones upon their firſt firing with Powder only, which made them afterwards ſhoot with Bullets. After this ſome of the *Remonſtrants* were heard to ſay, *That this ſhould not hinder them from meeting again, but that they would put themſelves into a better poſture of defence the next time.* But the Magiſtrates, in order to ſtrike the greater terror, cauſed five of the moſt zealous among them, together with the Cripple, to be taken out of their beds the night following. They alſo ſent an account of what had happened, and what meaſures had been taken by them to his Excellency, who ordered their Letter to be laid before the Grand Committee. The Committee agreed to repreſent to the Prince, that it was their opinion, that ſome of their Body ſhould be diſpatched thither, in order to inquire into the matter; and that ſome more Companies of Soldiers ſhould be ſent into the Town; and beſides, that the Magiſtrates ſhould be perſwaded to ſuffer the Criminals to be brought to the *Hague*, and puniſhed there; or at leaſt to allow the Deputies of the Committee to ſit in judgment on them with the Schepens. Orders were ſent immediately to march two Companies of Soldiers from *Amſterdam* to the Town of *Alkmaer*, to ſupport the Magiſtrates in ſuppreſſing the *Remonſtrants*. And the next month more Soldiers were ſent thither, with a *Scotch* Officer, to command them. The Keys of the Town were likewiſe taken away from the Burghers; but what became of the five Priſoners above-mentioned, does not appear to me.

The Magiſtrates of Alkmaer *endeavour to hinder the Meetings of the* Remonſtrants.

They are fired upon, ſome wounded, and others taken Priſoners.

Whilſt the Government was treating the *Remonſtrants* after this harſh manner, ſome of our Poets, a kind of creatures that are ſo ready to expoſe the faults, or what they think ſuch, of other men, were not ſilent. They had formerly claimed a privilege to ſpare none; not even the Clergy themſelves, whilſt Popery prevailed; of which ſeveral inſtances were ſeen at the beginning of the *Reformation*. Their Satire at that time did ſome ſervice by expoſing abuſes, and cauſing an averſion in the People to the Superſtition and Tyranny of the Prieſts. But being inclined to act the ſame part over again (eſpecially near the *Hague*) by ridiculing the management of thoſe who were uppermoſt, the Court of *Holland* endeavoured to ſuppreſs them by the following Placard, which was publiſhed the laſt day of *July*.

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A Placard of the High Court of Holland *against the Poets and Comedians.*

THE Court of Holland observing, that diders Dyolls and Farces have been acted by the (so called) Rhetoricians, chiefly tending to the dishonour and contempt of the Word of God, and to the prejudice of the Religion and Government of the Land, does hereby strictly require and command the Bailiff of Monster, Losdunen, and Wateringhen, not to suffer in any of the villages under his jurisdiction, any Rhetoricians or others to act or play any Dyolls or Farces whatsoever, but strictly to prohibit the same in the name and on the behalf of the Higher Powers, notwithstanding any Licence they may have obtained for so doing. And in case any shall attempt to act contrary to this Dyder, he the said Bailiff shall interrupt and oppose them, and proceed against them as Transgressors of their Sovereign's commands, without any neglect or delay.

Done at the meeting of the Committee the last day of *July*, 1619.

At this time, or somewhat earlier, the Consistory of *Sootermere* (their former Minister *Henricus Gregorius Blyenburgh* having been suspended for being a *Remonstrant*) endeavoured to call one *Johannes Georgius* in his room, contrary to the mind of the Heer *Van Benthusen*, who, as Lord of *Sootermere*, was Patron of the Church, and asserted his right accordingly. Upon this, a contest arising between them, the States of *Holland* recommended it to their Committee to make it up by all possible means; and they brought it so far, that on the 11th of *July*, he consented to the call, *pro hac vice*, and with a *salvo* to his right, which was never to be violated again, but preserved whole and entire to himself and his heirs as often as the like case occurred. This was agreed to by the Consistory, who promised never to oppose that Right for the future, either in him or his successors: Which being recorded by the Committee, Certificates, or Attestations, were granted to both parties, to be made use of by them as they should see fit.

The End of the Forty-fourth Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the LOW-COUNTRIES.

BOOK XLV.

AFTER the condemnation of the *Remonſtrants*, the almoſt only remaining trouble was, to purge the Univerſity and Divinity College of *Leyden*; for theſe were thought to want ſome *Reformation* as well as the Church. The Deputies of the Synods both of *South* and *North-Holland* took great pains to bring it about. And the States of this Province had, on the 23d of *June*, impowered the Curators of the Univerſity, or the major part of them, by and with the advice and approbation of his Princely Grace of *Orange*, to act and do, with the utmoſt expedition, as well in reſpect to the Univerſity as to the Divinity College, whatever they ſhould judge neceſſary or convenient for the good of the Land and Univerſity, and for the eſtabliſhing order in the ſaid College. There had been an alteration likewiſe made before with reſpect to the Curators of this Univerſity, not by turning out the old ones, who were the Heers *Van Matheneſs* and *Vander Myle*, but by declaring their office ambulatory; that is to ſay, that the Curators ſhould not hold their office for life, but only be choſen for a certain time, and at the expiration of it, be ſucceeded by others: For it was reſolved by their Lordſhips the States of *Holland* on the 17th of *November*, 1618. that the ſaid Gentlemen, *Van Matthenes* and *Vander Myle*, (who were great friends to the cauſe of the *Remonſtrants*) ſhould continue in their office till the 8th of *February* of the year following, and then be ſucceeded by new Curators, namely, Yonker *John van Waſſenar* and *Duvenvorde*, from the College of the Nobility, the Heer *Adrian Paw*, Penſionary of *Amſterdam*, from the Aſſembly of the States, and the Heer *Rochus vanden Honard*, a Member of the Sovereign Council, from the College of Juſtice.

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A Reformation of the Univerſity of Leyden.

The Curators changed.

In order to the putting the States Commiſſion, with reſpect to the Univerſity, in execution, there appeared at their Aſſembly on the 4th of *July*, two of the Curators, namely, the Heers *Van Duvenvorde* and *Vanden Honard*, together with the Burgomaſters of the Town of *Leyden*, repreſenting the diſorders or corruptions of the ſaid Univerſity, and the remedies as concerted between them the ſaid Curators and his Excellency, and acquainting the States, that it was neceſſary to make uſe of

* Baud. Mem. Lib. XI. p. 46.

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The Resolution and Order of the States of Holland *for Reforming the University.*

THE States of Holland and West-Friesland having heard and considered in their Assembly the matter proposed by the Curators of the University of Leyden, and the Burgomasters of the said Town, relating to the necessary alterations to be made as well in the said University among the Professors, as in the Divinity-College, and being of opinion, that the God of the Land and the Peace of the Church require such alterations; Their Lordships the said States have thought fitting, in order to redress the abuses crept into the University of Leyden, (the honour and reputation whereof ought to be kept up to the utmost) to join with his Excellency the Prince of Orange, and the Curators of the said University, and the Burgomasters of Leyden, one of each of the Magistracies of Harlem, Delft, and Alkmaer, for this time only, and to authorise them, or the majority of them, as they are hereby authorized and impowered accordingly, to dismiss or turn out all such Professors and Regents, or to make such alterations among them, and to nominate such other well qualified persons as they shall see fit; out of which persons the aforesaid Curators and Burgomasters of Leyden may, with the advice of his said Excellency, call and appoint other Professors and proper Officers in the room of such as are discharged. And it is left to the discretion of the said Curators and Burgomasters of Leyden, to consult with the Deputies of the Synod about the calling of the Professors of Divinity, and the Regent, and other Officers of the College. And they the said States do hereby will and command all and singular to whom these presents come, or whomsoever they may concern, that they respect and obey their aforesaid Commission to his Excellency, to the said Curators, and other Commissioners.

Done at the *Hague* the 4th day of *July*, 1619. Under the Seal of the States of *Holland*.

By their Lordships Command,

A. DUIK.

Vossius and Barlæus *are discharged.*

A few days after, the Curators of the University met at *Leyden*, where in the first place they discharged and turned out of their offices *Gerardus Vossius* and *Gasper Barlæus*, the Regent and Vice-Regent of the College of Divinity. However, they left the latter in possession of his office of Logick Professor, for the present, tho' he did not keep it long, as we shall show hereafter. Neither could he expect a better treatment at this time of day, considering the zeal he had shown for the cause of the *Remonstrants*. That he had done enough to bring it upon himself, will appear from a certain letter directed to the cited *Remonstrants*, and dated the 7th of *July*, which was the day after the execution of their Sentence of Banishment; in which letter he lays open his heart to them in the following manner:

Beloved Brethren in the Lord,

A Letter of Barlæus *to the banish'd* Remonstrants.

'YOU whom I not long since followed with my body, I now follow with my mind and inclination; having since your departure born a considerable share 'in your misfortunes. I designed to have waited on you last *Saturday* at the *Hague*; 'but this sudden and unforeseen banishment of your persons has deprived me of the 'desired fruit of my intentions. Now, being able to do no more, I express my 'grief to you by this Letter; if your sufferings for Religion and Truth may be 'allowed to be a just cause of grief. Tho' you are out of the limits of the *United* '*Netherlands*, yet your memory is the more deeply impress on the hearts of many; 'and I, who have hitherto been a sharer in your labours, wish now to share in 'your exile; neither do I expect a better fate, if so good. The Curators are to 'be here to day, in order to set about the Reformation of the University and the 'College. God grant me as much courage as you Gentlemen have already shown. 'The fair promise of a little advantage is, at first view, very enticing; but I will

'not

'not purchaſe repentance at ſo dear a rate, nor ſell my freedom of ſpeaking and 'writing for baſe dirt. An° Dom. 1619.

'We are now ſeriouſly conſidering how to provide for the neceſſities of yourſelves 'and families; and they who at preſent have your intereſts privately at heart, will 'embrace the firſt opportunity of giving external proofs of their affection. But if 'you deſign to promote the common cauſe, think of returning to us. The eyes of 'the Miniſters, who now ſtand in the front of the battle, are fixed upon you. I 'confeſs the thing is full of danger. But he who expects eternal life for his recom-'pence, values no dangers that ſtand in his way. We die with more honour in our 'native country, than upon the enemy's ground. We ought to endeavour after 'liberty of conſcience by the freedom and boldneſs of preaching. And, good God! 'what a mighty bleſſing is that! You are not ignorant how dear it coſt our Fathers 'and Anceſtors. In the mean time do but ſupport the afflicted churches by your 'letters, and make it your immediate buſineſs to promote the cauſe of Chriſt by all 'holy methods. It will not be neceſſary, I think, for me to exhort you to patience 'and perſeverance, for you are ſufficiently provided with thoſe arms which are ne-'ceſſary in this our militant ſtate. May the Lord God confirm and ſtrengthen you 'in all good works, for his name-ſake. Farewell, beloved Brethren, and you in 'particular *Dimidium Animæ meæ, Theophilus Rykwart*: With you am I willing to 'live, with you am I content to die.

In haſte from my Study, this 7th of July, 1619.

Your Brother in the Lord Jeſus Chriſt,

GASPER BARLÆUS.

This Letter informed the *Remonſtrants* only of his good will towards them; but ſeveral of his printed pieces, as well as his publick tranſactions, declared his inclinations to all the world. Beſides, when he was no more than a Miniſter, he had ſubſcribed the famous *Remonſtrance* in the year 1610, and by that means diſcovered himſelf to be a favourer of thoſe who preſented it.

As to *Voſſius*, the caſe was different with him; for I find in *Uitenbogart*'s Journal of the 20th of *March*, *Anno* 1615, the following Memorandum: 'Voſſius approves 'of the *Five Points*; as alſo of the Review of the *Confeſſion* and *Catechiſm*, and 'the authority of the Civil Magiſtrate, with reſpect to Church-government; and 'he rejects the deſcription of Faith in the ſaid Catechiſm. He denies that there is 'any thing of reality in *Original Sin*. He does not conſent to the abſolute neceſ-'ſity of a *Satisfaction*; he approves of a moderate liberty of propheſying.' Beſides, he had among his friends extremely blamed the Separation made by ſome of the *Contraremonſtrants*, and given proofs ſometimes of his kindneſs for the oppoſite party; but however, he had by no means declared himſelf ſo openly as *Barlæus*, but had endeavoured to obſerve a neutrality, adviſing both ſides to peace. For this purpoſe he behaved himſelf with great moderation and prudence. In the Preface to his famous and much commended Hiſtory of *Pelagianiſm*, which he publiſhed in the year 1618, juſt before the opening of the National Synod, to the end that people might inquire into the judgment and agreement of the firſt Chriſtian churches, or their Teachers, in order to the adjuſting our modern differences; he gave the following advice: 'We ought not, *ſaid he*, to cut off from us thoſe who adhere to 'the doctrine of the primitive churches, unleſs we ourſelves, who make but a ſmall 'part of the Catholick Church, are willing to cut ourſelves off from the reſt of 'that Body, which as it precedes us in reſpect of time, ſo perhaps it no leſs exceeds 'us in learning (of which almoſt all of us are ſo highly conceited) and even far 'ſurpaſſes us in piety and holineſs; and with which we profeſs in the Apoſtle's 'Creed, to maintain Unity, when we ſay, *We believe —— the Holy Catholick 'Church*. And from hence alone it ſufficiently appears, of how great importance 'it is, that we ſhould underſtand what it was the Antients believed, and why they 'ſo believed. *Beza* ſays, *That the Moderns had more of Science, but the Antients 'more of Conſcience*; but it is the latter which diſpoſes us the more readily to 'confeſs the Truth, and to maintain or reſtore Charity. And what is more noble 'than theſe two things? What is there more dear and valuable to all the Sons of 'the Church? For if Truth be neglected in neceſſary things, this produces Hereſy;

The Conduct of Voſſius, *with reſpect to the religious Differences.*

'and

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'and by the neglect of Charity, the neceſſary Unity is diſſolved, and Schiſm propagated, an evil which is many times extremely prejudicial to the whole State, as well as to the Church. —— *He cenſured ſome perſons in the following manner:* 'They contemplate a few only, and thoſe ſome of the obſcureſt paſſages in the Scripture; from hence they frame certain capital Articles of Faith, which are no leſs contrary to reaſon, than to very plain texts of Scripture. —— For they ſay of the Holy Scripture, that it cannot contradict itſelf; and therefore, ſince what they have inferred from them, appears to them to be plain truth, conſequently whatever can be objected againſt the ſame, ought, as they think, to be ſo explained, as not to overturn the doctrine, as by them underſtood; and thus do they not ſcruple to wreſt the cleareſt texts of Scripture with ſtrange and miſerable expoſitions, not being otherwiſe able to maintain their own opinions. But as for what relates to reaſon, they will not admit the uſe of it in matters of religion. But we ought not to caſt our eyes upon a few ſhort paſſages of Scripture only, and thoſe ſuch as have always occaſioned diſputes and controverſies in the Church of God, but upon the whole body of it together; and firſt, and chiefly upon thoſe paſſages that are the plaineſt. For as a faithful Inſtructer of Youth firſt propoſes, in the plaineſt and moſt ſimple manner, the things that are moſt neceſſary to be learned, and repeats them over and over, to the end that if other things are forgot, yet at leaſt thoſe that are neceſſary may be deeply imprinted in their minds; ſo likewiſe the moſt high Inſtructer and Teacher of all men, who infinitely ſurpaſſes all humane Teachers not only in wiſdom, but alſo in love to his Diſciples, does, on account of our dullneſs, moſt plainly propoſe; and, by reaſon of our weak memories, moſt frequently inculcate all ſuch things as he thinks moſt neceſſary to be known by us. If it at any time happens, that ſome things occur to us, which ſeem to contradict thoſe plain propoſitions, we muſt not therefore offer violence to clear truths, but ſo explain thoſe things, as that they may not interfere with what is moſt plainly taught in the Word of God. But if we cannot reconcile theſe different paſſages, nor meet with others who are able to prove their harmony, let us follow the practice of the ancient *Jews*, who had this ſaying frequently in their mouths; Elijah *will explain all difficult and doubtful matters.* And let us remember that expreſſion of St. *Auſtin*, *Ought we therefore to reject the things which are plain, becauſe we cannot comprehend thoſe that are obſcure?*

He then proceeded to ſhow the deſign of his Book, *viz.* to repreſent the opinions of the Fathers in relation to the preſent controverſy, adding, that he hoped it might contribute to the diſcovery of Truth, and re-eſtabliſhment of Unity. And at the end of his Preface he ſubjoined, 'That he ſubmitted that work, ſuch as it 'was, as well as all his other books, ſome of which were printed, and ſome ſtill 'in manuſcript, to the judgment of the *Reformed Churches*, under which name he 'likewiſe comprized the Churches of the *Auſburg* Confeſſion. *Finally he pray-ed*, that God would graciouſly inſpire all Chriſtians, and particularly thoſe 'who were at the head of affairs, both in Church and State, more and more with 'the love of ſound religion; that the plain and naked truth might triumph over the 'gates of hell; that hatred and envy being baniſhed, brotherly love might revive; 'and that a moderate liberty of propheſying, ſuch as is deſcribed by the Apoſtle in 'his firſt Epiſtle to the *Theſſalonians*, ch. v. 19. might ſpring up and flouriſh again, 'by the excluſion of perſecution on the one hand, and of an unbounded licentiouſneſs on the other.

But this his moderation did him no ſervice; the heat of diſpute had ſo far tranſported ſome perſons, that they deemed every man to be againſt them, who could not run all their lengths, and ſide with them in every point; forgetting our Lord's words in *Luke* ix. 50. *He that is not againſt us, is for us.* It was likewiſe to his prejudice, that his Hiſtory of *Pelagianiſm* was not ſo well received by many of the *Contraremonſtrants*, as by thoſe of the other party. Beſides, 'tis believed that his friendſhip with *Grotius*, and ſome of the chief and moſt learned of the *Remonſtrants*, who endeavoured to prove the orthodoxy of their opinions, or their agreement with thoſe of the *Primitive Chriſtians*, by the ſaid book, had rendered him yet more obnoxious, and forwarded his deprivation. The Wife of *Barlæus*, *Barbara Sayon*, Daughter of *Antony Sayon*, formerly a Schepen of the Town of *Bruges*, and Niece to the famous Poet *Janus Lernutius*, who was her Guardian, was uſed to relate how that

that her Husband was turned out some days before *Vossius*; and that *Elizabeth Junius*, the Wife of *Vossius*, (a Daughter of the famous *Franciscus Junius*, in his lifetime Professor of Divinity at *Leyden*, an account of whom the Reader will find in the preceding books) came to her soon after the deprivation of her Husband, to comfort her upon that sad occasion; little imagining at that time that the like fate hung over the head of her own Husband, and that *Vossius* was decreed to be treated in the same manner. He had enjoyed the office of Regent for the space of four years, and *Barlæus* that of Vice-Regent full six. *Vossius* was succeeded in his place by *Festus Hommius*, one of the Ministers of *Leyden*, whose zeal for the *Contraremonstrant* party we have frequently had occasion to mention. The office of Vice-Regent was filled by *Daniel Sinapius*. An° Dom. 1619.

The new Curators *make a Report of their Proceedings to the* States.

On the 23d of *July* the Heers *Van Duvenvorde*, and *Vander Honard*, Curators of that University, made the following report of their proceedings to the Committee of the States of *Holland*. —— They represented, that they had been at *Leyden*; that they had inquired into the state and circumstances of the University and Divinity-College of the said Town, as also of the Professors and other Officers; that they had consulted with his Excellency about the same business, and agreed to discharge *Vossius* the Regent, and *Barlæus* the Vice-Regent of the College, from their respective offices; that they had admitted *Festus Hommius* into the place of the former, and *Daniel Sinapius* into that of the latter; that they had likewise made some alterations among the Professors of Divinity, and thought fit to call, together with Dr. *Polyander*, two other Professors; one a Native of the country, the other a Foreigner; having chosen for the Native Dr. *Walæus*, one of the Ministers of the Town of *Middelburgh*; and out of a list of three Foreigners, which was laid before them, Dr. *Peter du Moulin*, one of the Ministers of *Paris*: For the better acquiring of whom, they pray'd that three Letters might be writ in the name of the Committee of the States; one to the Deputies of the Reformed churches of *France*, one to the Church of *Paris*, and the third to *Du Moulin* himself, to the end that the aforesaid Call might take effect; but this Call of *Du Moulin* did not proceed, as we shall show hereafter. There happened afterwards other changes in this University; but before we give any account of them, we must take some notice of the proceedings of the *South-Holland* Synod; and the rather, because it gave occasion for the deprivation of some of the Professors.

An Account of the Synod *of* South-Holland *held at* Leyden.

The said Synod met at *Leyden* on the 23d of *July*; it was composed of none but *Contraremonstrants*; the most zealous of which presided, and had the management of every thing: For *Festus Hommius*, one of the Ministers of that Town, was chosen President; *Henricus Rosæus*, one of the Ministers at the *Hague*, Assessor; and *Balthasar Lydius* a Minister of *Dort*, Scribe or Register of the Synod. The Heers *Adrianus Junius*, Counsellor of the Court of *Holland*, and *Gerard Leenderson* one of the Burgomasters of *Leyden*, were present as the States Commissioners, in order to superintend the proceedings of the Clergy.

A Motion of the President Festus Hommius, *relating to the* Remonstrant *Ministers, who were not as yet deprived.*

The President *Festus* proposed at the first Session, whether such of the Ministers belonging to this Province, who were of the opinion of the *Remonstrants*, and continued still in their Benefices, ought not to be cited before this Assembly, and asked, whether they would subject themselves to the Decrees of the National Synod lately holden at *Dort*? Or whether this affair, for the sake of shortning the Synod, might not be referred to the respective Classes, under whose jurisdiction those Ministers were? And it was resolved, that all such *Remonstrants*, as well as those who had been suspended from their office on other accounts, should be cited before the Synod, to the end that every thing might be discussed and determined by common consent, which it was thought could not be done so conveniently, or at least not with so much weight and authority in the Classes. Upon this, two Messengers were dispatched with Summons or Letters of Citation; and at the same time a Copy of the Canons of the National Synod was sent to each of the persons so cited, to the end that none of them should pretend they were ignorant of the Synodical Decrees, with relation to the Five Points; and that every one of them, after having perused those Canons, might come the better prepared to answer such questions as the Synod should put to them. The * Deputies of the Synod acquainted that Body, that in pursuance of the 15th Article of the preceding Synod of *Delft*, they, together with the Deputies of the Synod of *North-Holland*, had used their endeavours with the Cura-

** A Report of the Proceedings of the Synodical Deputies for reforming the University and Divinity College of* Leyden.

ANNO DOM. 1619. Curators of the Univerſity of *Leyden*, to the end that the Faculty of Divinity, and the College of the ſame, might be well regulated; and that they were anſwered, that they the ſaid Curators would not only take care about the Faculty of Divinity, but alſo do their utmoſt, to the end that the whole Univerſity might be reformed and reſtored to its priſtine luſtre. They alſo related, what had been already done, with reſpect to the Faculty and College of Divinity. This report gave good content to the Synod, and the Deputies were exhorted to continue their care in this matter, and to preſs the Curators and his Excellency, to the end that the reform which had been ſo well begun, in all Faculties and Profeſſions, and particularly thoſe of the Languages and Philoſophy, might be diſpatched with the utmoſt diligence, as being of very great importance to the welfare of the Church of *Chriſt*. But being informed that the Curators were come to *Leyden* to adjuſt ſome matters relating to the Univerſity, it was reſolved to return them the thanks of the Synod, by a Deputation of ſome perſons out of that Aſſembly, for what they had already done towards a reformation of the Univerſity and the College; and at the ſame time to pray them to proceed in like manner with the other Profeſſorſhips, and to take ſuch order about them, that the Reformed religion, which had been not long ſince eſtabliſhed with ſo much charge and pains, might not again ſuffer any prejudice from the heterodoxy or unſoundneſs of the Profeſſors of other Faculties and Sciences. It being likewiſe agreed, that it was neceſſary to call another Divinity-Profeſſor to *Leyden*, who might read *Chriſtian Ethicks* or Morality to the Students; *Gulielmus Ameſius*, whom the Synod judged to be a perſon well qualified for this buſineſs, was recommended to the Curators for that purpoſe. And as it was thought neceſſary, that the whole Bible ſhould, as ſoon as poſſible, be briefly explained, in ſuch a manner as only to ſhow the proper ſenſe of the words, for the benefit of the Students: *Antony Thyſius*, Profeſſor of Divinity at *Harderwick* was earneſtly recommended to the Curators to be employed in that work. The Deputies of the Synod having propoſed theſe things to the Curators, were anſwered by them, that they returned thanks to the Synod, for the care they had taken of the Univerſity and Churches of this Province; and that they ſhould give particular attention to theſe matters, and confer thereupon with his Excellency, and the Gentlemen who had been aſſociated to them, and do nothing without the conſent and approbation of his ſaid Excellency; and accordingly, that which was propoſed to the Curators was communicated afterwards verbally to the Prince, who likewiſe promiſed his beſt aſſiſtance in promoting this work: Nevertheleſs the Synod reſolved to draw up an Addreſs or Remonſtrance, to be preſented in their name (as was afterwards done) at ſuch time, and to ſuch perſons as they thought proper, to the end that the Reformation of the Univerſity, and the College of Divinity, might be promoted with the greater zeal. The Right of Patronage was likewiſe conſidered by this Synod; and it was their opinion, that that matter might eaſily involve the churches of this Province in freſh troubles; for which cauſe it was agreed, that *ſince the Right of Patronage had no foundation* (theſe are the very words of the Synod) *either in the word of God, or in ſound reaſon; and ſince it was part of the Leven of the Church of* Rome, *and was prejudicial to the Call of Miniſters, from whence much trouble daily aroſe, and from whence ſome inconveniencies to the Commonwealth were to be apprehended*, there ſhould be a Remonſtrance drawn up, in the name of the Synod (as was afterwards done with the approbation of that Aſſembly) whereby the States ſhould be humbly requeſted, *not to burden the churches of this Province with the Right of Patronage.* The Deputies of the Synod were to lay this Remonſtrance before the States at their next meeting, and to inform the Claſſes of their ſucceſs.

Commiſſioners are ſent by the Synod *to the Curators of the Univerſity.*

The Anſwer of the *Curators.*

A Remonſtrance is ordered to be preſented to his Excellency the Prince, relating to the Reformation of the Univerſity.

The Synod reſolve to petition againſt the Right of Patronage.

The Synod having likewiſe obſerved, that many of the Clergy had been only ſuſpended from their Miniſtry by the Deputies of the Synod of *Delft*, but not entirely deprived; and that the perſons ſo ſuſpended had waited till the time allowed for reconciling themſelves with the Church was elapſed, and had ſhown no tokens of repentance, and made no application to the Synod, they therefore reſolved that they ſhould be looked upon as actually deprived. But it was however agreed, that, *to the end it might appear to all the world* (ſo the Minutes of that Aſſembly run) *with what patience and gentleneſs the Synod had proceeded, a Letter ſhould be ſent to all thoſe Miniſters, in which their deſire of the ſaid Miniſters welfare ſhould be ſignified, and they aſſured, that in caſe they would come and own their ſincere*

ſorrow

Sorrow and repentance for their paſt proceedings, the Synod would do in favour of them all that was conſiſtent with the preſervation of truth, and edification of the churches. ANᵒ DOM. 1619.

On the 26th of the month of *July*, the following Letter was received by the Synod.

The Committee of the States of Holland *and* Weſt-Freeſland.

Learned, Wiſe, Dear, and Special Friends,

YOU have here incloſed a Duplicate of the Act or Inſtrument which has been reſolved upon by the High and Mighty Lords the States-General, and accordingly communicated to us, in order to be ſubſcribed by all thoſe of the Clergy, who have been already, or who may hereafter be deprived of their Office, to the end that the Welfare, Peace, and Tranquillity of the United Netherlands may be preſerved. It is our earneſt deſire, that you will take care that all thoſe Miniſters who are already actually deprived, or who ſhall be hereafter deprived of their reſpective Benefices, either in Town or Country, within the Province of Holland and Weſt-Freeſland, be obliged forthwith to receive and ſubſcribe the ſaid Act, and promiſe to conform themſelves to it for the future, without any ſcruple. And in caſe any of them ſhall decline or refuſe to do it, you are to give us notice thereof, and of the names of all ſuch Miniſters, and of the places of their reſidence, to the end they may be cited before us; and if they continue in their diſobedience, may, purſuant to the Powers which their High Mightineſſes the States-General have given us, be by us obliged to quit the United Netherlands, and all the Territories thereunto belonging. And ſo we recommend you, Wiſe, Learned, Dear, and Special Friends, to the Protection of Almighty God.

A Letter of the Committee *of the* States *of* Holland *to the* Synod.

Done at the *Hague* this 25th of *July*, 1619.

By Order of the Committee.

A. DUIK.

The Act or Inſtrument mentioned in the above Letter, was the ſame which was offered to the cited *Remonſtrants*; firſt at *Dort*, and afterwards at the *Hague*, to be ſubſcribed by them, and which may be ſeen in its place; it is commonly ſtiled by the *Remonſtrants*, the *Act* of *Silence* or *Ceſſation*; and by others, the *Act* of *Obedience*. Hereupon followed, from time to time, the appearing of ſeveral of the cited Miniſters before the Synod, and firſt of *Arnoldus Oſterharn*, Miniſter of the Goſpel at *Notedorp*, under the Claſſis of *Delft*: This man was aſked, whether he were willing to ſubmit to the Judgment of the National Synod, and govern himſelf accordingly in his teaching and preaching? To which he replied, that he could not receive and ſign the Canons with a ſafe conſcience; and at the ſame time he delivered his opinion concerning the *Five Points* in writing, which he expreſſed almoſt in the very words of the *Remonſtrants*. In this paper, ſpeaking of that doctrine, *that God ſhould ſuffer any to continue in the univerſal miſery*, he added, *That this was too hard a nut for him to crack, and that his teeth were much too weak to do it*. He prayed, that if he muſt be deprived, the Synod would interpoſe with their Lordſhips, that there might be ſome ſubſiſtence granted him. After which, being actually deprived of his office by the Synod, they recommended him, in conſideration of his great age, and his former honeſt behaviour before the late differences, to the States for ſome maintenance; but it was on the following terms, namely, 'That he ſhould declare, that he did not receive any ſupport elſewhere, 'and had no hand at all in the *League* or *Confederacy* of *Rotterdam*; and that for the 'future he would continue to hear the word of God in the publick Churches, and would 'exhort thoſe of his Church to do the ſame; but that if he refuſed theſe terms, then 'he ſhould not be recommended at all.' After which the Sentence of Deprivation, and the Act of Ceſſation being read to him, he conſented to ſubſcribe to the latter.

Several of the ſuſpended Miniſters, being cited, appear before the Synod.

In the next place appeared before the Synod, *Abrahamus Flitius*, *Theodorus Swanius*, *John Kuleman*, *Henricus Oſterharn*, *John Bors*, *Renold Walenburg*, and

ANNO DOM. 1619. *Hugo Steurs*, Miniſters of *Maeſeland*, *Berkel*, *Lemuden*, *Hillegom*, *Leyderdorp*, *Saſſem*, and *Oſtforn*. All theſe perſons were told, that the National Synod which was holden at *Dort*, had declared, *That no Miniſter ſhould be tolerated in the exerciſe of their office in this Land, ſaving thoſe who ſhould declare they could ſubſcribe the Canons of the ſaid Synod with a ſafe conſcience, and would conform thereto in their Teaching and Preaching.* And thereupon they were aſked, whether they ſcrupled to ſign ſuch a declaration? *Abrahamus Flitius* ſaid, *He had ſeen, read, and conſidered the aforementioned Canons; but could not prevail upon himſelf to ſubſcribe them, becauſe they were not conformable to Scripture.* *Swanius* declared, *He could not receive them.* Kuleman: *That he was not capable of giving an immediate anſwer in a matter of ſo great importance*; but owned, *that his preſent opinion was that of the* Remonſtrants, *and that he had already diſcovered matters in the Canons, which he did not approve.* They exhorted him to conſider of it till the next day, but he refuſed, ſaying, it was too ſhort a time. *Henricus Oſterman* owned, *That he likewiſe ſcrupled to ſubſcribe the Canons.* *John Bors* ſaid, *I declared my opinion concerning the Points in diſpute, as long ago as the year* 1586, *and I ſee no reaſon as yet to change the ſame: I was then tolerated in my opinion; but if the Synod will not now indulge me therein, they may deal with me as they pleaſe, and as they ſhall be content to anſwer it to Almighty God.* They aſked him, *whether he acknowledged that Good Works were the Fruits of Election?* But he replied, *Will you oblige me to anſwer that queſtion? rather deal with me as you think fit.* Being again aſked, *Whether true Faith could ever be loſt?* he cried, *Do what you will with me.* But the Synod taking notice that all theſe cited *Remonſtrants* inſiſted very much upon the Toleration formerly allowed with reſpect to the doctrine of *Predeſtination*, put the following queſtion to them, to wit, 'Whether among all ſuch as were ſo 'tolerated, they could name one man who was tolerated in the opinion, *that Good 'Works did not flow from Election?* Or any other that maintained the reſt of the '*Remonſtrants* Points, either in publick or in private, and was either connived at, 'or heard without contradiction by the Church?' To this queſtion (ſays the Journal of the Synod) theſe cited *Remonſtrants* knew not what to anſwer. However, ſome of the Deſcendants of the ſaid *Remonſtrants* having above fifty years after got a ſight of what had been entered upon the books of the Synod to their prejudice, lamented the fate of the condemned perſons, who, as they ſaid, had all their anſwers recorded by one of their greateſt enemies, namely, the Scribe of this Synod. They therefore thought there was no relying upon the Minutes or Memoirs of ſuch as being inflamed with a violent zeal, might either knowingly or thro' ignorance, either out of favour to one, or hatred to the other party, or elſe by reaſon of their prepoſſeſſion, eaſily ſwerve from the path of Truth; and by magnifying ſome things, by leſſening others, and by changing and wreſting others, might give a quite different turn and face to the whole. Thus the *Remonſtrants* were of opinion, that they could not entirely depend upon the Acts of the Synod, when they tended to their prejudice, as being wholly drawn up by their adverſaries; and that when thoſe againſt whom they were levelled could be no longer heard in their own defence, they ought to be conſidered no otherwiſe than as accuſations of enemies, and conſequently that great caution was to be uſed in believing them. But as for me, I ſhall leave thoſe remarks to their own weight; and having had no opportunity to inform myſelf after what manner the *Remonſtrants* who appeared at this Synod would be able to juſtify themſelves, in caſe they were now living, againſt the things which were then laid to their charge, I am obliged in relating theſe events, when more certain information fails, to make uſe of theſe Synodical Records, but with the addition of ſuch other accounts as can be procured; leaving all men at liberty to judge as they ſhall think fit, and either to receive or reject the relations extracted from thence, either as true or falſe, either wholly or in part, according as they ſhall be convinced in their minds.

But let us return from this digreſſion, and ſee what anſwers were made by *Walenburgh* and *Steur*. The former ſaid, 'That he had had but little time to conſider 'of the Canons, but that however he had diſcovered ſo much in them as to be ſen-'ſible they were contradictory to the *Five Points* of the *Remonſtrants*, and there-'fore he could not ſubſcribe them, leaſt he ſhould render himſelf guilty of depart-'ing from that doctrine which he had once embraced.' *Steur* ſaid, *That he had not*

not ſeen the Canons before, but that however he found in them already ſome things to which he could not ſubſcribe. Being aſked what he ſtill thought concerning the *Five Articles?* He replied, *He could not promiſe ever to allow the* Contraremonſtrants *opinions to be true.* Hereupon all the ſeven before-mentioned Miniſters were deprived of their Eccleſiaſtical preferments and all their dependencies, and the *Act of Ceſſation* was tendered to them to be ſubſcribed. *Kuleman* ſaid, *It is a violation of the conſcience, to hinder any man from exerciſing his talents for edification.* Steur: *I muſt not bury my talent.* Oſterharn: *I will oblige myſelf not to preach in the publick churches, but no further. My deſign is to make exhortations only in private to ſeven or eight perſons, or more if there be occaſion. John Bors* ſaid, *With reſpect to my age, it is high time for me to reſt; and now, ſince I am turned out of my living, I can the better juſtify ſitting ſtill; but there is ſtill ſomething more in this Act.* However, all of them deſired time to conſider further of it. The Synod allowed them only to the next day. Upon which, *John Bors* deſired a longer time, becauſe, as he ſaid, many things lay concealed under that Act. *Walenburgh* ſaid, *My ſcruple is, that this Act ſeems to forbid the confirming others in the doctrine of the* Remonſtrants. *Flitius, Kuleman, Oſterharn,* and *Steur,* declared in writing, that they could not as yet ſubſcribe to the ſaid Act, but wanted more time to conſider of it; which the Synod granted them anew. *Swanius* ſigned it, but with a *proviſo,* that he might have liberty of conſcience. But *Bors, Oſterharn, Walenburgh,* and *Steur,* appearing again before the Synod, told them plainly, that they could not ſign the Act. *Walenburgh* ſaid in particular, *Where there is no tranſgreſſion, there ought not to be any puniſhment; and would it be lawful,* added he, *to forſake that Church which at the entrance upon my Miniſtry, I had ſolemnly promiſed to ſerve?* And when they told him, that he was now diſcharged by the Church from all engagements and promiſes; he replied, *Chriſt has not yet diſcharged me from the ſame.* He then preſented a Paper to the Synod, which in their books is ſtiled *ſlanderous* or *calumniating,* and 'in which, *ſays the Scribe of that* 'Aſſembly, he artfully wreſted ſome of the expreſſions of the States Commiſſioners, 'and of the Synod, as alſo of the Claſſis of *Leyden,* at the time of his admiſſion to 'the Miniſtry to all which calumnies full anſwers were returned him, and particularly 'to that aſſertion of his in which he ſaid, that the Act of their High Mightineſſes was 'ſo explained by this preſent Aſſembly, as to allow the ſame liberty to the deprived 'Miniſters, which other ſects enjoyed in this country; whereas he was told on the 'contrary, that the Synod did not take upon them to explain the ſaid Act, but only 'that they inferred from the Placard of their High Mightineſſes, that the Act 'did not debar any perſon of the liberty of his Conſcience, and that they con-'ceived that the deprived Miniſters would be allowed the ſame freedom as other 'private perſons enjoyed. It was moreover deliberated what ſhould be done with 'this Paper of *Walenburgh, viz.* whether it ſhould be returned to him or not? 'And at length it was reſolved to let him know, *that the Synod did not receive his* 'Paper as being true, but would keep it as a teſtimony of his prevarication.' Thus is his Paper treated by the Synod, which, as it fell accidentally into my hands, I have thought proper to be communicated to my Reader, to the end that comparing it with what the Synod ſays of it, he may judge of it the more impartially. It runs therefore as follows:

A Declaration of the Miniſter Reinerus Walenburgh *delivered to the Synod.*

'I The underwritten do declare, that I cannot as yet ſubſcribe this Act with a ſafe conſcience; yet I do not refuſe (provided I may always enjoy that liberty, which both the States Commiſſioners and the Synod declare not to be infringed by this Act, but to be allowed as well to us as to all other ſects, namely, that we may, as private Burghers, viſit the ſick, and occaſionally exhort ſuch perſons as come to us, to the practice of piety, diſcourſe with them about religious matters, and even inſtruct and confirm them in theſe controverted points,) I do not refuſe, I ſay, upon this condition to conform and ſubmit to the Act, as long as I conceive it may be done with a ſafe conſcience; but I only beg to be left at liberty in that matter, and not to be puniſhed before I have tranſgreſſed. The Prerogatives and Laws of the States ought to be put in execution, but againſt whom? Not againſt thoſe who refuſe to promiſe they will not break them, but againſt ſuch as have already violated them; and to thoſe Laws

ANº DOM. 1619. 'I acknowledge myself to be subject, as well as all other the Inhabitants of the 'Land.

REINERUS WALENBURGH,

Late Minister of the Holy Gospel at Sassenhem.

This Paper was presented to the Synod on the 1st of *August*. And it stands upon their Journal, that *Bors* and *Kuleman* likewise gave in answers in writing, and that they offered very odd arguments for their refusing to subscribe; such as tended to vilify and lessen the authority of the States-General, and of this Synod; and that the Synod would likewise keep the same, in order to be communicated to their Lordships of *Holland*. But the nature of those *odd arguments* is not mentioned. *Flitius* said, *I am at present of the mind not to exercise any ministerial function; but I cannot but think that this Act aims at something more. I cannot therefore as yet subscribe it. And I think it hard that you will not leave me unmolested, now that I am deprived of my living. Those words of the Act, from* this time forwards, *imply a great deal in them. Steur* and *Osterharn* persisted likewise in their refusal. After this, they were all of them told, that they ought seriously to consider with themselves and take counsel of the Lord, divesting themselves of all perverse passions, and breaking thro' all illegal engagements; and they were assured, that the Synod would make a faithful report of the whole to their Lordships the States of *Holland*. Of these seven deprived Ministers, *John Bors* was more particularly pitied and lamented by some, on account of his great age, he being about 70 years old. He had been in the service of the Church at least 18 years, and it is said of him, that he always profest the opinions of the *Remonstrants*.

Several other Ministers are suspended or deprived by the Synod.

Reinold Borremans, Minister of *Rhone*, appearing after this before the Synod, declared, upon their requiring him to subscribe the Synodical Canons, that he was still of the opinion of the *Remonstrants*, and intended to adhere to the same, unless he were better informed, being ready to submit to instruction; and that in the mean time he would forbear the exercise of his Ministry. But nevertheless he refused to sign the *Act of Cessation*, which he thought might be extended so far as to make a man criminal even for speaking a word of comfort to the sick, or for declaring his opinion with respect to the *Five Points*. And when he was told, *that he should have the same privileges with other Burghers of his perswasion*, he was not contented with such a verbal promise, but desired that the Synod would give it him in writing. But they were of opinion, that it was not in their power to enter into such a particular explanation of the Resolution of the States as he desired, and afterwards to give it under their hands, because it might have ill consequences, and be misunderstood by many. This man was, as well as the rest, deprived and admonished to keep his promise of abstaining for the future from the exercise of all ministerial functions, with assurances that nothing should be omitted for his better instruction, and that he should be supported in all things consistent with the Unity of Doctrine, and Tranquillity of the Church.

Nicolas Looding, who in the like manner was cited before the Synod in order to subscribe the Canons, declared that he could not do it, unless they were explained in a different sense from what they seemed to import, adding, That it was his opinion, *that men must believe, before they could be of the number of the Elect*. The Synod consented to grant him time till the next day, to consider seriously of the Canons, which he said he had not yet carefully perused. But he told them that was needless, since he had read enough of them to convince him that he could not sign them, nor conform to the doctrines they contained, with a safe conscience: Upon which he was deprived. After this, they tendered him the *Act of Cessation* to sign, which he did, but with this addition, *that he signed it with a salvo to his freedom of conscience, and to all such privileges as were allowed to other private persons of the* Remonstrant *perswasion*.

Cornelius Martenson, born at *Bleiswick*, and Minister of *Swammerdam*, being urged to subscribe the Canons, acknowledged that he had embraced the opinions of the *Remonstrants*, and believed that their *Five Points*, or *Articles*, were conformable to the Word of God; praying therefore that they would bear with him in love: If they could not tolerate him as a Minister, he desired he might be permitted to live quietly and unmolested in his private capacity, as a dutiful Subject of the States;

and

and he begged they would intercede with the Government for ſome allowance or maintenance, ſince he had always behaved himſelf like an honeſt man, and was at that time viſited with a lameneſs in his limbs. In another Minute of the proceedings of this Synod, a copy of which was ſigned the 31ſt of *July*, 1619, by the Preſident *Feſtus Hommius*, the Aſſeſſor *Roſæus*, and the Scribe *Lydius*, and afterwards given to the ſaid *Cornelius Martenſon*, which I have now in my hands, it is ſaid that he declared to the Synod, 'That he was ſtill of the opinion of the *Remonſtrants*, but that he had wanted opportunity to conſider the Synodical Declarations ſo fully as to be able to ſay, whether he could ſubſcribe them or no; and that ſince he was an ancient man, and had been lately viſited with a ſore accident, by which means he became every day more and more unfit for the Miniſtry, he was ready to reſign his miniſterial office, and to continue ſilent for the future.' They exhorted him after his deprivation, to frequent the publick Church at *Swammerdam*, and there partake of the Lord's Supper. He replied, *That in that matter he would retain the liberty of his conſcience.* He refuſed to ſubſcribe the *Act of Ceſſation* at firſt, ſaying, *that by the ſaid Act he was forbidden to defend himſelf againſt thoſe accuſations which were brought againſt the* Remonſtrants. They told him, that the Act offered no violence to tender conſciences, and gave him time to conſider of it till the day following, at which time he ſigned it, and prayed, that after his death his Widow might enjoy the ſame penſion which the States were wont to allow to the Widows of Clergymen. The Synod anſwered, That they could not promiſe ſo much, but that they would endeavour to procure it; adding, that he would have a better proſpect of ſucceſs, in caſe he would live peaceably after his deprivation, and not hinder his hearers from going to the eſtabliſhed Church, by ſetting an ill example. He replied as before, that he would act according to the dictates of his conſcience. The Synod conſidering that his Miniſtry was like to be fruitleſs for the time to come, that he had reſigned it of his own accord, that he was ſixty years of age, and was viſited with a kind of palſy, and that having been thirty-two years in the Miniſtry, he had no other way of getting a livelyhood, thought fit to deal more gently with him than with any of the other deprived Clergymen, and to intercede with the States, to the end they might allow him ſomething as a particular mark of their favour. Accordingly he was allowed at firſt a penſion of 250 Gilders for the ſpace of two years. But the Claſſis of *Woerden*, or the Deputies of the Synod, to whom it was referred to ſpeak further for him, having neglected to do ſo, and the ſaid penſion ceaſing, this old man, the firſt Miniſter of *Swammerdam* after the *Reformation*, growing into debt from time to time, fell to great poverty, till at length, thro' the interpoſition of the Magiſtrates of that Village, as alſo of the Miniſter *Meinhardus Bredius*, and the other Members of the Conſiſtory, the ſum of 300 Gilders yearly was allowed him by the States of *Holland* or their Committee for his ſupport, and paid him to the day of his death. AN° DOM. 1619.

After *Cornelius Martenſon*, appeared *Nannius Geeſteranus*, a Miniſter of the *Brill*, before the Synod. He declared, that he had nothing to object againſt the *Netherland Confeſſion* and *Catechiſm*, but could not ſubſcribe the Canons of the National Synod; whereupon he was deprived of his office. He likewiſe refuſed to ſign the *Act of Ceſſation*, ſaying, *That it was hard to oblige himſelf to bury his talent, and to forſake thoſe churches which were unwilling to diſcharge him and his fellow-labourers.* After ſome diſputes, he deſired they would give him leave to conſider till the next day, at which time he made two requeſts; the one, that the following words might be ſtruck out of his Sentence, *That whenever he returned to the Church, he ſhould be bound to give ſatisfaction with reſpect to other doctrines as well as the Five controverted Points*; becauſe this was an inſinuation that he had been guilty of other errors, whereas he agreed with them in all other matters excepting the *Five Points*. The other requeſt was, *That he might return to the* Hague, *and give his reaſons to the honourable Court of* Holland *for refuſing to ſubſcribe.* The Synod granted him the latter; but to the former it was anſwered, 'That they had no intention to charge him at that time with any other errors beſides thoſe relating to the *Five Points*, by the aforeſaid expreſſions; but that it was neceſſary for this clauſe to continue in the Sentence, to the end that the Church might be fully ſatisfied of the orthodoxy of all thoſe who ſhould be re-admitted to her Communion; and that for this purpoſe there ought to be a new examination of perſons, juſt

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AN° DOM. 1619. 'as if they had never been received into the Miniſtry before.' It was likewiſe reſolved afterwards, that thoſe very words at which *Geeſteranus* took exception, ſhould be made uſe of in all future ſentences againſt thoſe who were to be deprived.

Jacobus Carpenter, the Miniſter of *Middelharniſh*, being cited before the Synod on the ſame account, and ſcrupling to ſign the aforeſaid Canons, he being of the perſwaſion of the *Remonſtrants*, was forced to undergo the ſame fate as *Geeſteranus*. But however, after ſome oppoſition, and a conſideration of three days time, he ſubſcribed the *Act of Ceſſation*, at the houſe of Preſident *Feſtus*.

Henricus Holtenus, Miniſter of *Waddinxſene*, was likewiſe deprived for refuſing to ſign the Canons. This man told the Synod, *that he had been formerly (about five years before) admitted a Member of the Claſſis, upon the foot of the* Remonſtrant *doctrine, and that then the* Contraremonſtrants *gave him the hand of Brotherhood.* Upon which he was anſwered, as were all others who made the ſame objection, *That the preſent times were not to receive laws from the paſt, and that he muſt henceforwards abſtain from the exerciſe of all Eccleſiaſtical functions and offices, purſuant to the Act of their High Mightineſſes the States-General.* Againſt this he propoſed his objections, which the Synod endeavoured to anſwer. But he not being ſatisfied, prayed he might have time to conſider. They allowed him three days: which being expired, he writ a letter to the Synod, importing, 'that he 'could not ſubſcribe the *Act of Ceſſation*, becauſe of the following expreſſion, *and* 'you being converted, *ſtrengthen your brethren*; as alſo becauſe the doctrines which 'were maintained by him and his party were *neceſſary truths*; and he thought it 'very ſtrange that a *free-born Netherlander* ſhould be thus fettered by ſuch an 'Act.'

Bernardus la Faille, one of the Miniſters of the *Hague*, who tho' he was of the *Contraremonſtrant* opinion, yet had always kept a brotherly correſpondence with *Uitenbogart*, as has been ſhown above, was ſuſpended from the exerciſe of his miniſtry by the Deputies of the Synod of *Delft*, for the ſpace of ſix months, and acquainted further, that in caſe he did not give entire ſatisfaction to the Church within that time, he ſhould be wholly deprived. This man having made no application to them all the while, the Synod declared, that according to the rigour of the law he might be conſidered as one actually deprived; but however, to ſhow their gentleneſs (as it is expreſt in the Journal of that Aſſembly) and to give full meaſure to others, who had been uneaſy at the former proceedings againſt the ſaid *la Faille*, it was reſolved to ſummon him before them, and to acquaint him by the mouth of *Wynandt Schule*, the Miniſter of *Scheveling*, how much the Synod was diſpoſed to a reconciliation, in caſe it could be done with edification. *La Faille* refuſed to attend them, adding, that he looked upon himſelf as already deprived. Thereupon the Synod declared in the Sentence they pronounced againſt him, that they confirmed the proceedings of their Deputies, with which he by his anſwer had declared himſelf ſatisfied; and they admoniſhed him to comport himſelf as a private perſon. But he appearing before the Synod on the 3d of *Auguſt*, repreſented to them in writing: 1ſt, *That he was unjuſtly ſuſpended and deprived.* 2dly, *That he could not conſent that his caſe ſhould be reconſidered* (which, it ſeems, was offered him) *but that he would look upon himſelf as a private perſon.* The Deputies of the Synod replied to this, that they were ready to give an account of their proceedings with him, and of the Sentence they had paſt upon him, before that Aſſembly; but *La Faille* declined it. Finally, the Synod agreed to acquaint him, by the mouth of the Preſident: '1*ſt*, That a Miniſter ought not too eaſily to paſs from a publick to a 'private life, and that he would do well to conſider further of the matter, in order 'to his receiving the Canons, to the end that things might be diſpoſed for his re-'conciliation with the Church. 2*dly*, That it was the opinion of the Synod, that 'the Sentence of the Deputies (foraſmuch as he refuſed to propoſe his objections 'againſt it) ſhould ſtand good, and that he ought not thus to accuſe them of in-'juſtice. 3*dly*, That he ought not to ſeparate from the Communion of the *Re-'formed* churches, but frequent their Divine Service. And 4*thly*, That he muſt 'ſign the Act of their High Mightineſſes.' To this laſt propoſal he made anſwer, That he would ſign the ſaid Act in the preſence of the States-General.

Nicolas Hartſooker, Miniſter of *Yſſelſtene*, appearing before this Synod, was aſked, Whether he, who had formerly promiſed the Synodical Deputies that he would ſub-

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mit to the judgment of a National Synod, had read the Canons of the ſaid Synod, and whether he was diſpoſed to conform to the ſame. He made anſwer, That his conſcience would not give him leave to promiſe ſuch a thing. They therefore read to him the Sentence of his Deprivation, and the *Act of Ceſſation*, which he refuſed to ſign. He was allowed time to conſider of it, upon his own requeſt. But he perſiſted in his refuſal. AN° DOM 1619.

Johannes Pythius, Miniſter of *Arlander-fene*, had been before acquainted by the Deputies of the Synod of *Delft*, that he ſhould be removed from his Cure. And he was told by this Synod, that in order to their proceeding with juſtice and decency, he muſt declare whether he would conform his preaching to the Canons of the National Synod? He made anſwer, That ſufficient time had not been allowed him to conſider of it; that he liked ſome things in the Canons, tho' he diſapproved, for the preſent, of others, and that in caſe more time was granted him, he might perhaps agree to them entirely. He was further told, that he knew well enough the *Five Articles* of the *Remonſtrants* had been condemned by the Synod, and that he did not ſtand in need of time to conſider whether the Canons agreed with thoſe: But ſtill if he was deſirous of conſidering the ſame with more attention, he ſhould have time allowed him. He aſked a long time, but was allowed no more than three days, becauſe the Synod could not ſit much longer. They being expired, he declared, that having conſidered all the Canons, he could neither ſubſcribe them, nor the Act of the States; for he ſaid, he might afterwards repent ſuch ſubſcribing, when the States ſhould conſider better of the caſe of the *Remonſtrants*, and perhaps put them on the ſame foot with other Diſſenters. The Synod having in vain expected another kind of anſwer from him, diſcharged him at laſt from the Miniſtry. But he conſidering further, returned ſome days after to the Synod, and ſigned the *Act of Ceſſation*. Neither did he ſtop there, for in proceſs of time he went further, ſubſcribing the Canons, and joining himſelf wholly to the *Contraremonſtrants*.

Robertus Audart, Miniſter of *Kapelle*, being called upon next, declared, that he had not had time to peruſe the Canons of the National Synod; but that having ſeen the Placard of the States-General, he had taken his leave of his Church. He added, that he came into theſe Provinces to enjoy liberty of conſcience, and was on this occaſion inclined to leave them for the ſame cauſe, and conſequently was not obliged to ſign the ſaid Canons. However, he acknowledged that he was of the opinion of the *Remonſtrants*. Being aſked, whether he deſired time to conſider of it? he told them, no; neither would he ever reproach this Aſſembly with refuſing to grant him time. The Synod therefore declared him to be deprived of his miniſtry, and offered him the *Act of Ceſſation* to ſign; but he refuſed it, ſaying, that he did not find himſelf diſpoſed to do it, and beſides, that as he had determined to leave this Country, there was no neceſſity for him to do it; and that he was content to undergo the puniſhment appointed by the Placards of the States, in caſe he were found to tranſgreſs them.

Johannes de Frees, otherwiſe called *John Joriſon*, one of the Miniſters of the Town, being aſked, whether he had conſidered the Canons, and was inclined to ſubſcribe them, ſhewed himſelf ſo openly againſt the doctrines of the National Synod, that it was thought fit to read to him the Sentence of his Deprivation. But he ſeemed ſo much affected at it, that it was reſolved to deal more gently with him, eſpecially becauſe of his readineſs to ſign the *Act of Ceſſation*. The Synod was likewiſe pleaſed to intercede with the States, that as he had no way of ſubſiſting himſelf, he might enjoy his ſtipend for one year; but they acquainted him that he muſt behave himſelf peaceably for the future, and not join any more with the *Remonſtrants*. They added too, that if his occaſions would permit, he ſhould go and live at *Leyden*, to the end that by the good lectures and inſtructions which he would there meet with, he might be brought to better ſentiments. Upon which he promiſed to follow the good advice of the Brethren, and thanked them for the favour ſhown him. He was ſent the ſame day to the *Hague*, in company with *Hugo Beyerus* one of the Miniſters of that place, and Mr. *Jacobus Swerius*, a Member of the Council of *Brabant*, and an Elder of the *Hague*, where the Synod prevailed ſo far with the Committee of the States, that they conſented he ſhould enjoy his ſtipend for half a year, in order to obſerve how he would behave himſelf in the mean time. After this,

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ANNO DOM. 1619. he prayed that he might be allowed the third Quarter, into which he was entered, and the Synod recommended him accordingly to the ſaid Committee.

Iſaacus Næranus, the Miniſter of *Flarding*, being afterwards ſummoned before the Synod, told them very plainly, upon the abovementioned queſtions, that he looked upon the Canons of the National Synod to be contrary to the Word of God. He was adviſed to conſider better of it, and to make uſe of the Talents which God had given him, for the edification of the Church of *Chriſt*. But he perſiſted in what he had advanced, and ſo was deprived. He likewiſe refuſed to ſign the *Act of Ceſſation*. This perſon was Son to the late *Servatius Næranus*, who had exerciſed his Miniſtry at *Dort* for the ſpace of thirty years, to wit, from the year 1578 to the day of his death, which happened in 1608. He was alſo Brother to *Samuel Næranus*, formerly Miniſter of *Amersfort*, who was baniſhed with the reſt of the *cited Remonſtrants*.

After *Næranus* followed *Nicolas Kop*, Miniſter of *Sevenhuſen* in *Rhineland*, who gave the Synod more trouble than the reſt. This man had for a good while joined with the Aſſemblies of the *Remonſtrants* (I mean their Claſſical Aſſemblies at *Woerden*) and was now cited before this Synod, in order to declare himſelf concerning the Canons of the National Synod. Upon his appearance he produced to the Synod an Atteſtation or Certificate of his Church, ſigned by ſeveral of the Elders and Deacons, as well of the preſent as former Conſiſtory, in relation to the ſoundneſs of his doctrine, and the integrity of his life and converſation; armed with which, he thought he was not obliged to any further declaration of his principles. But finding that this was not ſatisfactory to the Synod, he laid before them in writing his objections againſt the VIth and XVth Canons made in oppoſition to the *Firſt Article* of the *Remonſtrants*, and againſt the VIIIth, in oppoſition to the *Second*; adding, that he had always lived peaceably, and had never attempted to impoſe his private opinions upon any one, tho' he thought it his duty now frankly to own them to this Synod. Two of the Elders of *Sevenhuſen* informed the Synod, that the ſaid *Nicolas* was looked upon by them to be a *Remonſtrant*. They earneſtly begged nevertheleſs, that he might continue with them, ſaying, that at that time there were no diviſions nor uneaſineſſes in their Church, but that if this man were deprived, they muſt expect both. Upon this, the Synod reſolved to ſuſpend him only for the ſpace of ſix months, and in caſe he ſhould not in the mean while conform in all points to the Canons of the National Synod, and ſubſcribe the ſame, actually to deprive him of the Miniſtry by the Synodical Deputies, who were authorized to act accordingly, without any further reſpite or delay.

Afterwards thoſe of *Sevenhoven* petitioned the Synod to mitigate the Sentence, and to ſuffer him to continue in his Benefice, but they did not think it proper to revoke what they had once decreed. Accordingly he remained ſuſpended from the exerciſe of his Function. Many wondered at that time, that the ſaid Miniſter did not accommodate himſelf to the circumſtances and ſcituation of affairs, which he could have done the more eaſily, becauſe, tho' he had converſed formerly with the *Remonſtrants* pretty freely, yet he had kept his opinions to himſelf, with reſpect to the *Points* in queſtion. Nay, I remember that when I was a young man, I heard him ſay himſelf, that the moſt violent *Contraremonſtrants*, who at that time had ſeparated from the Church, and kept a Meeting at *Newkope*, looked upon him to be ſo very orthodox in the years 1617, and 1618, that they uſed to bring their Children to *Sevenhoven*, in order to be baptized by him. He related alſo, that *Feſtus*, the Preſident of the Synod, under whom he had formerly ſtudied, ſhowed him great favour, and took much pains to prevent his deprivation, not queſtioning but that he ſhould bring him over by degrees, and ſo keep him in the Church, towards which he offered to contribute his pains and counſels, but it was all in vain; for inſtead of coming nearer to the *Contraremonſtrants*, in thoſe ſix months that were allowed him for conſidering, he went further and further from them, abſolutely refuſing to ſubſcribe the Canons. He ſigned however the Act of Ceſſation, being deſirous to ſtay in his native country, and follow the buſineſs of a Phyſician. After this he went and reſided at *Newkope*, about three miles from *Sevenhoven*, not only declaring himſelf publickly of the opinion of the *Remonſtrants*, but promoting and encouraging their Party all he could, tho' he did not preach himſelf; nay he was ſo bold, as contrary to the Placard, privately to receive and harbour in his houſe ſeveral

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of the exiled Miniſters, till after the expiration of ſome years he renounced the Act of Ceſſation, and reſumed the exerciſe of the Miniſtry among the people of that party at *Sevenhoven* and *Newkope*, and continued therein as long as his age and health would permit. ANº DOM. 1619.

The cauſe of *Nicolas Tykemaker* came next before the Synod; he was Miniſter of *Geerſliedt*, and cited before them in order to ſubſcribe the Canons of the National Synod; having, for a conſiderable time paſt, joined himſelf to the *Remonſtrants*. The uſual queſtions having been put to him, he ſhewed himſelf not only diſpoſed to ſubſcribe the Canons, but added, that he had always been of the opinions expreſſed in the ſaid Canons, and that he never preached nor entertained any others, nor declared himſelf differently to any perſon. But thoſe of the Claſſis depoſed and teſtified on the contrary, that he had ſuffered himſelf to be miſled in divers matters, to the great prejudice of the Orthodox Church at the *Brill*, and of the whole eſtabliſhed Church in general. The Synod was of opinion, that he had not walked circumſpectly, but had ſuffered himſelf to be miſled thro' fear. They likewiſe reſolved, that he ſhould be ſuſpended from the exerciſe of his office for the ſpace of one year, and that before he were reſtored, he ſhould ſincerely confeſs his fault, firſt in the preſence of the Synod, in the next place before the Claſſis, and laſtly in the Church of *Geerſliedt*, purſuant to an order to be made in the Synod. But upon the particular interpoſition of the Commiſſioners of the States, this Sentence was mitigated, and his ſuſpenſion remitted; upon condition however, that he ſhould own (as they ſaid he ought to do) that he had deſerved to be ſuſpended, and promiſe to be more ſteady for the future, forbearing to accuſe the Claſſis *of having acted unjuſtly, and occaſioned an unneceſſary ſeparation*, and whatever elſe ſhould be required of him; and that he ſhould behave himſelf ſoberly and modeſtly, as well with reſpect to his Doctrines as Morals. The next day he made a confeſſion of his fault in the following manner.

A ſort of Recantation *ſigned by* Tykemaker.

'I The under-written do hereby acknowledge before God and this venerable Aſ-
'ſembly, that having for ſome years paſt, joined myſelf to the Claſſical
'Meeting of the *Remonſtrants* of the Claſſis of *Forne* and *Putten*, or of the *Brill*,
'I did aſſiſt in, and promote the execution of ſeveral matters, tending on the one
'hand to ſtrengthen the falſe opinions and unlawful proceedings of the ſaid *Remon-*
'*ſtrants*; and on the other hand to expoſe and vilify the ſound doctrine, and righte-
'ous proceedings of the *Contraremonſtrants*, who have adhered to the true and an-
'cient Reformed religion, to render them odious, and as far as poſſible to ſuppreſs
'them entirely; wherein I proceed ſo far as to ſuffer myſelf to be made uſe of, in or-
'der to draw away the people from the orthodox Doctrine, and from the Preachers
'thereof. In all which things I ſolemnly confeſs before God Almighty, and this
'venerable Body, that I have grievouſly and frequently tranſgreſſed: I therefore
'pray and beſeech God and this Synod, for *Chriſt Jeſus*'s ſake, to pardon thoſe my
'afore-mentioned Tranſgreſſions, and the Scandal I have thereby given. And I do
'ſincerely promiſe, that for the future I will ſo behave myſelf in my Miniſtry, as
'to preach and teach nothing but the pure Truth to the Church, according to the
'Word of God, and according to the Formulary of Unity, as explained by the
'National Synod; and that I will inſtruct and edify thoſe whom I have filled with
'doubts and Scruples, and endeavour to bring them back to the unity of the Church,
'beſeeching God, the Father of Lights, to grant me his Bleſſing therein. *All this*
I freely ſubſcribe this 3d day of Auguſt, *1619, in teſtimony of the Truth.*

NICOLAUS NICOLAI TYKEMAKER.

Such a cenſure as this, ſay the *Remonſtrants*, was this poor man obliged to undergo, for having endeavoured to prevent the Schiſm or Separation in the Claſſis of *Forne* and *Putten*, and becauſe he would not joyn with the *Contraremonſtrants* in their aforeſaid ſeparation, but tho' he himſelf was of their opinion, conformed to the orders of thoſe who had the Government at that time in their hands.

After him appeared before the Synod *Henricus Gregorius Blyvenburgh*, Miniſter of *Sovtermere*, who being examined in like manner, declared, that he could not ſubſcribe the Canons, and that he was as yet of the *Remonſtrant* opinion. He was like-

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wise accused of having published a particular Confession of Faith, which the Synod judged to be a meer *Chaos*, or heap of confused notions; and of having, on a certain Fast-day, preached seditiously, saying, 'That the *Contraremonstrants* sugared 'over their doctrines about *Predestination*, before they insinuated them into the 'minds of the people, in the same manner as wormseed was administred to chil-'dren; that the *Contraremonstrants* were Sectaries; that the collections of money, 'made for the distressed churches, (*as they were then called*) were the rewards of 'whoredoms; and that he would have the Members of the said distressed churches 'to consider, whether they were not Traytors to their Country?' His Father petitioned the Synod to show his Son all the favour and mercy they could. They promised him they would, and accordingly gave him time to consider of what was to be done. But that time being elapsed, he persisted in refusing to subscribe, adding, *that when he should be convinced that the Canons were founded upon reason, he would submit to reason.* Afterwards he was deprived by the Synod, and ordered to sign the *Act* of *Cessation*, which with some difficulty he was perswaded to do.

In the next place appeared *Samuel de Prins*, Minister of *Bardwick*, who upon the Synods putting the questions to him, made answer, that he could not subscribe the Canons with a safe conscience; whereupon they agreed to deprive him of his office, and inserted the following expressions in the Sentence past upon him, *That he had been suspended from the ministry of God's Word, on account of his irregular life, by the Judgment of the Classis, and the Deputies of the Synod, and was not as yet reconciled to the Church.* But as to his disorderly life, I find no proof of it; but this is certain, that after having officiated among the *Remonstrants* for a while, he was guilty of some scandalizing actions, of which we shall speak in the sequel of our History. After his Deprivation, the Synod required him to sign the Act of Cessation, but he likewise refused to do it.

Now came the two Ministers of *Rotterdam*, *Franciscus Lansbergius*, and *Christopherus Hellerus*, before this Synod; and the old question being put to them, *Whether they were ready to subscribe the Canons?* They made answer, 'Both of us 'have been discarded by the Scout, Burgomasters and Schepens of *Rotterdam*; and 'we are determined to live as deprived and private persons; and consequently we 'do not think ourselves bound to declare our opinions concerning the Canons. *Lans-'bergius added*, As for me, my age and infirmities will not suffer me to bear such 'burdens any longer. I was indeed in hopes that the National Synod would have 'found out some temperament, with respect to the *Five Points*; but since they have 'made a decision, I can by no means subscribe their Canons.' They were also called upon to sign the Act of Cessation; but they said, they had already signed the like Act, by order of the Magistrates of *Rotterdam*; between which and the present, they only observed this difference; that by the Act of the Magistrates, they were only forbidden the exercise of all Ecclesiastical functions in the Town of *Rotterdam*; whereas the Act of the States extended the Prohibition to all places within the United Provinces. The Synod was of opinion, that as they had been debarred the exercise of the Ministry at *Rotterdam* only, they remained Ministers still, and therefore continued to urge them to subscribe the Canons. But they refused, and were therefore discharged and deprived. And the Synod accordingly ordered, that the Sentence of their Deprivation should be published from the Pulpit at *Rotterdam*. After which they were pressed again to sign the said Act; but they reply'd, that they had given satisfaction to the Magistrates on that head, and in case the States were not content with that, they hoped they should likewise give them satisfaction. Finally, the President exhorted them not to separate themselves from the Church, but to hear the Word of God. They agreed at the same time to dissolve the *Remonstrant* Consistory at *Rotterdam*, and that notice of it should be given in the Church of that City.

After these proceedings, there appeared before the same Synod *Cornelius Burgfleet*, *Samuel Pythius*, *Richard Bax*, and *Christianus Sopingius*, Ministers of the *Brill*, *Warden*, *Maredrecht* and *Warmond*, at several times, and they were likewise deprived for refusing to subscribe the Canons. They were urged to sign the Act of Cessation, but they all declined it then, tho' some of them consented afterwards; particularly *Pythius*, who made further advances, and by degrees forsook the *Remonstrants*, subscribing the Canons of the National Synod; and being at last called

again to *Warder*, was admitted Minister there, with the approbation of the Synod of *South-Holland*. AN° DOM. 1619.

In the next place *Franciscus Junius*, Minister of *Hillegersbergh*, came before the Synod, and was ask'd, whether he agreed to the Canons? To which he made answer, That he had not read them; and that they no ways concern'd him, since he had left the Ministry, and betaken himself to other Studies, having determined never to go into the Pulpit again. The President acquainted him, that altho' he ought not to forsake the Service of the Church, at his pleasure, yet the Synod would now accept his resignation, and at his desire give a discharge; exhorting him at the same time to behave himself peaceably, to consider matters further, and to sign the Act of Cessation, which last he consented to.

Peter Briquigny, the late Minister of *Woerden*, was likewise cited before this Synod. The Deputies of that of *Delft* declared, that they had judged him unfit to continue in the service of the Church, but that however upon his free and ready resignation, they had, out of a particular kindness to him, procured him an annual Pension of four hundred Gilders, which he, at the instigation of some of his party, had rejected; whereupon the Magistrates of *Woerden*, by their advice, deprived him of his office. The Synod thought it unnecessary, for this reason, to require him to subscribe the Canons, but tendered him the Act of Cessation, which he refused, saying among other things, that the Orders of the States did not relate to him; for as he thought, they only mentioned those who were, or should be turned out of the Ministry, whereas he had not been deprived, but had voluntarily resigned; and besides, his conscience would not allow him to sign the Act of Cessation. He was told the Synod accepted his Resignation, and considered him as deprived of his Ministry.

Walter Cornelison, Minister of *Newkope*, was likewise deprived by the same Synod, for having several times refused to subscribe the aforesaid Canons. He also scrupled to sign the Act of Cessation.

Several remarkable Passages relating to Gaspar Selkart, *another* Remonstrant *Minister.*

Gaspar Selkart, the Minister of *Abbenbrook*, had been deprived before by the Deputies of the Synod of *Delft*. It is said of him in the Journal of this same Synod of *Leyden*, that he was deprived for several weighty reasons; namely, because he had entered upon the Ministry unlawfully (but whether they meant by it, that he was called according to the Church-establishment of the year 1592, is not expressed) and because he had behaved himself unseemly therein, slandering the Doctrine of the *Reformed* Church, and having had the confidence to say, *That having lain under some doubt, whether the Scripture was the Word of God, or no, he had been convinced it was so, not by the inspiration or illumination of the Holy Ghost, but by the strength of his own Reason and Judgment*: at the same time accusing of Enthusiasm, all such as maintained that they were convinced of the said truth by the inspiration of the Holy Spirit. He was likewise charged with saying, 'That having 'doubted whether Christ was the Son of God, he had satisfied himself by the 'strength of his own reason; that he thought in himself that *Christ* must either 'have been the Son of God, or else a great Fool; but that it appeared plainly, both by 'his Doctrine and Miracles, that he was no Fool; and consequently, that he was 'God's Son.' —— He was further charged with having been at *Gooree*, on purpose to assist *Adrianus Romanus* in a certain dispute which he had set on foot there; and with having called out aloud to the *Contraremonstrants* then present, and told them, *That their doctrine was so horrible and detestible, that they themselves were ashamed to mention it*: All which tended to promote the troubles already begun. Thus speak the Registers of that Synod concerning the Minister of *Abbenbrook*. But one of the *Remonstrants* side writes in a certain Book, which was published this very year 1619, that *Selkart* did not only appear before the Synod of *Delft* the year before, but that he had justified himself so well, that upon his agreeing to submit to a new examination, he was fully established in his Church, and the Synod agreed that he might continue in it. But that however this did not avail him, for he was never called to a new examination, but thrust out of his living as well as others. And long after the holding the above-mentioned Synod, and even after the death of *Selkart* himself, the *Remonstrants* meeting with these and other slanderous accusations against him in a certain printed Libel, declared publickly, that some of the said accusations, which affected those who were still living, were entirely false;

ANNO DOM. 1619. and they complained, that by reaſon of the death of *Selkart* and others, they had no longer an opportunity of inquiring into the truth of theſe matters, not doubting but that upon hearing their defence, it would appear they were unjuſtly accuſed, or at leaſt too heavily loaden. But to return again to the ſaid *Selkart*; the Synod did not urge him to receive the Canons, but to ſign the *Act of Ceſſation*. To which he replied: 'That having ſeparated himſelf from the *Contraremonſtrant* 'churches, he did not deſign to preach any more in the ſame; that it was an odd 'way of proceeding, to lay Acts before men who had never tranſgreſſed them; 'and ſuch an Act too, as hindered the *Remonſtrants* from aſſerting and defending, 'according to their conſciences, that Truth which was oppoſed and oppreſt. For 'which cauſe he could not ſign the ſaid Act.' He added, among other things, that the Judges who deprived him had not acted coſcienciouſly. Upon this he was aſked, whether he appealed from their Sentence to this Aſſembly? He anſwered, No. Wherefore the Synod being informed that his Deprivation had had its full effect, did not think fit to inquire again into his caſe, tho' the Synodical Deputies offered to render an account of their tranſactions. At laſt it was concluded, that *Selkart*, who was waiting without, ſhould be called in, and reprimanded for his bold or raſh expreſſions, which he was to be told ſhould be made known to the States, to the end that for the further peace of the Church a ſtop might be put to his calumnies againſt the Sentence pronounced upon him in preſence of the States Deputies. Soon after, the *Act of Ceſſation* was likewiſe tendered to *Adrianus Romanus*, late Miniſter of *Gooree*; but he deſired a copy, and time to conſider it. He was allowed both, and afterwards ſigned the Act.

An Account of the Examination of Paſchier deFyne *before the Synod.*

Of *Paſchier de Fyne*, Miniſter of *Tarsfield*, and his Deprivation, the Journals of the Synod ſpeak as follows: *That he appeared before the Synod after many Citations or Summons, and that the Deputies of the Synod reported, that he had ſaid,* 'That he neither belonged to any Claſſis, nor owned any Church-government; that 'he was ordained Miniſter by *Taurinus* and *Spenehovius*, in the preſence of four other 'Miniſters of *South-Holland*, and confirmed by *Schottenus*. *That he had likewiſe ſaid*, That he had diſcovered a great many follies and abſurdities in the *Con*'*feſſion* and *Catechiſm*, and ſhould perhaps find ſtill more.' They of *Buren* related, that he had ſaid, *That if he were now a* Papiſt, *he would not turn* Gueux, *or* Proteſtant; *that* Calvin's *doctrine of* Predeſtination *neither pleaſed God nor the Devil, it being too bad for God, and too good for the Devil.* The Synod paſſing all this ſtuff by, only aſked him, whether his conſcience would allow him to ſubſcribe the Canons of the National Synod? To which he replied, *That he would not ſubſcribe to Human Writings, in order to teach them afterwards for Divine Truths.* When they told him, that this was not required of him, but that he ſhould only declare whether he looked upon the Canons to be ſcriptural? He anſwered, *He could not ſubſcribe them, foraſmuch as he did not think they were agreeable to the Word of God.* He was then deprived. He refuſed to ſign the Act of the States-General, *becauſe*, as he alledged, *it was not lawful for him to hide the Talents which he had received from the Lord, which, as he conceived, the ſaid Act required him to do.*

Beſides this account of the ſaid *Paſchier de Fyne*, which we have borrowed from the books of the Synod, I find in a certain Treatiſe, in which he writes his own Life, ſome further circumſtances, which I have judged proper to be inſerted here, to the end that the Reader may hear what he ſays for himſelf. 'Being as yet but a Can'didate for the Miniſtry, he was, *he ſays*, deſired by the Heer *Van Tarsfield*, in 'the year 1611, to come and preach at that place, which he not only did then, 'but took care of the Pariſh the whole Summer. He rendered himſelf ſo acceptable 'to that Gentleman and the whole Church, that they all ſeemed deſirous he ſhould 'ſettle among them. But whereas *Tarsfield* had formerly belonged to the Claſſis 'of *Buren*, and the Gentleman above-mentioned having purchaſed the Lordſhip, 'with all its Rights and Immunities, from the Count of *Buren*, he was willing that '*Tarsfield* ſhould be ſeparated from the aforeſaid Claſſis, and remain independant on 'any, till the diſputes about *Predeſtination*, which were every where on foot at that 'time, could be decided. The Lord of *Tarsfield* having therefore invited ſome of the 'Miniſters from ſeveral Provinces and Claſſes; cauſed *Paſchier* to be examined by 'them, declared from the pulpit, and finally confirmed. Notwithſtanding which, 'and tho' he was known to be of the *Remonſtrant* party, the Deputies of the Synod 'of *Delft*, at the time when they went their circuits, and ſuſpended ſo many Mi-

'niſters,

'niſters, did not meddle with him; whether it was, becauſe there were no diſ-
'putes among his people, and conſequently nobody complained of him; or whe-
'ther it was, that he belonged to no Claſſis, in which were commonly found the
'Accuſers and Informers among the Members that had made a ſeparation. How-
'ever, he was not forgotten by the Synod of *Leyden*. For in the firſt place,
'they ſent a Meſſenger to *Yarsfield*, who delivered him the Canons incloſed in a
'Letter, by which he was required to read them, and then to appear before the
'ſaid Synod. But he delaying ſeveral days, another Meſſenger came to him with
'the ſame meſſage. Thereupon away he went to *Leyden*, and preſenting himſelf
'to the Synod, he was reprimanded by the Preſident for ſtaying ſo long, and aſked
'whether he had read the Canons? He replied, he had had no time to do it. He
'was then aſked, whether he had read nothing of them? He ſaid, he had juſt caſt
'his eye on them, and read a word or two here and there. They aſked him, whe-
'ther he was diſpoſed to ſubſcribe them? He replied, I muſt firſt read them over.
'Then they aſked him whether he found any thing which was not conſiſtent with
'the Word of God? He replied, That he could not ſo readily paſs his judgment
'upon a matter which ſo many learned men had been ſo long employed in draw-
'ing up; that therefore he muſt ſeriouſly and attentively conſider all the Articles,
'and then compare them with the Holy Scripture. Then the Preſident *Feſtus*
'ſaid to him, *That ſince he was not minded to ſubſcribe the ſaid Canons, the Synod*
'*deprived him of the Miniſtry; but that however the boſom of the Church ſhould*
'*be open to receive him again, as ſoon as he, having read thoſe Canons with atten-*
'*tion, ſhould be diſpoſed, thro' conviction of conſcience, to acknowledge them to be*
'*conformable to the Word of God, and accordingly ſubſcribe the ſame.* Then the
'Preſident tendered him the *Act of Ceſſation*, telling him, that he muſt ſign that too,
'or elſe the States would baniſh him out of the Land. *Paſchier* anſwered, *The*
'*Land is not dug up and removed.* The Preſident aſked, what he meant by that? *I*
'*mean*, ſaid he, *that I can come back again. For I obſerve, that the Doves return to*
'*the places to which they are accuſtomed.* Whereupon *Henricus Nolthenius*, Miniſter
'of *Bommene*, broke out in the following words: *Then we will put a red jacket*
'*upon your back* [meaning, they would burn him at a Stake.] But the Preſident,
'interupting him, cried, *No, no, but we ſhall confine you in a Work-houſe.* To him
'*Paſchier* replied, *Thoſe will be ſtrange times indeed; or you will be Sheep of a*
'*ſtrange flock.* The Preſident: *You ſay that you intend to return. What do you*
'*propoſe to do then?* The Miniſter: *Diſcharge the duty of my function towards all*
'*ſuch as deſire it of me.* The Preſident: *You are at preſent deprived, and are ſtill*
'*in the Land; Where do you deſign to preach on* Sunday *next?* To this queſtion,
'*Paſchier* made anſwer, *Thus one would fiſh ſecrets out of a Boor or Peaſant. Well, I*
'*intend to go from hence to* Amſterdam, *and from thence home by the way of* Utrecht;
'*and if I am deſired to preach as I travel along, I ſhall not refuſe it.* And he kept
'his word; for coming to *Utrecht*, he preached there, at the requeſt of the *Remon-*
'*ſtrants*, in a little ſtreet named, the *Jeruſalem*-ſtreet.' Thus was *Paſchier de Fyne*
diſcharged from his Miniſtry, who will afford us hereafter a good deal of matter for
our Hiſtory, he being indeed a *German* Clergyman, but of a very ſharp and ready wit,
and well verſed in Scripture; and indued beſides with a wonderful aſſurance and courage,
of which he gave very remarkable proofs, being always in the midſt of numerous
dangers and ſtrange rencounters of a chearful and pleaſant temper.

Daniel Wittius, lately a Miniſter of *Schonhoven*, had removed from thence, and
ſettled himſelf at *Rotterdam*. But the Burgomaſters, about the beginning of *Auguſt*,
ordered him to leave that Town, telling him, that the Inhabitants were a turbulent
ſort of people, and that his preſence there could not be born. After this, he was
cited before the Synod on the 16th of the ſame month, but nothing was required
of him to ſign beſides the *Act of Ceſſation*. He deſired ſome time to conſider of it,
which was granted him, but ſtill he refuſed to ſign. He ſaid, that perhaps he ſhould
not ſcruple to ſign that Act, provided he might be uſed like other Burghers; and
complained grievouſly of the Magiſtrates of *Rotterdam*, and of their obliging him
to leave their Town. *I found*, ſaid he, *that they had human ſhapes and counte-*
nances, but no human affections. The Synod ſharply reproved him for theſe words,
and exhorted him not to ſpeak evil of the Higher Powers, but to ſpeak decently and
reverently of them, as became a *Chriſtian*, and eſpecially a Miniſter.

Henricus

ANNO DOM. 1619. *Henricus Spudius*, the late Minister of *Arkel*, aged about eighty years, had voluntarily quitted his living, and did now at the desire of the Synod, sign the *Act of Cessation*, which was tendered to him for that purpose.

Jeremiah Tykemaker, Minister of *Newport*, who had been suspended by the Deputies of the Synod of *Delft*, was charged with having formerly gone over to the *Remonstrant* party; and asked, whether he was disposed to subscribe the Canons of the National Synod? He refused, and his refusal was immediately attended with his Deprivation, and after that, with his signing the *Act of Cessation*. When he had signed, he told them, that he was resolved seriously to consider of those Canons, but that he must have bread in the mean time, and therefore begged the Synod to interpose in his behalf, that he might be subsisted. They promised they would think of it.

Before the same Synod there likewise appeared *Theodorus Herberts*, one of the Ministers of *Gouda*, who prayed they would excuse his long delay, saying, that the Magistrates, who promised to speak with the Prince about him, had put a stop to his journey; but that he was now come to learn the pleasure of the Synod. They required him to subscribe the Canons. He replied, 'That the Brethren knew 'the state of the Church at *Gouda* well enough, but as for that, he referred it to 'the Magistrates. That he adhered to the sentiments of the *Remonstrants*. That 'he had indeed promised the Synod of *Delft*, that he would submit himself to the 'judgment of the National Synod, but that he meant it only in case their decisions 'were conformable to the Word of God. That he now found the quite contrary: 'but that he had rather entirely quit the Ministry, than oppose the judgment of the 'Synod. He had hoped indeed, that the Synod would have found out some tem-'perament in the business of the *Five Articles*, and not have proceeded to a con-'demnation. But since matters had taken a quite different turn, he must wait for 'their pleasure concerning him.' The Assembly having considered the whole affair, and particularly, that he had formerly published several books in favour of the *Remonstrants*, or against the doctrine of the *Reformed* churches, as they phrased it, and had just then declared, that he could not approve the Canons, deprived him of his office, pursuant to the Sentence of the National Synod. He refused likewise to subscribe the *Act of Cessation* at that time. Upon which the Synod was directed, by a Letter from the Committee of the States, to take care that *Gideon Sonnefelt*, one of the Ministers of *Delft*, should preach the next *Sunday* in the Great Church of *Gouda*, which was accordingly done, as we have already shown.

After this, *Cornelius Drongelius*, who had before resigned his Ministry, which he exercised at *Vene*, signed the *Act of Cessation*, but upon condition that he should not be thereby hindered from keeping school. He was told by the Synod, that they did not conceive that the Act extended so far, provided none of the *Remonstrant* notions were instilled into the minds of the youth. This he promised should be complied with, adding, that he had never assented to the doctrine of that sect.

Henricus Tammerus, formerly Minister of *Doveren* and *Genderen*, a man of 79 years, was likewise cited before the Synod, in order to subscribe the *Act of Cessation*; but he sent them word, that he could not appear, on account of his bodily infirmities, and at the same time transmitted to them his subscription of the said Act.

Albertus Huttenus, instead of appearing before the Synod, according to their summons, sent them a certain Letter, of which we find the following entry upon their books; 'He declared, he never held communion with those who main-'tained that the opinions established by the National Synod of *Dort*, were the do-'ctrine of the *Reformed* churches; that he would never have entered into the ser-'vice of the Church, nor received the holy Sacrament with the Members of it, if he 'had had the least thought that the said opinions were the doctrines of the *Reformed*; 'that his conscience could not allow him to remain any longer in the Communion 'of a Church which had established Articles of Faith different from what had been 'embraced as such; that he could not conceive how he should be capable of salva-'tion, in case he believed the doctrines advanced by the Synod of *Dort*, or contri-'buted towards propagating the same; that he therefore renounced the Ministry of, 'and Communion with that Church, looking upon himself accordingly to be no 'more liable to any Citations of their Assemblies, Synods, Classes, and Consisto-'ries,

A Letter of Albertus Huttenus *to the Synod.*

'ries, than the *Lutherans*, *Mennonites*, or thoſe of any other ſects whatever.' Thus do the books of the Synod relate the words of *Huttenus*. But it were to be wiſhed, that one could have ſeen the letter itſelf, in order to have been the better aſſured that his ſenſe or meaning was not too invidiouſly expreſt in the above-mentioned Extract, nor any thing added or diminiſhed which was ſufficient to make a great alteration in the ſenſe. The Synod pronounced, that he the ſaid *Huttenus* ſhould not only be diſcharged from his office, but that the Church of *Buren* ſhould likewiſe exerciſe the Eccleſiaſtical Cenſures againſt him, and after proper admonition, proceed to Excommunication, in caſe he continued contumacious, and that it ſhould be thundered out againſt him at the place of his habitation. ANNO DOM. 1619.

Gerard van Felſen, the Miniſter of *Racanie*, inſtead of appearing before this Synod, renounced, in like manner, all Church-communion with them, by a letter he writ to them, in which he uſed the following expreſſions: 'That he was half reſolved to have appeared before the Synod; but hearing how matters paſt there, and that they made ſhort work with the *Remonſtrants*, and finding that the proceedings of the late Synod of *Delft* and their Deputies, of the National one at *Dort*, and now of this at *Leyden*, were of the ſame ſtamp, form, and figure, being caſt in the ſame mould; he had quite altered his intentions. He therefore acquainted them, that he would no longer hold any communion with them, unleſs they amended their former unchriſtian proceedings, and gave place to Truth. He obſerved that they withſtood and rejected the Truth which was on the ſide of the *Remonſtrants*, through a blind and immoderate zeal, without judgment or charity, diſtruſting their cauſe, and fearing their adverſaries, and making uſe of force inſtead of arguments; and that they oppreſt them after the very ſame manner as all other Perſecutors; abuſing, for that purpoſe, the authority of their Sovereigns, whom they continually animated againſt the *Remonſtrants*, and who became every day more and more rigorous againſt them. Conſequently, the Synod had been guilty not only of *Schiſm, a work of the Fleſh*, but likewiſe of propagating Heretical and Abominable Doctrines, ſuch as were deſtructive of God's honour, and contradictory to godlineſs; and moreover, of Tyranny and bitter Perſecution. For which reaſon he continued in his mentioned reſolution, looking upon himſelf, notwithſtanding that, to be no leſs a Miniſter of the Word of God than formerly, and as indeed the Synod acknowledged him to be, by the direction of their Letter to him, tho' he counted himſelf among thoſe Paſtors and Teachers over whom the Synods of the ſo called *Reformed* Church had no more juriſdiction than they had over the *Lutherans* or *Anabaptiſts*. He added, that from thenceforwards he would poſſeſs his ſoul in patience, for he was ſatisfied of two things, the one was, that he was under the protection of God, who had numbered the very hairs of his head; the other was, that thoſe who would live piouſly, and diſcharge their conſciences, muſt be content to ſuffer Perſecution. He likewiſe truſted in the Lord, that thoſe who ſet themſelves againſt the *Remonſtrants*, as *Jannes* and *Jambres* oppoſed *Moſes*, men of corrupt minds, continually inclined to all evil, and averſe to the belief of the truth, would meet with no further encouragement, and that their madneſs would be made known to every man, as they themſelves were. The Lord would certainly puniſh thoſe ſervants who took upon them to beat and abuſe their fellow-ſervants, and obſtinately perſiſted therein. He prayed, that God would vouchſafe to open the eyes of thoſe Zealots, who, like *Paul*, had a good meaning, but were miſled thro' blindneſs and ignorance, and guide thoſe by his Holy Spirit who were as yet capable of being cured; that he would bleſs the Government with the ſpirit of wiſdom, prudence, and diſcretion, to the end that by their encouragement of Truth, and the dearly bought liberty of Conſcience, the kingdom of Chriſt might be eſtabliſhed to the honour of God, theſe Provinces confirmed in their proſperity, and both parties at laſt united in the everlaſting kingdom of *Jeſus Chriſt*.' Gerard van Felſen *renounces all Communion with the Synod.*

This Letter was dated from *Rotterdam* the 31ſt of *July*. The Synod having heard it read, came to a reſolution, *That it was writ with great bitterneſs and ſcurrility, and that it diſcovered a ſpirit very much prejudiced againſt the* Reformed *churches of this Land*; and accordingly they impowered and ordered the Claſſis of the *Brill*, that if after his Deprivation he ſhould likewiſe perſiſt in his contempt of the admonitions

that

AN° DOM. 1619. that ſhould be given him, and that in angry temper, they ſhould cut him off from the Church.

Johannes Grevius, late Miniſter of *Heuſden*, appearing before the Synod, had nothing more exacted of him but to ſubſcribe the *Act of Ceſſation*. He prayed time to conſider, and declared, 'That he ſtill lookt upon himſelf as a Miniſter of God's 'Word, foraſmuch as that office was an *indelible character*, a mark or token of 'his duty, that could not be effaced or obliterated; as alſo, that a good Paſtor was 'never to be induced either by threats or promiſes to omit the diſcharge of his Mi-'niſtry.

The next day, coming back to the Synod, he told them, 'That he was not as 'yet diſpoſed to ſign the Act, neither ſhould he do it till he could be convinced 'that he was bound ſo to do. That force and violence had been uſed againſt him 'when he was deprived. That he had not indeed appealed to the National Synod, 'becauſe he was informed by ſome, that no private caſes were to be diſcuſſed there. 'He added, That he did not look upon himſelf to be diſcharged from the ſervice 'of the Church, becauſe he conſidered them as the Church who had a value for, 'and deſired his Miniſtry.' He was anſwered, That the National Synod had judged righteouſly in the cauſe of *Iſaac Welſing*, and further admoniſhed not to behave ſo ſtubbornly, but to give place to reaſon, leaſt he ſhould involve himſelf in greater troubles.

Johannes Schottenus, Miniſter of *Haſerſwood*, being in like manner cited before the Synod, anſwered plainly by a Letter he writ them, that he could neither receive the Canons, nor ſign the Act of Ceſſation; upon which he was immediately deprived.

Simon Hugius, Miniſter of *Oogsgeeſt*, refuſed at the ſame time to ſubſcribe the Canons, but ſigned the Act, and ſo was deprived.

Petrus Engelrave, Miniſter of *Boſkope*, was in like manner turned out of his Living for rejecting the Canons, and he refuſed to ſign the Act of Ceſſation.

Andrew Folkerſon, Miniſter of *Benthuſen*, having been alſo ſummoned before the Synod, could not attend them by reaſon of his illneſs, for he had been bed-rid for ſome time, which he ſignified to them. They therefore exhorted him by a Letter, to declare in writing his opinion about ſubſcribing the Canons, and Act of Ceſſation. Accordingly in his anſwer, which he ſent them on the 8th of *Auguſt*, he ſaid, *That he had peruſed the Canons, but did not think it neceſſary to ſubſcribe them, ſince he looked upon himſelf to be bound only by the Word of God, and not by any humane writings.* In the ſame Letter he ſpoke againſt the Act of Ceſſation, ſaying, *It contained many unneceſſary reſtrictions and limitations; and that it muſt be a baſe truth which could not bear contradiction; eſpecially ſince, according to the doctrine of the Synod, there was no danger of leſſening the number of God's Elect.* Hereupon the Synod reſolved to deprive him of his office, and ordered a copy of his Sentence to be communicated to him, and to be read from the Pulpit at *Benthuſen*.

The Anſwer of Andrew Folkerſon *to the Synod.*

Aſſuerus van de Pol, Miniſter of *Slupewick*, appeared likewiſe before this Synod. The Deputies of the Synod of *Delft* read what they had to object againſt him. It had appeared to them, as they ſaid, that he had not a little ſlandered the Doctrine and Paſtors of the Reformed churches; and that he had affirmed in the Pulpit at *Woerden*, that according to the *Contraremonſtrants* notions, *God was the Author of Sin*, and that *he drove and neceſſitated men to commit it*; alſo that he had ſaid many things about the miſchief which the National Synod would occaſion. He had been ſuſpended from the exerciſe of his office, till the concluſion of the ſaid Synod: And the Deputies had further declared, that in caſe he did not reconcile himſelf to the Church before they roſe, he ſhould be conſidered as actually deprived. To try therefore whether he was as yet any more diſpoſed to a reconciliation, he was aſked, whether he would ſubſcribe the Canons? He anſwered, that he had found divers articles therein, which were contradictory to the truths which he had formerly confeſſed, and to which he ſtill adhered. He ſcrupled likewiſe to ſign the Act of Ceſſation, for ſeveral reaſons which he delivered in writing; to wit, 'In the *firſt* place, 'becauſe it confirmed the Placard of the States-General, by which Placard the ſaid 'Synod was eſtabliſhed. *Secondly*, Becauſe the Act obliged him to make an abſo-'lute promiſe, with reſpect to future things, which in their own nature were unde-'termined, and conditional. *He added*, that for the preſent he was diſpoſed to for-

forbear the Meetings of the *Remonſtrants*, as things now ſtood, ſince he could not do it without danger of bloodſhed; but he did not know whether he ſhould always be of the ſame mind. He looked upon himſelf ſtill to be a Miniſter, not indeed of *Slupewick*, but in general; foraſmuch as in that matter he did not acknowledge the authority either of the Deputies of the Synod, or of the National Synod itſelf. He was told that a faithful report of the whole ſhould be made to the States. He writ afterwards a Letter to this Synod, which could hardly be read, in which he declared, that he did not look upon himſelf to be deprived, *&c.* which Letter the Synod thought fit to keep among other memoirs. ANNO DOM. 1619.

Abraham la Faille, Miniſter of the *New Tonge*, Son of *Bernardus*, formerly one of the Miniſters of the *Hague*, refuſed in like manner to ſubſcribe the Canons of the National Synod, for which cauſe he was deprived; he ſcrupled likewiſe to ſign the Act of Ceſſation.

After this the Synod took in hand the ſeveral caſes of *Albertus Neomagus*, *Lucas Molanus*, and *Johannes Stangerus*, the Miniſters of *Bergambacht*, *Woubrugge*, and *Schiply*; none of which had appeared before the Synod, tho' the firſt of them had ſignified by a letter, that he could not receive the Canons. Nevertheleſs they look'd upon his non-appearance, as alſo that of *Molanus* and *Stangerus*, to be diſobedience and contumacy. The Synod therefore declared them all to have forfeited their Benefices. *Neomagus* was accuſed by the Deputies of the Synod of *Delft*, not only of adhering to the *Five Points*, but of being guilty of that heterodox opinion, that **Men could yield a compleat and perfect obedience to the commands of God, in this life**; and of believing, *that even the heathens might be ſaved by obſerving the law of nature.* They added, that his Sermons tended to trouble the people, and that he often fell foul upon *Calvin* by name, in the Pulpit. As for *Stangerus*, they ſaid, that when he was called to the Miniſtry, he had pretended to be of the *Contraremonſtrant* perſwaſion, but that afterwards he appeared to be quite the reverſe: That he had called the Clergy of *Delft*, Wolves, and ſaid that the *Remonſtrants* would rather make uſe of the aſſiſtance of the King of *Spain*, then ſuffer thoſe of *Amſterdam* to lord it over them. When they were informed that he kept a School at *Schiply*, the Synod charged the Claſſis of *Delft*, to have an eye on him, and to diſplace him, unleſs he conſented to ſubſcribe the *Netherland Confeſſion* and *Catechiſm*, according to the Formulary drawn up by the National Synod.

Mattheus Burgius, the late Miniſter of *Sevenhuſen*, refuſed likewiſe to appear before this Synod. The Deputies of the Synod of *Delft* gave evidence againſt him, that he was found to be heterodox in his opinions, and ſlanderous in his expreſſions, *by calling the* Catechiſm *an Arm of Fleſh; with the help of which, endeavours were uſed to force Miniſters to confeſs the ſecrets of their hearts.* They likewiſe accuſed him of ſaying, *That the Miniſters of* Amſterdam *were not worthy the name of Chriſtians; and that many of thoſe who were recorded for Martyrs, did not deſerve that name neither*; and of having joined with *Henricus Slatius*, and *Jacob Bontebal*, in writing *a Lampoon, or Satire, againſt* Calvin's *Tyranny*, which the *Remonſtrants* at *Antwerp* had re-printed, as a ſhort Specimen of ſomewhat which was to follow. He was further charged with ſaying, *That he had rather bear the yoke of* Spain, *than receive the doctrine of* Calvin; *and that he had ſooner oppoſed the* Netherland Confeſſion, *if he had underſtood it ſooner.* For all theſe things the Deputies of the Synod declared they had deprived him of his Eccleſiaſtical Office, and forbidden him to approach the Lord's Table. The Synod having heard this their report, and declared his abſence to be contumacy, decreed that he ſhould not only be eſteemed a deprived Miniſter, but that if he continued thus refractory, he ſhould undergo the cenſure of the Church, and be excommunicated; and that this ſhould be done by the Claſſis of *Rotterdam*, under the inſpection of the Deputies of the Synod.

Henricus Slatius was accuſed of having led a very ſcandalous life from his youth; and it was added, that it ſufficiently appeared, both from his Books and Diſcourſes, that he was addicted to the opinions of the *Socinians*. He had been ſummoned before the Synod, in order to ſign the Act of Ceſſation, but did not come; for which reaſon the Synod agreed to treat him in the ſame manner as *Mattheus Burgius*; foraſmuch as their crime ſeemed to be much greater than that of thoſe who barely refuſed to ſign the Act.

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Againſt *Theodorus Bomè*, the late Miniſter of *Beuſekem*, were again produced the ſame Articles of accuſation as at his ſuſpenſion, of which there is an account above in the XXXVIIth Book. The Synod was likewiſe apprized, that he performed divine Service at a ſeparate meeting in a Barn; and that he had ſaid, by way of raillery, that this was no Church-ſervice. He had been cited before this Aſſembly, in order to ſign the Act of Ceſſation, but he did not appear; for which cauſe it was reſolved, *to report the whole to the States, and the rather*, as they ſaid, *becauſe he was one of the* **Rotterdam Confederates.**

At the ſame time the Synod agreed that the Claſſis of *Rotterdam* ſhould tender the Act of Ceſſation to *Arnoldus Genius*, who had been diſcharged from officiating ſome time before, on account of his great age; to the end, *that no ill uſe might be made of his Miniſtry by diſaffected perſons.* And they ordered, that in caſe he refuſed to ſign, his name ſhould be laid before the States.

Theſe matters being diſpatched, the Synod proceeded to ſome of another nature. According to the reſolution of the National Synod, this Aſſembly was to take cognizance of the offences of all thoſe, who, during the former diſputes, had tranſgreſſed either by writing, preaching, or otherwiſe; and they were of opinion, that *Petrus Bertius*, and *Gerardus Voſſius*, late Regents of the College of Divinity at *Leyden*, and *Gaſpar Barlæus*, Vice-Regent of the ſame, had given great offence to the Churches of God, both within and without theſe Provinces, by publiſhing ſeveral Books, and by their other proceedings. It was therefore thought proper to cite them before this Aſſembly, in order to diſcourſe with them, and to learn whether they were diſpoſed to give ſatisfaction, with reſpect to thoſe matters, and to be reconciled to the Church. They were accordingly invited, by a Member deputed from the Claſſis of *Dort*, and by another from that of *Delft*, to appear before the Synod. *Bertius* told them, that he muſt firſt ſpeak with the Curators of the Univerſity, and that if they had no objection to his appearing, he would attend the Synod. *Voſſius* ſaid, he was ſurprized that they ſhould cite him who was no Miniſter, and who had been diſcharged from the Government of the College, before the meeting of this Synod; and without making any poſitive promiſe, he told them, he would conſider of it. *Barlæus* promiſed he would come. Upon this, the Preſident of the Synod, *Feſtus Hommius*, was called before the Burgomaſters of *Leyden*, as Curators of the Univerſity, and acquainted, 'That '*Bertius* and *Voſſius* had never been Clergymen, but that *Barlæus* was formerly 'one, for which cauſe they left him to the diſcretion of the Synod, provided that 'they proceeded againſt him no otherwiſe than as ſuch, and without meddling with 'his Profeſſorſhip. That their Worſhips (the ſaid Curators) had taken upon them 'the buſineſs of reforming the Univerſity; wherefore they the Synod ought not to 'do any thing which tended to incroach upon the rights of the Curators, or in any 'wiſe prejudice their proceedings. They added, that they the Burgomaſters ſcrupled to 'do that by themſelves which belonged to the whole Body of the Curators; particu-'larly with reſpect to the permitting cited perſons, who were Members of the Uni-'verſity, to appear before the Synod. *They likewiſe deſired*, That the Synod 'would not impute the abſence of the cited Perſons to contumacy, but only to the 'advice which they had thought fit to give them.' *Feſtus Hommius* informed the Synod of this Meſſage from the Burgomaſters, reporting at the ſame time that *Barlæus* had been with him, and declared, that in caſe he was ſummoned, in order to ſubſcribe the Canons, he could not do it; and that as to the Act of Ceſſation, he would give the States ſatisfaction; but that if he were to be examined as to what he had writ, they ought to complain of him in the Senate of the Univerſity; becauſe as a Profeſſor, he was under their juriſdiction. The Synod having deliberated upon all theſe matters, thought it adviſeable to depute two of their Body to the Burgomaſters, to aſſure them, *that they would do nothing but what was entirely agreeable to the rules of the Church.* They reſolved afterwards to proceed further with the afore-mentioned perſons, for the more ample information of the Curators; and in order to give them a clearer notion of thoſe cited Perſons, leaſt their Worſhips ſhould complain, that neither the Claſſis nor Synod had ever given them any account of them, or delivered in any accuſation againſt them, either at their admiſſion to, or diſmiſſion from their Profeſſorſhips. Accordingly they appointed two Members to ſummon them again before the Synod; and the ſaid Members reported their ſucceſs the next day to the Synod. As for *Bertius*, they ſaid that he was ready

Bertius, Voſſius, and Barlæus, are cited before the Synod.

to wait on them, provided the Burgomaſters would allow it, and that he would conſult their Worſhips again about it. *Voſſius* had told them, that if the Burgomaſters conſented to his appearing, he would then diſcourſe the matter with the *Rector Magnificus*. *Barlæus* had anſwered, *That he was not a Miniſter, and that Burgomaſter* Deyman *had adviſed him to plead in bar of the Citation from the Synod, that he was a Member of the Univerſity.* The perſons who were deputed to the Burgomaſters, acquainted their Worſhips, 'That the Synod had not the leaſt intention of 'incroaching upon the rights of the Curators, nor of entring upon any matters 'tending to prevent the proceedings of their Worſhips; but that without prejudice to 'their privileges, they ſhould only concern themſelves with matters purely eccleſiaſti-'cal.' The Burgomaſters replied, 'That they had not forbidden the three cited 'Perſons to appear before the Synod, but adviſed them only to ſtay at home till 'further order; neither did they intend to ſkreen them from all Eccleſiaſtical Laws 'or Sentences, but wiſhed that this affair might be put off for the preſent, and re-'ferr'd to the Deputies of the Synod, to the end that the ſaid Deputies, after the 'riſing of that Aſſembly, might take the matter into their conſideration within a 'fortnight.' The Meſſengers of the Synod anſwered, 'That the buſineſs ought to 'be entered upon immediately, it being likely to furniſh the Curators with a good 'Precedent, whereby to regulate their proceedings; and that their Worſhips would 'probably expoſe themſelves to great inconveniencies, by obſtructing the preſent 'tranſactions of the Synod.' To this the Burgomaſters reply'd, 'That they would 'not formally, or directly, oppoſe the proceedings of the Synod, but that they 'only deſired theſe matters might be deferred, in order to their being diſcuſſed by 'the Claſſis, or by the Deputies of the Synod.' This affair having been further conſidered by the Synod, it was declared, as their opinion, 'That the Burgoma-'ſters had not expreſly prohibited the cited Perſons to treat further with them; 'that *Voſſius* was not a Profeſſor; that the actions and writings of *Barlæus* came 'under their cognizance; that there had not been any endeavours uſed to obſtruct 'a farther inquiry into the caſe of the ſaid *Barlæus*; that theſe matters were 'wholly eccleſiaſtical; and that all three of them were Members of the Reformed 'Church; conſequently that it was proper to enter into a further diſcuſſion of mat-'ters with them.

Barlæus was the firſt who appeared before the Synod, and to him it was ſignify'd, 'That ſince he had formerly been a Miniſter, and had violently promoted the in-'tereſts of the *Remonſtrants*, for which purpoſe he had publiſhed very ſpiteful 'Treatiſes, from whence great ſcandals had ariſen both within and without theſe 'Provinces; the Synod therefore demanded of him, whether he allowed the 'Canons of the National Synod to be conformable to the Word of God? And 'whether he were diſpoſed to amend the faults he had been guilty of, and to make 'ſatisfaction to the Church?' 'He replied, That ſome of the Canons were good, and 'he could ſafely ſubſcribe them, but not others. And that as for his Books, and the 'offence which aroſe from thence, the Burgomaſters had adviſed him not to enter into 'a diſcuſſion of that buſineſs with the Synod. However he deſired that this might 'be obſerved, *viz.* that two things ought to be conſidered in his Books; *firſt*, the 'Matter; and *ſecondly*, the Manner of his writing. As for the Matter, it tended 'to the juſtifying or defending the Doctrines of the *Remonſtrants*; and this he was 'ſtill inclined to do, with due reſpect to the Authority of the States General; and 'as for the Manner, that was indeed ſharp and ſatirical, but it was *the ſtile of the 'learned*; neither was he diſpoſed to acknowledge it for a fault.

Thus it ſtands upon the Journal of the Synod, and this was attended with the following Sentence: **The Synod declared** Barlæus **unworthy of the Office of a Miniſter, and decreed that he ſhould be debarred from approaching the Lord's Table,** (which was done at the ſame time) **and likewiſe that the Church of Leyden ſhould proceed againſt him to excommunication, under the inſpection of the Synodical Deputies, in caſe he did not behave himſelf better; and laſtly, that the ſaid Deputies ſhould lay this whole affair before the Curators.** This Sentence having been read to him, he deſired a copy of it; which being granted, they afterwards tendered him the Act of Ceſſation, and he immediately ſigned it; for he thought that he, who was no longer a Miniſter (having been called from the office of preaching to that of Vice-Regent of the Divinity-College, above ſix years before) might juſtly

The Sentence againſt Barlæus.

He ſigns the Act of Ceſſation.

ANNO DOM. 1619. oblige himself by the signing of this Act, to forbear preaching; and the rather, because being now Professor of Logick, he was determined not to concern himself again with the function of a Minister. As he went away, he wished the Assembly *might be of one mind, and might labour for truth and peace.*

After him came *Petrus Bertius* before the Synod, where he was accosted after the following manner: 'Since the design of summoning this Synod was partly to call 'to an account all those, who, during the disputes, have offended against the 'Church; and since it appears that you, beyond others, have violently opposed 'the Doctrines of the Reformed church in several writings, *viz. in de Apostasiâ 'sanctorum Hyperaspiste; Diatriba de Fide Justificante, Apologetico contra Piscato-'rem, Thesibus de Theologia occulta & revelata,* and others, to the great offence of 'many thousands, as well without as within these Provinces; since you have also 'departed from the *Netherland Confession*, in which, according to the duty of your 'place, you ought to have trained up the Youth committed to your care: the Synod 'has therefore thought fit, without the least intention of violating the Rights of 'the worshipful Curators, and by virtue of that christian discipline which belongs 'to the Church over its Members, to call you before them, to see whether you be 'disposed to reconcile yourself to the Church, and by a publick retractation of the 'said writings, and a proper confession of your faults, to satisfie the Christian Com-'munity; and like a true Reformed Christian to submit to the judgment of the Na-'tional Synod: For as you are a Member of the Reformed church, you cannot de-'cline the same. To this he answered, *That being a Member of the University of* Leyden, *and under the jurisdiction of the Curators and Burgomasters, against whom he was not conscious of having offended, he had been kept from appearing hitherto, by the said Gentlemen, whose desire it was that this matter should not be meddled with at present.* The Heer *Gerard Leenderts*, Burgomaster of *Leyden*, who sate in this Synod as the States Commissioner, said to *Bertius*, that *he had not been detained by the Curators, but only told that he would do well to consider whether it were best to go or not; and that in case the Synod did any thing against the Rights of the University, he might then appeal to the Curators. Bertius* insisted, that this was not contradictory to what he had said, and acknowledging, as it were, that the Assembly had the power to summon him, be began accordingly to make answer to the forego-ing questions, and expressed himself as follows: 'I am a Member of the Church 'in which I was baptized, so as it was instituted by Christ, but not of any Schis-'matical Church. I am neither an *Arian*, nor *Socinian*, nor *Mahometan*, but a '*Christian.* As for what relates to the state of the Church within these Provinces, 'I own that the Chaff may over-power the Wheat; but I will never consent that 'people should impose Chaff upon me instead of Wheat: And he owned himself 'at last to be a Member of the present Church of *Leyden.*' Being reproached with not having kept the promise he made to God and the Church, of instructing Youth in the Christian religion agreeably to the Formularies of unity: He replied at first, that this was enjoined to him only in general, or not so particularly; but afterwards he made the following answer by the Pen of the Scribe of this Synod: '*Petrus* '*Bertius* declares, that having been appointed Regent of the College, he has him-'self endeavoured conscientiously to observe, and to inculcate into the minds of the 'Youth under his government, all those Laws of the University which were deli-'vered him by the Curators and Burgomasters of *Leyden*, with a charge of keeping, 'and causing them to be kept; humane frailties only excepted, against which he 'daily prayed to Almighty God. That he has not had many pleasant days in 'the said College. That he usually studied, fasted and prayed, whilst others were 'merry-making, and that nothing ever happened more agreeably to him in all his 'life, than the being turned out of that College.

To the question, whether he had kept to the doctrine of the Reformed church, as it was contained in the *Confession* and *Catechism*, and had instructed the Youth therein; or on the contrary, had departed from it himself, and taught heterodox opinions? He reply'd, *That he had observed some things which were not so clearly expressed in the* Confession; *and that tho' he had formed some notions of them himself, yet he had left the Youth at liberty to differ from him.* And being further interrogated, what those things were which he did not think *so clearly expressed?* He said, he could not then answer that question so readily, but desired he might go home,

home and fetch ſome papers for that purpoſe. When they came to that Article *about the poſſibility of the Saints apoſtatizing*, he anſwered, *That his poſitions with reſpect to that point, agreed with all the Antients.* He was likewiſe aſked, whether he had had any cloſer correſpondence with the *Remonſtrants?* To which he replied, *That he had indeed ſigned the Paper called the* Remonſtrance, *but had not been concerned in any other meetings or tranſactions of the people of that ſect.* Being further aſked, whether he continued in the belief of the *Five Points* of the *Remonſtrants*, in the manner as explained by them at the *Conference* of the *Hague*, he made anſwer, That he received them as they were propoſed, but that perhaps he ſhould explain them differently from the *Remonſtrants* themſelves, and that poſſibly no two *Remonſtrants* explained thoſe Articles in one and the ſame ſenſe. Then they aſked him, whether he had no doubts, or ſcruples, or ſecond thoughts about his opinions? His anſwer was: 'The more I contemplate the nature of God on the one hand, and the nature 'of Man on the other, the more am I confirmed in my former notions. But not-'withſtanding this, I have ſufficiently declared, in my Preface to the *Hymenæus De-'ſertor*, that I am always ready to be better inſtructed.' He was likewiſe told, that he went yet further than the doctrine of the *Five Points*, as appeared by his notion of *Juſtification* advanced in his *Diatriba*. He ſaid, *That the Publiſher of that book had acted unfaithfully with him.* It being ſaid, that the ſaid book was publiſhed by his conſent, he owned it was true, but added, that he was obliged to conſent to the printing of it, becauſe it would have been otherwiſe done without him. However, he confeſt that he ſtill continued in the opinion maintained in the ſaid book. Finally they aſked him, whether he were not diſpoſed to amend his faults, and to give the Church ſatisfaction? He replied, *he muſt be firſt inſtructed better, being not convinced wherein he had tranſgreſſed.* Anno Dom. 1619.

Upon this the following Sentence was pronounced:

The Sentence againſt Bertius.

THE Synod underſtanding with great concern, that D. Petrus Bertius adheres to his former opinions, not only in relation to the Five Articles, **but likewiſe in matters of a higher nature; and that he will not hear of making any attonement for them; and having conſidered what is neceſſary to be done for the edification and ſatisfaction of the Church: they declare, that the ſaid D.** Bertius **ſhall be excluded from participating of the Holy Communion, and that the Church of** Leyden **ſhall, with the aſſiſtance of the Deputies of the Synod, endeavour to inform him better; but in caſe he ſhould refuſe to be better informed, then and in ſuch caſe, the Cenſures of the Church ſhall proceed againſt him gradually, and as far as Excommunication itſelf, which ſhall only be delayed till the next particular Synod. And forasmuch as this is an affair of the laſt conſequence (D.** Bertius **being a publick perſon, and as yet in the ſervice of the Univerſity of** Leyden**) it is thought proper that the aforementioned matters be communicated to the Curators of the ſaid Univerſity.**

This Sentence having been notified to him, he aſked, whether the Synod extended it further than to his perſon? He was anſwered, *No, the Synod would not trouble itſelf further with him.* He aſked again, *Whether the Synod then intended to excommunicate all thoſe that held the* **Five Points**? They anſwered, That the Sentence paſt upon him was founded upon his particular proceedings and actions, as likewiſe upon opinions he maintained beſides thoſe of the *Five Points.* Upon which he was heard to utter theſe words: *Now may I ſay, that I have lived to ſee the time that a man is excluded from the Lord's Table for an opinion which was unanimouſly allowed to be true by the Primitive Church. I can by no means underſtand how the power of the Keys ſhould extend ſo far.* He added, That he had hitherto defended his cauſe before this Synod briefly and unprepared; and ſo he took his leave. Thus we find the matter repreſented in the Synodical Regiſters. But ſome of the *Remonſtrants* acquaint us, that *Feſtus Hommius* the Preſident had conceived a great averſion to *Bertius*, tho' he was his Brother-in-law; each of them having married a Daughter of *Johannes Kochlinus*, formerly Regent of the Divinity College at *Leyden*. *Bertius*, they ſay, had, for ſome years paſt, rendered himſelf obnoxious to the *Contraremonſtrants*; who had attacked him all manner of ways. *Feſtus* in particular had railed at him both in print, and in private diſcourſe

His Complaint.

ANNO DOM. 1619. discourse before all degrees of persons, and disgraced him to the utmost of his power. Yet he had held no correspondence with the *Remonstrants* for a long time. He avoided them, and they him; for they observed something in his humour which did not please them. At the time of the Synod of *Dort*, he kept himself neutral, but as soon as the *Remonstrants* were condemned, he declared for their adversaries, and in order to win their favour, constantly frequented their Sermons, and desired to be admitted to their Communion: Yet they would not receive him, but upon condition of first retracting what he had published; which he refused to do. This was followed by his citation before the Synod, where, as we have said, his Brother *Festus* presided, who opposed him on all occasions.

The Examination of Vossius *before the Synod.*

What the Synod did with respect to the learned *Vossius*, late Regent of the Divinity College, is very remarkable; and we find it thus entered on their Journal: 'Gerardus Vossius appeared before this Synod, after having alledged many excuses 'to evade it. He was accosted in the following manner: **Since you have hitherto 'acted the part of a Member of the** Reformed **Church, and in the Preface of your 'History of the** Pelagians, **have declared, That you freely submit all your works to 'the judgment of the said Church, the Synod would gladly know whether you are 'now in that mind, and consequently, whether you will submit to the judgment 'of this Assembly which represents the** Reformed **Church in** South-Holland? He answered, *I am for extending the name of the* **Reformed Church,** *further than 'some do, and for including under that name, not only these our churches, but likewise those of the Confession of* **Ausburgh.** They examined him in the next place touching his notions of the *Five Points*; he answered, *I reject them in the sense 'I have heard them explained in by some young fellows, they being, if so understood, entirely* Pelagian; *but I dare not reject them as explained by* Melancthon *in his latest writings.* However, he did not say, that he approved them in the same sense.

'As to that question, *Whether he would correct his writings, in case they were 'found to run counter to the judgment of the National Synod?* His answer was, *'I must prefer the Holy Scripture before all Antiquity: Whereas if the Canons of 'the National Synod contradict the unanimous opinions of the Fathers, there is sufficient reason for me to suspect them. But since I allow a great deal to the judgment of so many famous men who composed the late Synod, I shall carefully and 'frequently consider of such of the Canons as disagree with my notions; for the doing 'of which I have not yet had sufficient time.* He added, *That he had taught many 'things in opposition to the opinions of the* Remonstrants, *and that his own opinions 'came nearer to those of the* **Contraremonstrants.** He confessed, *That Faith was 'not a previous condition, but an effect resulting from God's Election; that the 'Elect could not fall from Grace; and that some men were assured of their Salvation.* Being asked which were those doctrines of the *Remonstrants* that he could not reject? He named the following: *That there is an universal Grace (tho' not 'of Election) which if men despise, they are reprobated; that there is such a thing 'as Resistible Grace; that some Grace may be lost; but that Faith which has taken 'root cannot perish.* It was objected to him, that by his ambiguous way of teaching, he had placed the Youth upon slippery ice, as it were, insomuch that they themselves complained they could not understand what opinions he embraced. To this he replied in such a manner as if the controversy were not about the Doctrines themselves, but only about the Explanation of some particular Texts of Scripture. They asked him, whether he had taken pains to arm his Pupils against the opinions of the *Remonstrants*, according to the duty of his Professorship, to which he was called? He replied, *That he had plainly declared himself against some 'things in the doctrines of the* Remonstrants; *that he had warned his pupils against* Popery, *in order to turn them off from the disputes about the* Five Points; *that he 'had neither made nor hatched any* Remonstrants *in the College, but had found them 'there; that they would do well to reflect upon the former situation of that City, 'for that there were more* Contraremonstrants *in the College than at his first coming.*

He is ordered to deliver in his Opinion concerning the Five Points *in writing.*

'The Synod having heard all this, caused him to be told, that he had not satisfied 'the Brethren, and that they desired he would draw up his opinion about the *Five 'Points* in writing against the next day. He complained of the shortness of the 'time which they allowed him, but promised at last to obey their commands. Accordingly

'cordingly he appeared the next day, and told them in the first place, that he did 'not come before them the former time by virtue of any obligation he was under, 'but freely and of his own inclination; adding, that he spoke thus least he should 'do any thing inconsistent with the privileges of the University. But he was an- 'swered, That on the contrary the Synod declared, *that he was obliged, as a Mem- 'ber of the Church, to appear before them, and that no Academical privileges could 'exempt him or any other Member of the Church from that duty.* After this, they 'read his declaration of his opinion concerning the *Five Points*, but it did not sa- 'tisfy the Synod, particularly with respect to a certain clause or paragraph in his Hi- 'story, where he had said, *That the obedience of Christ became ours by imita- 'tion.* He was then told, *That he had not given the Synod content, either in writing 'or by word of mouth; that it was obvious enough that in many things he came 'very near to the* Remonstrants; *that besides what had been already laid to his 'charge, there were several other matters which ought to be liquidated with him; 'but that since the Synod drew near to a conclusion, and more time was necessary to 'such a Conference than they could spare, the Deputies of the Synod should enter into 'a Conference with him by the first opportunity.* He was further told, *That he had 'done ill in communicating one day with the* **Remonstrants**, *and the next day with 'the* **Contraremonstrants.** These things they thought to be of great importance, 'and they therefore ordered, *That the said Conference with* Vossius *should be ma- 'naged by the Deputies of the Synod, and those of the Theological Faculty of* Ley- 'den. *And it was at the same time resolved immediately to request the Curators by 'the Deputies of the Synod, that their Worships would not dispose of the Professorship 'to him till he had given due satisfaction to the Church, which was uneasy on 'account of his writings.*

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His Opinion is read.

The Synod remains unsatisfied.

The further Consideration of his Case is deferred.

From these proceedings of the Synod with *Vossius*, it may be inferred, how matters went at that time; what were the objections brought against him; how they sifted his thoughts and opinions; what advances he made towards satisfying the Synod; and that by delaying his business, and referring it to be dispatched by others, they endeavoured to delay his preferment to the Professorship of *Eloquence*, (to which he was afterwards called by the Curators) till they could have obliged him to retract all that they disliked in his writings. By such means as these, it is thought, they hoped to have compelled him entirely to submit to the pleasure of the Synod.

Remarks on these Proceedings against Vossius.

In this same Assembly mention was likewise made of that very learned person *Petrus Cunæus*, Professor of *Law* and *Policy*. They were of opinion, that he had given great offence, both by that Satire of his, intituled, *Sardi Venales*, or *Come buy my Sprats*, and by a Preface to the Translation of *Julian*'s Lampoon upon the *Roman* Emperors, published in the year 1612. as also by some passages in his book of the *Commonwealth* of the *Hebrews*, that appeared in the year 1617. Whereupon it was agreed by this Synod, *That he should be admonished by their Deputies, to take some opportunity or other to retract those things in writing; forasmuch as the satisfaction which he had already given to the Church of* Leyden *about them, was not so publick, as entirely to remove the scandal which his books had given.*

After this, the case of *Herboldus Thombergius*, *Adrian vanden Borre*, *Samuel Lanshergen*, *Johannes van Galen*, *Wilhelmus Lomannus*, *Adrian Simons*, and *Petrus Cupus*, late Ministers of *Gouda*, *Leyden*, *Rotterdam*, *Schoneboven*, *Charlois*, and *Woerden*, was brought again upon the stage, tho' the said persons had been already deprived and banished the Country. It was declared by this Synod, That they had not only promoted the doctrines of the *Five Points* with great violence, but that some of them (as the Acts of the Synod expressed it) were infected with other, and worse errors than those of the said *Five Points*, and had besides most grievously transgressed both against the Commonwealth and the Church by their **Work-Synod, and scandalous and pernicious League or Confederacy** at Rotterdam. It was further declared, that *Jacobus Johannes Wateleer*, formerly Minister of *Kralingben*, had, besides his being unsound in doctrine, perfidiously abandoned his Ministry, and continued so to do, *without doubt*, as the Acts of the Synod phrase it, *because his conscience stung him for having offended against the Government.* Upon this the Synod pronounced the aforementioned eight Ministers to be deprived of all Ecclesiastical offices and benefices, and declared, that they acknowledged them for no other than private and lay persons, and that they would moreover at a proper season pro-

ceed

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The nature of this *Anti-Synod*, and *League* of *Rotterdam*, as it was called, and its conſequences have been ſhown above in the XXXIXth and XLIIId Books. But as for *Watelier* (ſince known by the name of *Bateleer*, and become famous among the *Remonſtrants* by ſeveral learned writings) I ſhall now ſay ſomething of what has occurred to me, in his defence. *Giſbertus Voetius* had accuſed him in a certain little treatiſe called, *Ventii Therſytes Heautontimorumenus*, of having deſerted the Miniſtry in the year 1618, and fled out of the *Netherlands*, in order to avoid puniſhment on account of his tranſlating the *Ballance of the Speech of the* Engliſh *Ambaſſador* Carlton, into *French*. But *Batelier*, in his anſwer to that book, declared, that at his leaving the Benefice of *Kralingben*, he had obtained Letters dimiſſory and Certificates from the Magiſtrates of that Village, as alſo from the Claſſis of *Rotterdam*, ſigned by *Nicolaus Grevinkhovius* and *Franciſcus Lanſbergius*, atteſting, that he was honourably diſcharged from his Miniſtry. He denied that he either fled on that occaſion out of the juriſdiction of the *United Provinces*, or tranſlated the aforeſaid *Ballance*, or Obſervations on the Ambaſſador's Speech; proteſting further, that he had dwelt and converſed in the Town of *Leyden* from the year 1621 to 1632, as was well known to every body, without having been ever troubled, or charged with the tranſlating the ſaid book, or with any other matter whatſoever. Beſides, it is certain the aforeſaid *Ballance* was not tranſlated into *French* in the year 1618, by him, but by *Samuel Næranus*, who at that time was one of the Miniſters of *Amſterdam*, with a deſign, as he then thought, of doing no ſmall ſervice to the State and Church among Foreigners, tho' it was afterwards underſtood quite otherwiſe by the Government. From this account it may be obſerved, that the Synod of *Leyden*, and *Voetius* afterwards, gave too much credit, and too readily recorded the things that were aſſerted or ſuſpected in prejudice of him, during thoſe times of bitterneſs and partiality.

There was likewiſe ſomething done at this Synod in relation to *Jaſon van Ryland*, Chaplain to the Heer *Van Langerak*, the States Ambaſſador at the Court of *France*. The Synod had been informed, that he was called to the Miniſtry by the *Remonſtrants* of the Claſſis of *Gouda*, and that there was danger of his exerciſing his function among that party, by reaſon of his frequent returns into theſe Provinces. It was therefore reſolved to apply to the States-General, to the end that the ſaid *Jaſon van Ryland*, by the leave and command of their High Mightineſſes, ſhould be examined by the Profeſſors of Divinity in the preſence of the Synodical Deputies, and in caſe he were found heterodox in his opinions, be diſcharged from his Miniſtry, and be likewiſe obliged to ſign the *Act of Ceſſation*; and that the *Reformed* Church of *Paris* ſhould be adviſed of all theſe matters, that ſo he might not exerciſe any part of his Miniſtry among them by their conſent.

**The Heer* Junius *writes to the States Committee concerning the Recantation which the Synod endeavoured to impoſe on the deprived Miniſters, in order to their admiſſion to the Lord's Supper.*

The Deſign of the Synod is diſapproved by the Prince and the Committee of the States.

After this, the Synod proceeded to the diſcuſſion of the *Gravamina*, or difficulties and ſcruples delivered in, or tranſmitted to them by the reſpective Claſſes.

In the mean while the Counſellor * *Junius*, the Commiſſioner deputed by the States of *Holland* to the Synod of *South-Holland*, writ a certain Letter to the Committee of the ſaid States, bearing date the 9th of *Auguſt*, giving an account that the Synod had deliberated about excluding the deprived and ſuſpended Miniſters from the Lord's Supper without a previous and publick recantation. This matter having been laid before his Excellency the Prince of *Orange*, was diſapproved by the Committee of the States; and the Heer *Brookhoven* was diſpatched to *Leyden*, in order to prevail with the Synod by the moſt convenient methods to poſtpone their Reſolution. His Excellency and the Committee inclined to gentleneſs, but the Synod was not ſo diſpoſed, as one may ſee by that Reſolution which they came to upon the firſt *Gravamen*, which by reaſon of its importance, we ſhall not ſcruple to inſert here word for word as follows:

† An Order of the Synod, ſignifying in what manner the Remonſtrants, *who ſhould either renounce or continue in their Opinions, were to be dealt withal.*

† 'As to the firſt *Gravamen*, which runs thus: Whether it be not neceſſary to 'follow a uniform method in all churches, as well in reſpect to the Miniſters as the 'Members of the Community, who, during theſe diviſions, have favoured and 'maintained the doctrines and proceedings of the *Remonſtrants*, in caſe they are wil-'ling to be reconciled to the Church; and how, on the contrary, they may be dealt

'with

'with for the greater edification and unity of the Church, in case they obstinately adhered to their opinions.' An° Dom. 1619.

The Synod having a due regard to the peace of the Church, and the preservation of the established Doctrine therein, judge, that there ought to be a great distinction made between the tractable and intractable Members. That the intractable or obstinate Ministers, pursuant to the Decrees of the late National Synod, ought to be actually deprived of their office, and the proper degrees or steps of admonition being observed, be excommunicated. As for those of the other sort, i. e. such as are docile and tractable, since their transgression is not of so high a nature, it is agreed, that such of them who have formerly writ against the Truth, and have blasphemed the same either by their books or speeches, either publickly in their pulpits, or in private conferences, shall be put upon a two years probation or trial e'er they be again admitted into the Ministry; which however shall not be done till they have publickly recanted their past errors, and given the Church satisfaction with respect to their behaviour; to the end that the peace of the Church be not again disturbed by a too rash admission of them. It is likewise agreed, that none of those persons shall be allowed the use of the pulpit without the knowledge and approbation of the Deputies of the Synod; and it ought always to be remembred, that such persons cannot with edification be received into the same churches where they formerly officiated, and where they disturbed and alienated the minds of the hearers by their heterodox opinions.

As for other Ministers who have behaved themselves with more moderation, and not writ against the established doctrines, nor in any wise railed against them, they, after a publick acknowledgment of their fault before the Congregation whom they have scandalized, and after a years probation, shall be again admitted to the exercise of their function as soon as conveniently may be, provided that they, as well as the former, of whom mention is made in the preceding Article, do sincerely subscribe, and faithfully practise the Doctrine of the Catechism and Confession, together with the Canons of the late National Synod, pursuant to the Formulary appointed by the said Synod, like the rest of the Clergy of these Provinces.

As for the Members of the churches, they have either been in Ecclesiastical offices, or not. In relation to the former sort, who have been Elders or Deacons among the Remonstrants, and who still persist in their opinions, the judgment of the Synod is, that such as shall still remain obstinate be actually deprived of their offices, but not excommunicated; and that their behaviour be observed for the space of one year, and then, that it be considered in the ensuing Synod, in what manner they are to be further dealt with consistently with the edification of the Church.

As for those who desire to be reconciled to the Church, it is agreed, that they may be restored upon confessing their fault before the Consistory; unless it be thought proper in some places, that the Confession should be publick, as tending to greater edification, in which case it may be done in publick; but not without consulting the Classis or their Committee.

As for the ordinary Members who have never been in any Church-office, they may be divided into tractable or intractable. Those of the latter-sort shall be seriously exhorted by the Consistory to which they belong, to renounce their errors; but no further proceedings shall be used against them till the next Provincial Synod, which shall give the necessary orders. But as for such who out of simplicity, mistake, or weakness cannot as yet fully apprehend or consent to the Doctrines of the Reformed churches in relation to any of the Five controverted Points, nor entirely reject the opinions of the Remonstrants touching the same, but do however show themselves docile and tractable, and begin to be instructed, adhering to what they have already received for truth, and desiring to make a further progress therein, they shall be further instructed with all diligence, and in the mean while admitted into the bosom of the Church, provided they promise to live quietly, and to do their endeavour to advance more and more, and at the same time make a declaration, that they hold the Doctrine of the Reformed churches to be the true and perfect Doctrine of Salvation, and are resolved, by the grace of God, to continue in the same.

But touching those Members of the churches who have gone over to the Remonstrants, and have thereby given great offence; it is resolved, that in cases of lesser moment, an Amnesty or general Oblivion shall be put in practice; but in case of any

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flagrant Acts, whereby the Church has been grieved, they who have formerly been guilty of them, but now desire to be reconciled to the Church, shall make a private confession of their faults before the Consistory; and the Congregation shall, before the administration of the Lord's Supper, be informed thereof in general terms, and told, that none ought to be offended at those persons, who having formerly grieved the Church of the Lord by their proceedings, are now admitted to the Sacrament; forasmuch as they have confessed their fault to the Consistory; but that they should rather give thanks to God, and by their Fall be excited to spiritual watchfulness, in order carefully to avoid the like transgressions.

And forasmuch as during these troubles, many persons have gone over to the Remonstrants, and joined with them in Church Communion; therefore in case any of them, repenting of what they have done, shall be desirous to return to us, they shall not be rejected; but at the visitation of the Members, shall be received as such by one Minister, and one Elder, provided it be not made a precedent for the admission of all other Members in like manner.

Forasmuch also as the state and condition of such persons is various, the present Assembly is of opinion, that for the greater edification, such of the Remonstrants who come over to us, being sufficiently instructed, need not again undergo a formal examination, but that for their instruction, and the ease of their minds, they shall be amicably discoursed with at the aforesaid visitation; and in case it appears, that any of them were obliged to recant their former opinions before they were admitted into the Communion of the Remonstrants, they shall likewise make a publick confession of their fault, in order to attone for the scandal by them given; and those who were admitted into the communion of the Remonstrants, only to fill up their numbers, and without any confession of their faith, shall be examined and instructed anew, with respect to all the Articles of the Christian Religion, just as if they had never been admitted Members of the Church.

As for those who, tho' they have always adhered to us, and still continue in our Communion, do not cease nevertheless to revile our doctrines and proceedings, they shall be severely reproved in the name of the Consistory; and if they continue in such practices, it shall be considered what ought to be further done with them, for the greater edification and peace of the Church.

The Resolution of the Synod, *with relation to the* Right of Patronage.

The *second Gravamen* was about the *right* of *Patronage*; and the question they put was, *Whether it might not be proper to apply to the States of* Holland, *for the entire abolition and extinction of it.* Upon that head, as has been already mentioned, it was resolved, at the opening of this Synod, and now again agreed, That whereas in several Churches of South Holland, many scruples, scandals, and deplorable disturbances had arisen, and no less troubles were likely to ensue; a representation should therefore be made of this Gravamen to their Lordships, in the name of the Synod, humbly intreating them to consider thereof for the peace and welfare of the Church.

A Question proposed concerning the Administration of Baptism *by the* Remonstrant *Clergy.*

To the third *Gravamen*, *What was to be judged of the Baptism administred by the* Remonstrant *Clergy after their deprivation?* It was answered, That it was worthy of censure in many cases; and that all opportunities ought to be embraced to exhort the people not to suffer their Children to be baptized by the Remonstrants, least any disputes on account of conscience should arise with respect to the validity of their Baptism. And forasmuch as no instances of the like Baptisms had occurred to the Synod, it was agreed, that no further decision should be made of this question. In the mean time, all Ministers were required to forbear re-baptizing any persons who might be baptized by the Remonstrants and to lay their scruples relating thereto (in case they should have any) with all their circumstances, before the next Synod, to the end that such orders might be given thereupon, as should be judged necessary.

A Resolution concerning a yearly Visitation *of the* College *of* Divinity.

It was resolved upon one of the *Gravamina* laid before them, that the Deputies of both the Synods should yearly visit the Professors of Divinity, and their College at *Leyden*, in the presence of the Curators of that University; to which end certain instructions to be laid before the Curators were drawn up and approved by the Synod, containing, among other things, *That the Deputies should use their utmost diligence and discretion to inform themselves of the behaviour and doctrine of the Professors and Regents, and whether they instill'd sound principles into the minds of the Students; and also, whether each of them discharged his office with such care and*

fidelity as he ought. That in caſe they found all right, they ſhould give them thanks in the name of the churches; but if they diſcovered any fault or defect, which did not appear to them of ſo great importance, as to deſerve being reported to the Curators; they ſhould reprimand the ſaid Profeſſors and Regents, according to the nature of the offence, but with great diſcretion; but as for faults of a deeper dye, thoſe were to be diſcovered to the Curators themſelves, and they the ſaid Deputies were to inſiſt upon a reformation of them. They were likewiſe to have an eye upon the Students in the College of Divinity, with reſpect to their behaviour and converſation, and to preſcribe methods of living regularly, and ſtudying diligently. An°Dom. 1619.

Concerning the writing of an Eccleſiaſtical Hiſtory.

Another *Gravamen*, related to the writing of an *Eccleſiaſtical Hiſtory*, to be deduced from the *Reformation* down to the preſent times. They agreed that ſuch a thing was much to be deſired, but that it was too difficult and troubleſome a taſk to be undertaken; it was therefore propoſed to begin from the year 1600, foraſmuch as thoſe matters were ſtill freſh in mens minds, and the memoirs neceſſary for that purpoſe were more eaſy to be procured. *John de Laet*, one of the Elders of the Church of *Leyden*, was the perſon on whom they caſt their eyes for this buſineſs, and the ſeveral Claſſes were ordered to communicate to him the neceſſary pieces. Upon this occaſion there was mention made in the Synod of the Hiſtory of *Emanuel van Meteren*, and it was agreed that it was a partial book, that it contradicted itſelf in the repreſenting church matters; and in ſhort, that it was calculated to the prejudice of the Doctrines of the Reformed. Upon which it was reſolved to apply to their High Mightineſſes, that the things which were miſrepreſented in the ſaid Hiſtory might be amended.

Concerning the Exerciſe of the Popiſh Religion.

In this ſame Synod it was likewiſe reſolved carefully to oppoſe all exerciſe of the Popiſh religion, and the creeping in of Prieſts, Monks, and other Eccleſiaſtical perſons — and to inſiſt upon the execution of the Placards formerly publiſhed for preventing thoſe abuſes: As alſo to obviate the ſuperſtition and idolatry practiſed in ſome of the Hoſpitals, and the profanation of the Sabbath.

Concerning the Profanation *of the Sabbath.*

Concerning an Eccleſiaſtical Conſtitution.

There was another *Gravamen* relating to an *Eccleſiaſtical Conſtitution*; concerning which, we find the following Minute in the Journal of the Synod. *That the Synod underſtood with ſatisfaction, that the* Eccleſiaſtical Conſtitution, *which was reviſed by the National Synod, and preſented to the States-General, was received by the States of* Holland *in the manner in which it had been framed.* But this was a great miſtake; for there happened great diſputes among the ſaid States about the receiving that Conſtitution; and notwithſtanding all the pains which the Clergy took in promoting it, they could never prevail with their Lordſhips to receive it.

Concerning the Regulation of Matrimonial Matters, *and of* Schools.

It was moreover reſolved upon another *Gravamen*, that the States ſhould be preſſed to eſtabliſh a good regulation of *Matrimonial* matters; and that a Committee of Lay and Clergy-men ſhould be appointed to draw it up — as alſo that the Schools ſhould be duly regulated, and the keeping of private Sectarian ſchools prevented; and particularly the deprived *Remonſtrant* Miniſters, who ſhould keep Schools, were made ſubject to that regulation, and obliged to ſubſcribe the *Confeſſion*, *Catechiſm*, and *Canons*.

How thoſe were to be treated who ſhould apoſtatize from the Reform'd Religion.

In the *Gravamen* relating to Church-Government, it was ſaid, that the Eccleſiaſtical Cenſures were to be exerciſed againſt ſuch as apoſtatized from the true Reformed religion to the *Anabaptiſts*, *Papiſts*, and other Sects; and it was queried, whether the Governours of the Church might not finally proceed to excommunication againſt them? But it was reſolved, as to this point, that the Synod could not make any general order concerning it, the circumſtances being ſo various. However it was thought adviſeable, that all ſuch ſhould be admoniſhed, and that endeavours ſhould be uſed to inſtruct them; but that they ſhould not proceed to excommunication, till the caſe with all its circumſtances were laid before the Synod, and their opinion known thereupon.

A Reſolution to petition the States-General, *that the* Overſeers of the Poor *might be of the* Reform'd Religion.

There was likewiſe a *Gravamen*, in which, among other things, it was propoſed, *Whether the Overſeers of the Poor in the Country ſhould not be obliged to make profeſſion of the Reformed religion?* And the Synod judged it fit, that their Deputies ſhould endeavour to obtain this of the States-General. This was thought by ſome to be a matter of great importance; for by thus appointing none but *Contraremonſtrant* Overſeers, who would not diſtribute Alms to any but thoſe of their own communion, the Poor of all other Sects would be excluded from any benefit, or

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else be compelled by their poverty to wrong their consciences, and to conform to the humour of those who were the distributers of such Alms.

As also, that all Civil Officers should be of the same Religion.

In another *Gravamen* it was proposed, *Whether it was not necessary to petition the States, that in all places, as well in Town as Country, none should be admitted to offices, but such as were well affected to the* Reformed religion, *or at least not prejudiced against the same; to the end that the good Laws of their Lordships the States might be the better maintained, and put in execution?* The Synod declared, that this was very necessary, since the Church often suffered very much by Magistrates and Pensionaries, or Secretaries, who were disaffected to it. Hereupon the Deputies of the Synod were directed to represent to the States, how much the Church was interested in this matter: the Classes were likewise severally exhorted to meet as soon as possible, in order to draw up their grievances in writing, and to transmit them to the Deputies of the Synod, to the end they might be the better enabled to apprize their Lordships of all matters, and thereby to induce them to obviate, by their good regulations, all the inconveniencies that might arise by the appointing such disaffected Officers. This was afterwards stiled, *The Reformation of the Magistrates*; and the business was considered at the Meeting of the States of *Holland* in the beginning of *July*, by whom it was agreed, that it should be one of the Articles inserted in the next Summons of the Members, to the end, as they said, that the most disaffected Magistrates might be thereby reformed in such a manner as should appear to be most for the honour and dignity of their Office, for the benefit of the good Subjects, and for the peace of the Government, and rendered more steddy in their principles. This order did afterwards a great deal of mischief to the cause of the *Remonstrants*, when all Bailiffs and Scouts who were either of their opinion, or favourable to them, or who at least had not been very active in putting the Placards in execution against them, were discharged, and their places filled with *Contraremonstrants*, who exerted themselves to the utmost against the meetings of the said *Remonstrants*, by disturbing, dispersing, and suppressing them.

There was also another *Gravamen* brought before the Synod, in which they were desired to petition the States of *Holland*, to the end that all the moneys disbursed either by the oppressed churches, or by private persons in the late dangerous times, might be returned to them. In order to raise this money, the Synod resolved to address the States, that there might be a particular collection made by their direction, or at least connivance, throughout all the chief Towns of *Holland*, for the aforementioned distressed churches; but only among their Friends, and not indifferently among all the Burghers. But as to the Classis of *Gouda*, where they had been at great charges in providing for the churches that were kept open, a Letter was to be sent to the States, to pray that towards the defraying the said charges, the Classis might, as in other places, make use of the Stipends of such of the deprived Ministers, who had none allowed them, beginning from the time the said Ministers were deprived, and continuing to the time that the churches should be provided with other Ministers.

That none of the deprived Ministers should be allowed to reside in the places where they had officiated.

As to the *Gravamen*, *Whether the deprived Ministers might be suffered to continue in the places to which they had belonged?* It was agreed to represent to the States by the Deputies of the Synod, that their continuing there would be entirely unnecessary, and might obstruct the progress of the *Reformed religion*, especially with respect to the deprived Ministers, who declined going to Church, or to the Lord's Supper, or otherwise discovered their attachment to the contrary Party. Upon the information of the Classis of *Woerden*, *That there was a* Lutheran *Minister at* Bodegrave, *who enjoyed the free exercise of his religion, which was not suffered in any other town*; It was agreed, that the Deputies of the Synod should apply either to the States themselves, or to their Committee, to the end that the said *Lutheran* Minister might be ordered to retire from thence, or at least not to perform any part of Divine service there. It was likewise ask'd at the same time, *What was to be judged of the examination of persons for the Ministry, according to the manner of the* Remonstrants? And it was agreed, *That such Candidates should forbear preaching till they were examined anew; and that the names of such as appeared unsound in doctrine should be laid before the States, to the end that the Government might forbid them to preach in this Country.*

A Resolution concerning Remonstrant Proponents, *or* Candidates for the Ministry.

The Classis of *Leyden* proposed likewise to the Synod, that *Welich Martinson*, one of the Visitors or Comforters of the Sick belonging to the said Town, had been

examined by the *Remonſtrant* Claſſis of *Gouda*, and in conſequence of the ſaid examination, was ſent by *Lomannus* to *Nortwick*, where he had both preached and baptized, but that the Claſſis of *Leyden* had ſuſpended him from acting. The Synod declared, that what *Walick Martinſon* had done was irregular, and therefore reſolved that he ſhould be depoſed from his pretended Candidateſhip, and ſuſpended from receiving the Lord's Supper; and that the Magiſtrates of that Town ſhould be deſired to deprive him of his Viſitor's office; and laſtly, that he ſhould be exhorted to diſpoſe himſelf for inſtruction. This ſame Synod alſo decreed, that the Claſſes ſhould forthwith diſſolve all the Conſiſtories compoſed of *Remonſtrants*, wherever they were eſtabliſhed and continued to act, and that they ſhould cauſe a certain form of Diſſolution prepared by the Synod to be read in the churches.

AN° DOM. 1619.

A Reſolution for diſſolving all Remonſtrant *Conſiſtories.*

Among the Acts of this Synod, the following Article was inſerted:

An Article ſaid to have been formerly omitted, is inſerted among the Acts of the Synod.

'Foraſmuch as it was not expreſt in the Acts of the preceding particular Synod 'at *Delft*, that the *Remonſtrant* Miniſters of thoſe times had owned, *That they did* 'not know any among us who maintained or taught, that God had decreed to damn 'any man without conſidering him as a Sinner, and that God ſent children to 'Hell from their Mothers breaſts: and ſince a great deal depends upon this mat'ter, as tending to ſtop the mouths of ſlanderers, it is reſolved, that it be here in'ſerted for a perpetual memorial.

They reſolve that the Decrees of the National Synod concerning the Subſcription of the Confeſſion *and* Catechiſm *be notified to the ſeveral Claſſes.*

It was likewiſe reſolved, that the Decrees of the National Synod relating to the ſubſcribing the *Netherland Confeſſion* and the *Catechiſm*, by Miniſters, Rectors, and Schoolmaſters, ſhould be notified to the Claſſes; and that for the ſaid purpoſe, thoſe Decrees ſhould be annexed to the Acts of this Synod, and tranſmitted to each of the Claſſes in particular.

What happened further in this Aſſembly on account of ſome particular propoſitions, and other *Gravamina*, was of ſo little moment, that I don't think fit to trouble myſelf or my Reader about it.

For a concluſion of this Synod, *Abraham Muſenhol*, one of the Miniſters of *Breda*, made a kind of Exhortation or Sermon upon the cxxivth Pſalm; after which, ſays the Journal, the Synod broke up in peace with thankſgiving to God, on the 17th of the month of *Auguſt*.

This Synod either deprived, or at leaſt conſented to the Deprivation of about ſixty Remonſtrant *Miniſters.*

Thus ended the Synod of *Leyden*, which occaſioned ſo much trouble to the *Remonſtrants*. This little Synod, which, as they ſay, conſiſted only of *thirty* Clergymen and *ten* Elders, (excepting the two Deputies from *North-Holland*, and four from the Synod of *South-Holland*, who had only perſwaſive and not deciſive votes) had diſcharged from the Miniſtry about *ſixty Remonſtrant* Preachers, who, as may appear by the foregoing relations, were either deprived of their Benefices, or had their previous Deprivation approved by the ſaid Synod: and they who were thus deprived, excepting one or two of them, were men of good learning and morals, and extremely beloved by their people; of which I have ſufficient proof from the teſtimonies of ſeveral Schouts, Schepens, and other Officers and Magiſtrates, beſides thoſe of the neighbours of the ſaid Miniſters, who all ſolemnly declared in open Court, that their Paſtors had in all reſpects during their Miniſtry, behaved themſelves ſo piouſly, civilly, and edifyingly, as to give them great ſatisfaction; and that they wiſhed they could have longer enjoyed their ſervice. They complained too, that this Synod had deprived ſome Miniſters of their Livings, and cenſured others, for no other cauſe but only for maintaining brotherhood with the *Remonſtrants*, and for ſeeking to obviate, or helping to heal the Schiſm or Separation. Nay, that it clearly appeared, that this Aſſembly endeavoured to make uſe of the authority of the Supreme powers, in order forcibly to hinder the deprived Miniſters from preaching among ſuch *Remonſtrants* who deſired the benefit of their Miniſtry. Theſe were the complaints of the *Remonſtrants*. But the other party thinking they had truth as well as authority on their ſide, were of opinion that they ought not to neglect reſtraining thoſe whom they looked upon as innovators and diſturbers both of the Church and State, and ſtopping their progreſs as far as in them lay; believing at the ſame time, that their zeal did not exceed the bounds of prudence and gentleneſs.

On the 29th of *Auguſt* the four * Deputies of the Synod of *South-Holland*, to wit, *Abraham Muſenhol*, *Hugo Beyerus*, *Balthaſar Lydius*, and *Henricus Arnoldus*, attended

* *The Deputies of this* South-Holland *Synod give the Committee of the States an Account of ſuch Miniſters who refuſed to ſign the* Act of Ceſſation.

ANNO DOM. 1619. tended the Committee of the States of *Holland* at the *Hague*, giving them a brief account of those Ministers, who having been cited before the Synod of *Leyden*, would not subscribe the Act of the States-General, much less receive the Canons of the National Synod; adding, that *Nicolas Tykemaker*, the Minister of *Geerfleet*, was the only cited person who had signed the said Canons. Then they presented a List of the Refusers, and submitted it to the pleasure of the Committee, how they should proceed further with them. Upon which it was resolved to cite the said Refusers before the Committee against the 10th of *September*, and either to treat with them further, or to put the Resolutions of the States-General in execution against them.

Their Petition relating to the defraying the Charges of the Synod.

The Deputies likewise signified to the Committee, that as they were charged with the burden of many affairs by the Synod, which they could not discharge without a great deal of trouble and expence, they would gladly know whether they were to be defrayed by the publick? To which it was answered, That they should draw up a Memorial of the same, and of what else they thought proper in order to their considering it, and coming to a resolution thereupon. But the next day, instead of being obliged to present such a Memorial, they were furnished with the sum of 800 Gilders to answer all their expences in the service of the Synod for a year to come; the Government not being willing to be troubled with any accounts or reckonings. But when afterwards the Synod gave in an account of what expences they had been at, it was finally agreed by the Committee, that they should be further paid after the rate of sixteen Styvers a day for the diet of each Minister, and half as much for some of their servants, besides a certain sum for paper, books, pen and ink, *&c.* and thirty Styvers a day for the Messengers during their journeys, and ten Styvers for each Chamber-keeper; but it was only for this time, and not to be made a precedent of. The Country for the future was no more to be burdened with such charges, but the money was to be raised as usual before the troubles of the churches. The further demands of the Synod for postage of letters, carriage of their goods, *&c.* were rejected.

Some of the deprived Ministers, being summoned before the Committee of the States, sign the Act of Cessation.

Pursuant to the above-mentioned Citation against the 10th of *September*, many of the deprived Ministers appeared before the Lords of the Committee. Some of whom signed the *Act of Cessation*, and promised to conform themselves thereto; such were *Bernardus la Faille*, *Abrahamus Fleet*, *Johannes Stangerus*, *John Johnson Bars*, *Richard van Bax*, *Franciscus Lansbergius*, *Christopherus Hellerus*, *Reynald Borremans*, *Nannius Geesteranus*, *Cornelius Bungfleet*, *Hugo Steur*, *Petrus Bricquingny*, and *Henricus Holthenus*. The last of these stipulated before he would sign, that he should enjoy the same liberty with the other Subjects of the States; *viz.* to visit the Sick upon occasion; to edify his Neighbour; to reprove disorderly persons; and to discourse and dispute about the Points in controversy; provided he did not make it his sole business, but behaved himself peaceably and civilly, so as not to excite any troubles by his proceedings: and finally, that if, on further consideration, he should change his mind, and revoke his subscription, he might be at liberty to do it, and in case he actually did so, and quitted the country, it should be no worse taken of him than if he had never subscribed. Upon his signing with these conditions, the Lords gave him their hands, promising him, that he should be free to go where he had a mind, and letting him know, that they took him under their protection against all injuries whatever; exhorting him further to consider of the Canons, and to re oncile himself to the Church. *Daniel Wittius* had signed before; and the Heer *Flak* subscribed in the stead of *Richard Herberts*, being impowered thereto by him, and obtained leave for him to stay at *Gouda* for a while, till upon observing his behaviour, the Government should order otherwise.

The several Motives which inclined them so to do.

However, this signing of the *Act of Cessation* by these and other deprived Ministers was not done with the same views: for some signed only that they might stay in the country without any further molestation, and either enjoy their own estates, or apply themselves to some other vocations, or else that they might get some allowance from the States. Some did it out of cowardice, and for fear of the approaching persecution; wanting resolution to continue in the service of the *Remonstrant* churches in opposition to the will of the Government, and to stand it out against all events. Others again signed on account of their great age, their bodily infirmities, and such sort of impediments as would not allow them to engage in the dangers attending the *Remonstrant* cause. And lastly, others did it in tenderness and compassion

compaſſion to their Wives and Children, who could not live without them, or elſe on account of particular and preſſing neceſſities and occaſions; ſuch as aſſiſting their Spouſes when ſick, or ready to lie in; or regulating their diſordered families, with an intention at the ſame time to renounce and revoke their ſubſcriptions within a few days, or weeks, or months, as ſome of them did accordingly. ANNO DOM. 1619.

There were ſome too that thought they might, in ſuch circumſtances, ſafely ſubſcribe at the command of the Government, and that continued in this opinion. But others being convinced by their own conſciences, and by the admonitions and arguments of their friends, became of a quite different ſentiment; inſomuch that their ſorrow and repentance, together with the fear of God's judgments, forced them to retract their promiſes of ſilence; and without valuing the Placards, or any humane penalties, to employ their gifts for the benefit of thoſe whom they thought themſelves ſtill united to, and who deſired it of them.

On this ſame 10th of *September*, there appeared before the Lords of the Committee ſome more of the deprived Miniſters; to wit, *Iſaacus Næranus*, *Johannes Grevius*, *Samuel de Prins*, *Abrahamus la Faille*, *Petrus Engelrave*, and *Aſſuerus van de Pol*. Theſe Gentlemen refuſed to ſign the Act of Ceſſation, and were thereupon baniſhed out of *Holland*, and all the *United Provinces*, being conducted to *Walwick* by ſome of the Meſſengers of the States of *Holland*, with prohibition of ever returning without leave, upon pain of being puniſhed as diſturbers of the publick peace. Moreover the Fiſcal, or Attorney-General, *Kinſchot*, was ordered to proceed againſt thoſe who had not appeared at the former citation, by ſummoning them again, and baniſhing them in caſe of diſobedience, unleſs they ſhould afterwards come and offer to ſign the Act. The perſons who were obnoxious to this proſecution, were *Andrew Folkertſon* (who had been confined to his bed for ſeveral months, by ſickneſs, which he afterwards alleged in his juſtification) *Henry Oſterharn*, *Lucas Molanus*, *Chriſtian Sopingius*, *Johannes Schotenus*, *Arnoldus Neomagus*, *Mattheus Burgius*, *Henricus Slatius*, *Robertus Oudert*, *Gaſper Selkart*, *Gerardus Velſius*, *John Kuleman*, *Nicolas Oſterharn*, *Walter Corneliſſon*, and *Paſchier de Fyne*. Some of theſe Miniſters left the Country, and turned their thoughts to ſome other profeſſions. Some went of their own accord to *Brabant*, and elſewhere, near the frontiers of the *United Provinces*, in order to conſult with thoſe who were there about their common affairs. And ſome afterwards ſigned the Act of Ceſſation. The reſt remained at home at the hazard of fine and baniſhment. Among the laſt of theſe was *Paſchier de Fyne*, who in the Memoirs of his own Life tells us what his views were in ſo doing, in the following terms: 'Some days after my return from the Synod of 'Leyden, I was cited to the *Hague*, by a Letter brought me by one of the States 'Meſſengers; but hearing how the reſt of the cited Brethren, who appeared there, 'had been conveyed out of the land in Waggons, I thought fit to ſave the unneceſ- 'ſary trouble and charges; thinking with my ſelf, what occaſion is there that I 'ſhould ſuffer my ſelf to be ſent out of the country, when I deſign to come back 'into it again? I therefore let the States ſave the twenty-five Gilders, with which 'they preſented each of the baniſhed Miniſters, and ſtay'd at home, where I had ſo 'long lived to my ſatisfaction; and whereas before I did not preach above once a 'week, I then preached four, five, or ſix times in the ſame ſpace.

Several others, refuſing to ſign the Act, are baniſhed.

Several who did not appear, are ſummoned.

The Remonſtrant *Churches are ſerved by ſome of the depriv'd Miniſters.*

By this ſame *Paſchier*, and a few others of the deprived Miniſters that remained privately in the land (among whom were likewiſe *Huttenus* and *Bomius*) the chief Churches of the *Remonſtrants*, whoſe Miniſters had been baniſhed, were ſerved with great zeal, at a time when they found themſelves in the greateſt diſtreſs, on account of the Placards, and the abſence of their own Paſtors. And that they might not be eaſily diſcovered by remaining too long in one place, and ſo hindred from exerciſing their Miniſtry, they frequently changed turns with each other, travelling with the utmoſt privacy from one Town and Village to another, where they continued preaching and exhorting ſo long, till ſome of the baniſhed Miniſters returned, and aſſiſted them in like manner in theſe labours, to the beſt of their power, in order to the gathering together what was ſcattered, and the building up what was fallen and ruinous.

The End of the Forty-fifth Book.

THE

THE HISTORY OF THE REFORMATION IN and ABOUT the LOW-COUNTRIES.

BOOK XLVI.

AN° DOM. 1619.

AFTER the breaking up of the Synod of *Leyden*, the Reformation of the Univerſity was reſumed. *Epiſcopius* had been deprived and expelled the Country with the reſt of thoſe *Remonſtrants* who were cited to the Synod of *Dort*, and *Vorſtius* baniſhed, as we have already mentioned; ſo that there remained no more Profeſſors of Divinity in that Univerſity, who were of the opinion of the *Remonſtrants*, or favourers of them. However, the Synod of *Leyden* had inſtructed their Deputies to

The Synod endeavours to promote a further Reformation of the Univerſity of Leyden.

preſs the Curators and his Excellency, to the end, that the Work, which in their opinion was ſo well begun, might be carried on, and brought to perfection in all the other Faculties and Profeſſions, eſpecially thoſe of the Languages and Philoſophy, on which they ſaid, the welfare of the Church ſo much depended. Accordingly the Deputies had applied to the Curators, both before and after the ſeparation of the Synod, and earneſtly laboured to promote that affair. They alſo acquainted the Curators, conformably to their order, with what had been tranſacted with *Voſſius*, *Barlæus*, and *Bertius*, by the Synod, and what had been alleged againſt them, to the end they might conſider the ſame. Upon which the Curators diſcharged from their offices ſeveral Profeſſors, who were either of the Sect of the *Remonſtrants*, or not diſpoſed to truckle to the Synod, tho' their employs had little or no relation to Divinity. Among others, *Bertius*, the Profeſſor of Ethicks, who had inſtructed the Youth for the ſpace of twenty-ſix years, either in the Schools, in the College of Divinity, or the Univerſity, was diſcharged from his Profeſſorſhip. This Gentleman writes, that the Synod of *Leyden*, by their inſinuations and accuſations againſt him, procured an order, that he ſhould be turned out of his office; and not only ſo, but obtained a prohibition of his receiving any of the Youth, as Boarders into his houſe, and under his care, or of reading any Lectures, in order to inſtruct them in the learned Languages, Hiſtory, Philoſophy, or the principles of Eloquence; and this notwithſtanding the earneſt interpoſition of the Prince of *Orange*, by whom he was promiſed, that he ſhould not ſuffer the leaſt detriment on account of his differing from the Decrees of the Synod. By theſe means *Bertius* found himſelf deprived of all opportunity of ſupporting himſelf and family, and was ſoon reduced to very great ſtraits. At the ſame time *Barlæus* was alſo deprived of his Profeſſorſhip of

P. Bertius *is diſcharged.*

As alſo Barlæus.

Logic,

Logic, and forbidden beſides to take any Boarders, or to inſtruct Students in his houſe. This prohibition of teaching, was juſt the ſame thing as ordering them to leave the Country, ſince it debarred them of the means of getting a ſubſiſtence by their learning. At this time *Wilhelmus Codæus*, Profeſſor of the *Hebrew* Tongue, was likewiſe firſt ſuſpended, and then diſcharged. This Gentleman ſaid to a certain perſon, from whoſe mouth I write, upon his hearing that one of the Profeſſors had ſigned the Act of Approbation or Conſent to the *Confeſſion*, *Catechiſm*, and *Synodical Canons*: *I could conform to the times too, and play the Sycophant to pleaſe the States and the Prince, and ſo keep their favour, and my office; but I conſider with my ſelf, what account I ſhould be able to give, if I were to die to morrow.* They likewiſe diſcharged *Cornelius Sylvius*, Profeſſor of Law. The reſolution of diſmiſſing him, was ſignified to him by the Heer *Giles de Glorges*, Penſionary of the Town of *Harlem*, but without letting him know the reaſon, as I find by a certain Letter he then writ to ſome in the Government, which is worthy our notice, and runs thus:

My Lords,

'THE ancient Lawyers have, not without reaſon, compared the loſs of one's good name and reputation, to the loſs of one's natural life. Their view in ſo doing, was to engage men to take no leſs care of preſerving the former, than the latter, *viz.* by the ſame methods by which it was at firſt acquired. This was likewiſe the reaſon which excited me to endeavour, by exerting my utmoſt care and diligence in daily inſtructing the Students in your Lordſhips Univerſity, to get ſome ſort of credit, and to preſerve that which poſſibly I had already acquired. And this very reaſon, *My Lords*, induced me (when your Reſolution was notified to me, the day before yeſterday, by the Penſionary of *Harlem*, with reſpect to that office which I have hitherto filled) to addreſs my ſelf to your Lordſhips, and to beg to be informed of the occaſion of your ſaid Reſolution, as alſo to be heard in my defence; being perſwaded, as one of the Antients long ſince obſerved, *That if to accuſe a man be ſufficient, then no body can be innocent, but he who is not accuſed.* I appeal to all Laws, both Natural, Civil and Divine, which not only ſay, but proclaim aloud, that *Every man ought to be permitted to juſtify himſelf as well as he can, whether it be in defence of his honour or his life.* This was accounted ſo ſacred a Right by our Anceſtors, that they cauſed the following inſcription to be ſet over the heads of the Judges in the Court of *Holland*; Audi & alteram Partem; that is, Hear both Sides. But when I inſiſted upon this privilege, I was told, *That it might not be granted without expreſs orders*; that *your Lordſhips could proceed thus by virtue of your Prerogative*; that *there might be reaſons for your actions, of which you were not obliged to give an account.* I then examined my own conduct, and thought with my ſelf, that the crimes which were laid to my charge muſt neceſſarily reſult either from the exerciſe of my office, or from my way of living; or laſtly, from my converſation with and among ſeveral of the Burghers, and Members of the Univerſity, or others. But in none of theſe caſes have I been able to diſcover, that I ever committed any thing which could deſerve ſuch a reſolution as your Lordſhips have formed againſt me —— For, as for the exerciſe of my Office, or Profeſſorſhip, it has been ſo unblameable, that (to ſay all in a few words) I do not queſtion but the accuſations brought againſt me will turn to my advantage, and that your Lordſhips your ſelves will be on my ſide. As to my way of life, or my morals, I do not perceive that any thing is objected againſt it. My converſation with the Burghers I know and maintain to have been ſuch as never to have turned to the prejudice of any man, much leſs of the State, or of the preſent Government: Inſomuch, that I make no queſtion, but that if I might be apprized of the nature of my accuſation, I could make the contrary appear as clearly as the ſun-ſhine in the heavens. If I am therefore charged with any ſuch crimes, it proceeds from vile Informers, who wrongfully accuſe me; and undoubtedly from my enemies, who deſerve no credit againſt me. Conſequently, I have juſt cauſe to petition for a fair hearing, and opportunity of making my own defence.

AN° DOM. 1619.

And Codæus.

And Cornelius Sylvius.

Sylvius *deſires to know the Reaſon of his Diſmiſſion.*

ANNO DOM. 1619.

The contents of this Letter, the copy of which had no direction on it, ſeem to inſinuate, that it was addreſſed to the States of *Holland*, or to their Committee, and that the ſaid Profeſſor was diſplaced by virtue of an Order or Reſolution of theirs; and this is the more probable, becauſe the notice of his diſmiſſion was given him by the Penſionary of *Harlem*. But it appeared very ſtrange to many, that whilſt the Government was purging the Univerſity of *Remonſtrantiſm*, they ſhould turn out a Profeſſor of Law, who had not the leaſt occaſion to meddle with, or treat of the controverted points of religion in his Lectures. However, his great inclination to the people of that perſwaſion was the cauſe why they would not ſuffer him to continue in his office. After this he ſettled himſelf at the *Hague*, where changing his name of *Sylvius*, into that of *Boſch*, or *Wood*, he devoted himſelf to the Bar; and in time, was allowed to be one of the moſt eminent Pleaders in all *Holland*. Thus he found means to indemnify himſelf threefold of the loſs of his Profeſſorſhip, by more happy gains.

At this time of the ſo called Reformation of the Univerſity, there happened ſome things, of which I have no other account, but what I received many years ſince from ſome ancient people, or from ſome hints which the learned *Ruarus* gives in his Letters.

Several other Profeſſors are urged to ſign the Act of Conſent and Submiſſion.

There were ſeveral other Profeſſors ſuſpended from their offices and employments, till the time that they entirely ſeparated themſelves from all communion with the *Remonſtrants*, and ſigned the Synodical Act of Conſent and Submiſſion. Thus far was *Gilbertus Jacchæus* obliged to comply with the Clergy, before he could be reſtored to his Profeſſorſhip of Natural Philoſophy, from which he had been ſuſpended. † *Johannes Meurſius*, Profeſſor of the *Greek* Tongue, was allowed ſix months to conſider what to do: it is thought he was the more obnoxious to the prevailing party, becauſe he had formerly lived about ten years in the houſe of the Heer *Oldenbarnevelt*, had been Tutor to his Sons, and traveled through ſeveral countries with them, and was afterwards promoted by his intereſt to the afore-mentioned Profeſſorſhip. It is believed by ſome, that *Erpenius*, the Profeſſor of the *Oriental* Languages, would not have been able to have kept his footing, could they have found a Succeſſor for him; but he ſuffered himſelf to be driven to the ſame kind of ſubſcription, tho' he would have been glad to have avoided it. Concerning this affair, *Carolus Niellius* writes to the Heer *Rumbold Hogerbeets* in the following manner: *'Tis certain*, ſays he, *that ſome of the Profeſſors ſigned and conſented, with great remorſe of conſcience, to the things which they abhorred at the very bottom of their hearts. This I know from their own complaints, and from other plain teſtimonies. And I am no leſs ſenſible, that Dr.* Voſſius *was wont to ſpeak much otherwiſe of divers men and things before the Synod of* Dort, *than ſince. Such is the deplorable ſlavery which thoſe Synods are wont to produce.*

A remarkable Letter of Niellius.

Severities uſed againſt Voſſius.

We are likewiſe informed by *Barlæus*, in one of his Letters, that after they had turned *Voſſius* out of his place, they forbad him to take Boarders into his houſe, or to teach them there; and that he ſuffered thoſe Synodical people to put a bit or bridle upon his Tongue and Pen.

He is made Profeſſor of Rhetorick.

Afterwards, as *Feſtus Hommius* writes, he was advanced to the Profeſſorſhip of Rhetorick, on account of his conformity to the Eſtabliſhed Church. But it was a great while before they ſhewed him this favour; neither could he even then be perſwaded to ſubſcribe the Canons of the Synod of *Dort*, or to recant or retract thoſe things which the Clergy found fault with in his writings. He made ſuch advances, however, at the very firſt, that the Curators of the Univerſity were ſatisfied; but he had a great deal more to do, before the Synod of *South-Holland* was contented, as will appear by the ſequel of this Hiſtory.

From the Profeſſors they proceeded to the Students; all the *Alumni*, *Burſals*, or *Exhibitioners*, as they were ſtiled, on account of their being maintained at the publick charge in the Theological College at *Leyden*, were obliged to ſubſcribe the Canons of the National Synod, or the Act of Conſent and Submiſſion; and thoſe who being of the *Remonſtrant* Party, refuſed to do it, were turned out of the College, and no endeavours uſed to inform them better. I cannot recount the names of all thoſe Students who were thus treated; but ſome of the moſt noted

The Remonſtrant *Students are turned out of the College.*

* Rurai Epiſt. p. 73, 74. † Joh. Meurſ. Athen. Bat. Lib. II. p. 133.

noted were *Johannes Andreas Konerding*, formerly a Pupil of Dr. *Vorſtius*; *John Matthiſon*, *Jacobus Weſterban*, *Johannes Polyander*, and *Walwyn van Ryſwick*, who after his being turned out of the College, was over and above caſt off by his own Parents out of hatred to his religion. *Daniel de Brene*, who was maintained in the College on account of the Town of *Harlem*, left it before-hand of his own accord, appealing to his conſcience, and ſaying, that he was aſſured of the truth of thoſe doctrines which he thought the Synod of *Dort* had condemned, and that therefore he would no longer burden his benefactors with the needleſs charge of his education. Some were of opinion, that this Nurſery (among whom were divers notable Genius's, and ſuch as gave great hopes of their future merits) ought to have been ſupported, and bred up by the *Remonſtrant* Party, for the ſervice of their Churches; but ſome of thoſe Students were not much inclined to expoſe themſelves to the dangers which they perceived were coming on them. Beſides, the *Remonſtrant* Party did not ſo much abound in wealth, and had many ancient Miniſters, with their Wives and Children upon their hands; inſomuch, that all theſe young men found themſelves obliged to quit the ſtudy of Divinity, and to engage in other Callings and Trades. *Weſterban*, who has ſince been ſo famous for his ingenious Poems, applied himſelf to the practice of Phyſick; and became afterwards, by his Marriage with a great Heireſs, Lord of *Brantwyck* and *Gybland*, and Knight of the Orders of St. *Michael* and the *Accollade*. AN° DOM. 1619.

In the mean while the prevailing party proceeded to call new Profeſſors of Divinity. The Curators ſent *Thomas Erpenius*, Profeſſor of the *Arabick* Tongue, twice to *France*, to induce *Peter Du Moulin*, and *Andrew Rivet*, Miniſters of *Paris* and *Tours*, to accept of the two vacant Profeſſorſhips of Divinity at *Leyden*, notwithſtanding that the Profeſſor *Heinſius* had uſed all his intereſt with his friends to obtain one of thoſe beneficial Poſts. This requeſt had no ſucceſs at firſt. They could not get *Du Moulin*; but *Rivet* at length promiſed his ſervice to that Univerſity for the ſpace of two years; but the time was ſpent as far as to *October* of the year following, before he made his Oration at the entrance upon his Office. *Rochus vanden Honart*, Counſellor in the High-Court of *Holland*, and Curator of the Univerſity, and *Peter Deiſman*, Burgomaſter of the City of *Leyden*, went to *Zeland* to offer *Antonius Walæus*, a Miniſter and Profeſſor at *Middelburgh*, the Call to the Profeſſorſhip of Divinity at *Leyden*; which after ſome deliberation he accepted. *Antonius Thyſius*, the Divinity-Profeſſor of *Harderwick*, whom the Synod of *South-Holland* had recommended to the Curators, had notice of the Call given him by the Heer *Adrian Pauw*, Penſionary of the City of *Amſterdam*, who was likewiſe one of the Curators of the Univerſity, and by the Heer *Amelis van Hogevene*, a Burgomaſter of *Leyden*; to which he alſo conſented. He made his firſt Oration on the 10th of *December*, and *Walæus* on the 21ſt of *October* following: Both of them were honoured with the degree of Doctor of Divinity by the Senate of the Univerſity, upon their arrival at *Leyden*; and the ſame compliment was afterwards paid to *Rivet*. *Walæus*, at his entrance, made an Oration upon *the true inſtitution of Divinity*. *Thyſius* diſcourſed about *Divinity, and the beſt method of undertaking that ſtudy*. And *Rivet* choſe for the ſubject of his Oration, *the benefit and advantage of Peace and Unity in the Church*.

A. Rivetus, A. Walæus, and A. Thyſius, are called to be Profeſſors of Divinity.

Soon after the end of the Synod of *South-Holland* at *Leyden*, that of *North-Holland* was celebrated at *Edam* in the month of *September*, under the ſuperintendency of the ſame *Junius* (who had preſided at the other Synod) as Commiſſioner from the States of *Holland*, together with a Burgomaſter of the ſaid Town of *Edam*. I have not been able to procure ſo full an account of the proceedings of this Synod, as I did of that of *South-Holland*: All I can ſay of it is, what I find recorded in the Books of the Committee of the States, as taken from the mouth of *Junius*. He appearing at that Aſſembly on the 13th of *September*, reported, 'That the ſaid 'Synod had been brought to a happy iſſue, and all the *Gravamina* diſcuſt; that 'eight Miniſters had refuſed to ſubſcribe the Synodical Canons, or the Act of Conſent, but that five of the ſame had ſigned the Act of the States-General, or that 'which is commonly called the Act of Ceſſation; that the other three, namely, 'Johannes Waleſius, Iſaac Welſing, and Hermannus Montanus, would likewiſe 'ſign the ſame, as he believed, in caſe they were cited before this Committee.

A Synod of North-Holland holden at Edam.

Eight Miniſters refuſe to receive the Canons; but five of them ſign the Act of Ceſſation.

ANNO DOM. 1619. Thoſe eight Miniſters, being all of them *Remonſtrants*, were either deprived of their Miniſtry, or at leaſt the ſentences which had before been paſt againſt any of them were approved and corroborated by the concurrence of the Synod. But the number of the *Remonſtrant* Miniſters in *North-Holland* who were deprived at that time, or before, was greater. Some of them ſwom with the tide, and recanted, either really or in appearance, the opinions which they had formerly aſſerted; or at leaſt reconciled themſelves to the Church by an extorted confeſſion of their fault, in order to eſcape deprivation. The perſons deprived were, *Johannes Waleſius*, *Iſaac Welling*, and *Johannes Arnoldus Rodingenus*, formerly Miniſters of *Horn*, *Nicolaus Bodecherus*, late Miniſter of *Alkmaer*, *Petrus Æmilius*, of *Oud-dorp*, *Johannes Dibbets*, of *Haringhuſen*, *Chriſtian Maſureel*, of *Old Needorp*, *Johannes Arnoldus Rodingenus* junior, of *Nubbixwood*, but called to *Swagh*, and *Hermannus Montanus*, of *Loonen* in *Amſterland*. The five who at that time ſigned the *Ceſſation* were, *Bodecherus*, *Rodingenus* the elder, *Æmilius*, *Dibbits*, and *Maſureel*. *Johannes Martinus Fleurkens*, Miniſter of *Midwood*, forſook the *Remonſtrant* party, making a ſolemn Confeſſion of his fault, the form whereof was preſcribed him by the Synod, and publickly read from the pulpit of his Church. Thus was he reconciled with the Claſſis, but removed however from *Mitwood*, and called to ſome other place. And I think I have heard ſay, that *Gerardus Poppius*, Miniſter of *Woggenum*, was likewiſe obliged to make a publick Confeſſion of his fault, in which they cauſed him to declare, *That he was ſorry he had joined with the* Remonſtrants, *and that he had ever maintained any fraternal unity with that party*. *Petrus Æmilius*, Miniſter of *Oud-dorp*, had been deprived before, and ſo were *Johannes* and *Petrus Geeſteranus*, Miniſters of *Alkmaer* and *Egmont*; as was *Jacobus Ridderus*, Miniſter of *Warmenhuſen*, which laſt joined himſelf afterwards entirely to the *Contraremonſtrants*. *Nicolaus Bodecherus* endeavoured at that time to obtain the favour of the Synod by his humble ſubmiſſion. He went and ſettled at *Leyden*, where he diligently frequented the Sermons in the eſtabliſhed Churches, and the Lectures of the Univerſity, till at length after ſome conferences with the Profeſſors of Divinity, he ſhowed himſelf diſpoſed to ſubſcribe the Canons of the National Synod, begging to be reconciled and re-admitted to the Communion of the Church; but it coſt him ſome years before he could gain his point: ſo heinous was his * tranſgreſſion eſteemed.

The three Miniſters (*Waleſius*, *Welſing*, and *Montanus*) who refuſed to ſign the *Act of Ceſſation* at the Synod of *Edam*, were cited to appear before the Lords of the Committee at the *Hague*, againſt the 20th of *September*, in order to ſign the ſaid Act, as they did the next day. But *Montanus* tells us in a certain paper, that he ſigned upon ſome particular terms or conditions which he then believed were ſufficient to quiet his conſcience: 'That he ſhould be at liberty to viſit the ſick and 'weak as often as he was deſired, or as need might require; that he might likewiſe 'defend and maintain his opinion when and where he ſhould think fit, giving an account of the hope which was in him to every one that ſhould aſk it of him; and 'moreover, that in caſe their High Mightineſſes ſhould be pleaſed to ſhow any indulgence to the *Remonſtrants*, he might likewiſe enjoy the ſame liberty as other 'Inhabitants of the land; finally, that he ſhould not be any longer bound by his 'ſubſcribing, than whilſt he ſhould find himſelf at eaſe in his mind; and that otherwiſe he might renounce his ſubſcription, and his name ſhould be eraſed.' All which conditions, he ſays, were expreſly granted him by their Lordſhips, tho' by word of mouth only; for they refuſed to certify the ſame in writing. However, *Montanus* did not long acquieſce in his ſubſcription, as will appear hereafter by his revoking the ſame. *Welſing* too revoked his ſigning of the *Act of Ceſſation*.

Montanus ſigns the Act of Ceſſation *on certain Conditions.*

The Synods of *South* and *North-Holland* being broken up, the Claſſical Aſſemblies were afterwards holden, at which the Canons of the National Synod (or at leaſt the Act of conſent) were ſigned by all the Clergy. † *Baudart* relates, that the Canons were read in thoſe Claſſes, and that every Member had a week's time granted him to conſider whether he would receive the ſaid Canons, and teſtify the ſame by his ſubſcribing the Act of Conſent. Almoſt all the Miniſters who were ſtill in the exerciſe of their function, and who were really of the *Contraremonſtrant* perſwaſion, ſigned the ſaid Act heartily and without delay; but others who during theſe Eccleſiaſtical

Claſſical Aſſemblies, in which the Clergy are obliged to receive the Canons of the National Synod, and to ſubſcribe the Act of Conſent.

* *See our* XXXIId *Book*, p. 550. † Baud. Mem. Lib. XI. p. 85.

ſiaſtical diſputes had ſate ſtill without declaring for either party, tho' in their minds they were addicted to the *Remonſtrant* opinions, found themſelves here at a loſs, being reduced to the *dilemma* either of diſſembling their opinions, and of profeſſing by their ſubſcription, what they diſowned in their hearts; or elſe of loſing their benefices, by declaring their ſentiments. But there were but very few who did the latter, nay, I ſcarce know above two, and they were the two brothers, *Cornelius* and *Arnoldus Geeſteranus*, Miniſters in *Hoogblockland* and *Schellunen*, Sons of *Jodocus*, Miniſter of *Gorkum*, who with *Gomarus* and *Feſtus*, maintained the doctrine of the *Supralapſarian Predeſtination*. Theſe two Brothers plainly declared to the Claſſis of *Gorkum*, that *they could not ſubmit to the deciſions of the National Synod*. The Claſſis was much ſurprized at this declaration of the Sons of ſuch a Father. They ſaid, that they, the *Geeſterani*, had impoſed upon the world by their hypocriſy; and that they had paſſed for *Contraremonſtrants* whilſt they were really of the contrary party. *Cornelius* affirmed, that he had been ſuſpected of *Remonſtrantiſm* even before he entered upon his Living, and that all the anſwers he made to the queſtions commonly propoſed to new Miniſters, were at the bottom agreeable to the ſentiments of the *Remonſtrants*. For which reaſons he had been deſired not only to ſubſcribe the *Confeſſion*, but alſo the *Catechiſm*, with a declaration that he did it in the ſame ſenſe as it was expounded by *Urſinus*, *Paræus*, and *Baſtingius*. But that after much diſpute, they had contented themſelves with his ſubſcribing in the uſual form, and had at laſt admitted him to the Miniſtry, upon the belief only that his Father, with whom he dwelt at *Gorkum*, would inſtruct him more fully in the controverted points. He owned, that he had been with his Brother at ſome meetings where the foundation for a Schiſm was laid, and that they had held their peace at ſuch proceedings; but that they did ſo, becauſe they found that their oppoſition would have been vain, and beſides, becauſe they had a mind to conſider things more fully, and were alſo in hopes that the Government might have brought about ſome accommodation by their authority. He ſaid likewiſe, that he thought his frequenting thoſe Aſſemblies was for the advantage of the *Remonſtrants*, becauſe it afforded him an opportunity of warning them againſt the ſecret intrigues of their adverſaries. *Arnoldus* declared, upon the article or charge of *Diſſimulation* or *Hypocriſy*, 'That he had indeed conſorted with the *Contraremonſtrants* at his entrance 'upon the Miniſtry, but that nevertheleſs he was always for a *mutual Forbearance*: 'That having travelled twice to *Dort* during the ſitting of the National Synod, he 'had the opportunity of taking a nearer view of their tranſactions; by which means 'he ſoon diſcovered the injuſtice which was done to the *Remonſtrants*, and thereupon determined to conſider further of the points in diſpute, for the ſatisfaction of 'his own conſcience. For this purpoſe he had examined the writings of both parties, and was convinced that the truth was on the ſide of the *Remonſtrants*. This 'conviction he could not withſtand, tho' the circumſtances of the times ſtrongly 'tempted him to adhere to the *Contraremonſtrants*; and thus he was prevailed upon 'to go over to the condemned party.' But as for *Cornelius Geeſteranus*, it was obſerved by ſome, that in the year 1617, in the month of *November*, when the place of *Petrus Leuwius*, late Miniſter of *Gorkum*, was to be ſupplied by others for the ſpace of half a year, his name was left out of the liſt of Miniſters who were to take their turns there, becauſe the Members of that Church ſuſpected him to be of the opinion of the *Remonſtrants*; but that his Father at the ſame time declared to the Claſſis, that his Son was very orthodox, and deſired he might be ſet down for one of the Preachers. It was likewiſe obſerved, that *Cornelius* being exhorted to ſpeak his mind plainly upon theſe points, had anſwered, *That he did not approve of the opinions of the* Remonſtrants, *and that he freely ſubmitted himſelf to ſuch examination as the Claſſis ſhould order, to the end that his thoughts about thoſe matters might be better known*. That accordingly he was immediately examined by the Miniſter *Luderus Fogelſang*, as Preſident of the Claſſis, on which occaſion he explained himſelf after ſuch a manner, with reſpect to all the *Five Points*, that the Claſſis, tho' made up of *Contraremonſtrants*, was fully ſatisfied; and the rather becauſe he declared before God and the Claſſis, that all he had ſaid proceeded from a good conſcience; promiſing to make uſe of all proper means to oppoſe the contrary doctrines, and the unreaſonable proceedings of the adverſe party. So far was he then on the ſide of the *Contraremonſtrants*, being induced to it either by his Father's counſels and inſtructions, or by his own inquiry, or thro' other views. And it was ſurpriſing

A NO DOM. 1619.

Cornelius *and* Arnoldus Geeſteranus *refuſe to receive the* Canons.

They are accuſed of Hypocriſy.

They juſtify themſelves.

ANNO DOM. 1619. that at this time, when all the world was againſt the *Remonſtrants*, he ſhould fall in with them, contrary to every body's expectations. But it is probable that the calamities which befel the *Remonſtrant* party had excited him to look again into their cauſe, and to bring it anew to the touch-ſtone, and that he was determined by that laſt inquiry. Both he and his Brother ſoon became of opinion that it was no longer time to be ſilent, and that it was not lawful to ſhun perſecution or afflictions by hypocriſy and diſſimulation. When therefore they were urged to ſubſcribe the Canons of the National Synod, they ſaid, they could not approve of, much leſs maintain thoſe things which were advanced as the principal points in the ſaid Canons; neither could they reject and oppoſe all that was condemned for falſe or heterodox. The Claſſis allowed them five or ſix weeks time to conſider further of this matter; during which they openly maintained the doctrine of the *Remonſtrants* from the pulpit, and no leſs boldly refuted that of the *Contraremonſtrants*, amidſt a great concourſe of people from the Town; of which Yonker *Jacob van Puffenrode*, the Droſſart of *Gorkum*, immediately gave an account to the Lords of the Committee; who having conſulted with his Excellency the Prince of *Orange*, writ a Letter to the Claſſis forthwith to proceed againſt thoſe two Miniſters. This happened about the end of *October*: whereupon the Claſſis met accordingly in *November*, in order to diſpatch their buſineſs. The two Brothers perſiſted in their former refuſal of ſubſcribing the Canons, and their Deprivation immediately followed. There were no endeavours uſed at that time to anſwer the reaſons alledged for their refuſal; but ſeveral unexpected queſtions were propoſed to them, and they much preſt to return a peremptory anſwer. The queſtions which were put to them related chiefly to the *Holy Trinity*; to the *Immutability and Foreknowledge of God*; to the *Reſurrection of the Dead*; to *Original Sin*; to *Chriſt's Satisfaction*; to *Juſtification*; to *Saving Faith*; as alſo to the *Perfection of Man in this Life*. Thoſe of the Claſſis, and others of the ſame party, tell us, that the two Brothers refuſed to anſwer the ſaid queſtions, notwithſtanding they were told, *That their ſilence would be taken for Confeſſion, and that they were likewiſe heterodox in thoſe Points, and differed from the Doctrine of the true Churches.* It is further related of them, that they ſaid, *they would rather loſe their Livings than diſcloſe their opinions.* But others, who relate theſe matters from the mouths of thoſe two Brothers, inform us, that they did not thus peremptorily refuſe to anſwer any queſtions, but that juſt the contrary was true, and known to be ſo by all who were preſent; and that this plainly appeared from what they then objected to the Claſſis, *viz.* 'That it was not fair to go about examining any perſon ſo bluntly, or without warning. That if they themſelves were allowed to catechize a dozen of the Brethren after the like manner, they made no doubt of catching them tripping in ſome error or hereſy, and of hampering them ſo as they ſhould not be able to diſentangle themſelves. That the Gentlemen of the Claſſis had already ſhown their ill-will to them, in depriving them of their Miniſtry for not ſubſcribing to the Canons. That they had in effect declared them to be adverſaries; and that therefore they were no longer Members of that Society. That ſuch an examination tended only to inſnare and intrap them, and to try whether they could find any thing in their anſwers whereby to brand them with the odious appellation of Hereticks; of which method of proceeding they could produce many inſtances. That nevertheleſs if any one could alledge any juſt cauſe of ſuſpicion, that they held any heretical opinions with reſpect to thoſe Points, they were very ready and deſirous to juſtify themſelves by a free and plain Confeſſion of their Faith. Or in caſe no ſuch cauſe of ſuſpicion could be produced, yet if it appeared to be the deſign of the Claſſis either to tolerate them in the buſineſs of the *Five Points*, or elſe to ſeek to reconcile them to the opinions of the Church in that matter, they then would chearfully declare their ſentiments not only with reſpect to thoſe other points, but all other points whatſoever.

They are allowed ſome time to conſider.

Certain Queſtions are propoſed to them.

Their Objections and Offers on that occaſion.

They alſo prayed and intreated the Members of the Claſſis, that theſe their offers and reaſons might be entered in their books; and that if it ſhould be thought fit, to mention in the Sentence of their Deprivation, *That they had refuſed to explain themſelves concerning the doctrines of the* Five Points, *they would likewiſe do them the juſtice of ſubjoining their reaſons.* But all their prayers and intreaties availed nothing; they would not ſuffer their arguments to be regiſtred, but inſerted their refuſal of explaining themſelves, at the requeſt of the Claſſis, into the Sentence pronounced

againſt them, to inſinuate, as they ſaid, into the minds of the ſimple, that they were not deprived on account of the *Five Points* only, but becauſe they had unſound notions of other Articles of Religion; which nevertheleſs, as they themſelves declared, was an untruth. The ſentences whereby the Claſſis deprived them of all Eccleſiaſtical offices were ſigned on the 11th of *November*, and afterwards tranſmitted to the Synod of *South-Holland* holden at *Gouda*. There they were read, and in token of their approbation, ordered to be added to the Acts of that Aſſembly. Thoſe two *Geeſterani* afterwards expoſed themſelves to all the troubles and hazards to which the baniſhed Miniſters of the *Remonſtrant* perſwaſion were liable by virtue of the Placard, if they ever returned into the Country, ſerving ſuch of the churches which ſought their aſſiſtance, or ſuch others to which they were ſent, even in the moſt difficult times. *Arnoldus*, one of thoſe Brothers, was at that time contracted to a young beautiful Maid with a very good fortune, dwelling at the *Brill*: but he releaſed her from her engagements, ſaying, *That he had entered into them in the times of Liberty, and that his conſcience would not ſuffer him to expoſe her to Baniſhment and other dangers by marrying her.* The young Woman, who had an infirm and bed-ridden Mother, whom ſhe thought herſelf bound to aſſiſt, accepted his offer upon that account, but without any diminution of her love towards him; as ſhe demonſtrated afterwards at the end of eight years, when (her Mother being dead, and her late contracted Bridegroom impriſoned in the Caſtle of *Loveſtein*, to which he was condemned for life, for having preached among the *Remonſtrants*, as ſhall be declared in its proper place) ſhe ſhowed the ſtrength of her affection by going thither to him, and reſolving, if he would accept of her, to marry him in his confinement, and to ſpend the reſt of her days with him in the priſon. This offer he thankfully accepted, and actually married her. But the uncommonneſs of this event (which we ſhall have occaſion to ſpeak of again in the ſequel of this Hiſtory) has led me too far out of my way.

AN° DOM. 1619.

The Sentences pronounced againſt them.

An Inſtance of uncommon Love.

During thoſe Claſſical Meetings, in which the Canons of the National Synod were ſubſcribed by the Clergy, there were found ſome among the *Contraremonſtrants* themſelves, who made ſome ſcruple of ſigning the ſaid Canons, and the *Confeſſion* and *Catechiſm*, according to the Formulary drawn up for that purpoſe at the Synod of *Dort*; not on account of the Canons, *Confeſſion* and *Catechiſm* themſelves, but of the ſaid Formulary (the Act of *Conſent* and *Submiſſion*) which indeed they ſigned, but at the ſame time made a kind of a verbal proteſtation or declaration againſt it, ſeeking to obtain certain terms and conditions, which were afterwards, as it was ſaid, agreed to by the Claſſis or their Deputies. The perſons who made ſuch proteſtations and declarations were *Johannes Becius* and *Johannes Bocardus*, Miniſters of *Dort*, who afterwards preſented a certain paper containing their Explanation of thoſe Declarations and Conditions; the ſaid Paper was the hand-writing of *Becius*, being as follows:

Certain Contraremonſtrants *refuſe to ſign the* Act of Ceſſation and Submiſſion *any otherwiſe than under Proteſt, and on certain Conditions.*

'*Johannes Becius* and *Johannes Bocardus* being called upon to ſubſcribe the Formularies of Unity, namely, the *Confeſſion*, *Catechiſm*, and *Canons* of the National Synod, purſuant to the Decree of the ſaid Synod, declared their willingneſs and readineſs thereto, as indeed they immediately ſigned the ſame as directed by the Synod, but they ſubjoined, that they underſtood them in the following ſenſe and meaning:

'Firſt, In relation to the confuting of ſuch errors as are contradictory to the ſaid Formulary, that each of them might undertake to do it in ſuch a manner as he believed in his conſcience to be beſt for the edification of his particular Church, and agreeable to the Text upon which he ſhould preach.

'Secondly, That as for the prohibition of privately communicating in the objections or ſcruples which might occur to them before they were propoſed to the Conſiſtory, Claſſis, or Synod; they underſtood that it was not intended they ſhould be debarred the liberty of diſcourſing of ſuch things with Profeſſors of Divinity or other learned perſons without the knowledge of the ſaid Eccleſiaſtical Aſſemblies, in caſe it was not done with the deſign of forming a party, or of ſecretly propagating their own particular notions, to the diſturbance of Church or State, but only for the peace of their own conſciences.

'Thirdly,

ANNO DOM. 1619.

'Thirdly, As for the ſuſpenſion of thoſe, who having entertained any particular opinions or ſcruples about any points of the eſtabliſhed Doctrine, could not immediately get clear of them, but were however ready to ſubmit to the deciſion of the Church; they declared, that in caſe they ſhould fall into ſuch errors (which God forbid!) they were contented to become ipſo facto ſuſpended; but that they did not think themſelves obliged, by ſubſcribing this Act, to join in ſuſpending others for every particular ſcruple, with reſpect to any point of doctrine, though they could not immediately get rid of it; yet at the ſame time they declared, that they ſubſcribed the aforeſaid Act according to the meaning of the Synod, and ſolemnly promiſed to comply with it in all things; and for obviating all ſuſpicion of their not being willing to join in cenſuring, ſuſpending, or depriving any who ſhould entertain ſtrange and heterodox notions, they further declared, that they were ready to conform themſelves therein, to the Sentence of the National Synod.

This Declaration of the above-mentioned *Becius* and *Bocardus*, which we find entered upon the Journal, among the Acts of the Synod of *South-Holland*, that met at *Gouda* the following year, was, I think, preſented to the Claſſis of *Dort*, holden in *April* of the ſame year, at a Village called *Claſwall*. But the ſaid Claſſis thought fit at the ſame time (into which I now enter for the connexion of matters) to make the following Order concerning that method of ſubſcribing with a Proteſtation and Stipulation.

Whereas ſome Miniſters of this Claſſis have ſcrupled to ſubſcribe the Canons, Confeſſion and Catechiſm, purſuant to the Formulary made for that purpoſe, not on account of the ſaid Canons, Confeſſion and Catechiſm themſelves, but only on account of the aforeſaid Formulary; and have entered their Proteſtation, and ſtipulated certain terms and conditions, which they the ſaid Miniſters pretended were conſented to by the Claſſis or their Deputies; it is thought fit to make the following declaration touching the ſame; to wit, That the Claſſis never agreed to accept or admit of the ſaid Proteſtation or Stipulation; foraſmuch as it is not in the power of this, or of any other Claſſis, to diſpence with the Decrees of the National Synod; and conſequently ſuch a Proteſtation cannot be allowed in the Certificates or Teſtimonials of any man's diſmiſſion; which we have thought fit to declare in this manner, not only in reſpect to thoſe who have already made ſuch a Proteſtation, or reſolved to do it, but likewiſe in reſpect to ſuch who being hereafter admitted into the Claſſis, may propoſe to do the like.

But the matter did not ſtop here: it was reſolved, that the Act ſhould be ſigned without any ſtipulation, or reſervation whatſoever; which occaſioned a great deal of trouble and contention, of which we ſhall give an account hereafter.

Simon Goulart, *and* H. Niellius, *refuſe to ſubſcribe the* Canons, *and the* Act of Ceſſation.

There was likewiſe a Claſſis of the *French* or *Walloon* Churches holden at *Leyden*, in the ſame month of *September*, where *Simon Goulart*, and *Henricus Niellius* formerly Miniſters in the *Walloon* Churches of *Amſterdam* and *Rotterdam*, refuſed to receive and ſign the Canons of the National Synod, and were on that account both of them deprived of their Eccleſiaſtical offices. The Lords of the Committee being adverniſed of this by the *Walloon* Claſſis, cited them to appear before them at the *Hague*, on the 27th of *September*, in order to ſign the Act of Ceſſation. They attended, but declared that they could not ſign the ſaid Act, with intention to renounce their Miniſterial office; whereupon they were, for ſuch their refuſal, baniſhed the country, and forced to depart the ſame day, with a prohibition of ever returning without leave, on pain of being treated as diſturbers of the publick peace. This *Henricus Niellius* was a learned Miniſter of good repute, Son of *Carolus*, who in his life-time was a noted Preacher to the *French* Reformed church at *Weſel*, and Brother of that *Carolus Niellus*, the late *French* Miniſter of *Utrecht*, who was one of the perſons cited before the Synod of *Dort*, and afterwards baniſhed together with them.

Some mention has been already made of one *Simon Goulart*, one of the Miniſters of the *Walloon* Church at *Amſterdam*, and of his ſuſpenſion there, in the XXIId, and XXVIth Books of this Hiſtory. After he left this country, he retired to *Antwerp*, from whence he communicated his misfortunes in ſeveral Letters to his Father, the old *Simon Goulart de Senlis*, one of the Miniſters of *Geneva*, acquainting him at the ſame time with the motives of his eſpouſing the cauſe of the *Remonſtrants*. In

one of those Letters, which has fallen into my hands, he thus unbosoms himself: ANNO DOM. 1619.

A remarkable Letter of S. Goulart to his Father.

'Not being inclined, nor indeed able, with a safe conscience, to approve or sub-'scribe the Canons of the National Synod, or to submit to the sentence denounced 'against the *Remonstrant* Clergy, I found my self embarked in the same tryals, and 'ill circumstances with them; that is to say, deprived of my Ministry, and ba-'nished out of the Land. This change of circumstances did not befall me with-'out much trouble and inconveniency, which affected me no less than others; but 'finding my self under a dilemma, and shut up between two extreams, I resolved of 'two evils to chuse the lesser, and to prefer the internal peace of my mind far above 'all external conveniencies, leaving the event of things to God. And hitherto I 'have no cause to repent of my resolution; for the more I inquire into, and weigh 'the opinions of the *Contraremonstrants*, which they themselves have canonized at 'the Synod of *Dort*, the more strange do they appear to me, clashing both with 'the holy Scriptures, and the harmony or consent of the soundest parts of the 'Christian Church. And on the other hand, the more I contemplate the doctrines 'of the *Remonstrants*, the more I am confirmed in my belief of them; they being 'the same which were taught from the very beginning of the *Reformation* by *Me-'lanchon*, *Bullinger*, *à Lasko*, *Sarcerius*, *Hemmingius* and others, eminent for 'their piety and learning; and I hold them to be conformable to the Word of God, 'and profitable to salvation. As for several good and worthy men, who have been, 'or still are of another mind, I do not think they ought to be rejected as enemies, 'but to be acknowledged and honoured as Fathers and Brothers, and born with as 'such, in hopes that God will one day manifest his truth to them. But as for such 'who will domineer over their Brethren, because they differ from them in opinion, 'and who serve themselves of worldly power and authority to oppress them, as I 'cannot but think was done by those who sate in the Synod of *Dort*, both as Judges 'and Parties; they themselves will one day be judged by a much greater master. 'Their doctrines, their behaviour, and the authority which they pretend to be due 'to their aforesaid Synod, scandalize me as much as ever any thing can possibly 'do; especially when I observe their fruits and effects; namely, the persecution and 'severities exercised against the *Remonstrants* and their Churches, ever since the meet-'ing of that Synod.

This was a great affliction to the old man, now advanced to the age of seventy-six years, to see a Son, whom he so dearly loved and esteemed, driven from his Church on occasion of the Schism in *Holland*: Yet no zeal for his opinions, with respect to the controverted Points (which were different enough from those of his Son) could cause the least diminution or coldness in his fatherly affection. His Letters which he writ to him afterwards, some of which are now in my hands, were filled with the same kind expressions as before, without intimating the least dissatisfaction at what he had done, or containing any argument to induce him to subscribe the Synodical Canons: For it seems he was not desirous that his Son should act against his conscience in this affair; neither did he judge rigorously about these disputes, as he plainly showed before this event, in his Preface to the Works of *Nicolaus Hemmingius*, whose doctrines did not much differ from those of the *Remonstrants*.

A Reformation of the Grammar-Schools, &c.

It was about this time that the *Reformation* of the *Schools*, as they called it, was set on foot. On which occasion endeavours were used to oblige even the Masters of the Grammar-Schools, and all other Instructors of Youth, both in town and country, to subscribe the Formulary drawn up by the Synod of *Dort*, in relation to the *Confession*, *Catechism* and *Canons*. Accordingly this way of subscribing was forthwith put in execution in many places; though in some it was deferred till a long time after, and in others not required at all: for some of the Magistrates would not agree to the burdening all the Schoolmasters of other Sects with such obligatory forms. However, many submitted to it readily, and some very awkardly, and as it were by force, in order to keep their places. In the Classis of *Gorkum* they caused the Rectors and Schoolmasters to sign the aforesaid Act, before the Clergy had been required to do the same. A certain Schoolmaster at *Heusden*, who till that time had sided with the *Remonstrants*, and yet consented to subscribe the Act, was moreover induced forthwith to make a publick recantation on account of the communion he had formerly held with that party; but it was thought the poor man was surprized into it against his conscience.

ANNO DOM. 1619. Among those who refused to sign the Act, and who were consequently discharged from their employments, were several persons of eminent learning, and extreamly well qualified for the instruction of Youth. At *Leyden* the learned *Henry Swardecrone*, at that time Conrector, was forced to quit his place for being a *Remonstrant*. He himself sued out his dismission, and was discharged by the Magistrates with a very handsome Certificate, and a present of 150 Gilders. But afterwards, in process of time, he was called by those of *Rotterdam* to the direction of the *Erasmian* School (being allowed liberty of conscience) to the no small advantage of many excellent Wits, who, by his care and pains, laid the foundation there of all kind of learning and knowledge. In the Schools that were under the jurisdiction of the Count of *Kulenbergh*, no subscriptions were at that time required. *Johannes Galenus*, Rector of the School of *Bommel*, scrupling to subscribe, resigned his place to the Magistrates. This business of subscribing was carried on either with violence or moderation, according to the regard that was paid by this or that Magistrate to the Decrees of the National Synod. And some, who of their own accord were not disposed to exact this sort of subscribing, were at length prevailed upon by the Clergy to do it. But the zealots, or the most violent of the *Contraremonstrant* party, were not satisfy'd with obliging the Schoolmasters only to sign the Act; they extended it even to Organists too, requiring that they should subscribe the Canons of the Synod, and oblige themselves to maintain the doctrines therein contained. This seemed very strange to some of those Artists, forasmuch as their Pipes expressed nothing but inarticulate sounds, which could not be obnoxious to either party: they therefore thought there could be no reason in the world to exact subscriptions from them. Upon this occasion, I cannot forbear relating a certain story that comes into my mind, and which I heard told many years ago, of what happened to a very ingenious Organist in one of the principal Towns of *Holland*. Some say it was *Cornelius Helmbreker* of *Harlem*: others name another person. This man was likewise summoned to sign the Formulary of the National Synod; but he earnestly intreated the Magistrates, that they would not require it of him. He said, *That his Art had nothing common with the one or the other doctrine: that indeed he play'd in the Church, but did not preach there.* But this would not avail him; and as they insisted on his subscribing, he burst out at last into these expressions: *Gentlemen, I can't possibly subscribe the Canons, but if you please to set them to tunes, I am ready to play them in the Church on my Organ: in this manner I will serve you with all my heart. Playing the Canons to any Tune, is agreeable enough to my Profession, but subscribing them is against my Conscience.* This his bantering offer was more displeasing to the Magistrates than his serious refusal; insomuch, that neither his Art, nor the interposition of his Friends could prevent his being turned out. There were several other Organists in several Towns, particularly at *Medenblick* and *Bommel*, dismissed for refusing to subscribe the Canons; but some freely consented to do it. It is reported of one Mr. *Bartholemeus*, an Organist at *Utrecht*, that he subscribed the Canons without once reading them, much less considering and weighing them; nay, being exhorted to peruse them first, he refused to do it in the following words: *'Tis needless; I know well enough that you, Gentlemen, will not require me to do an ill thing.*

The Organists in some places are obliged to subscribe the Canons.

A pleasant Answer of a certain Organist.

We shall now pass over to the Province of *Utrecht*, and give an account of the Treatment of the *Remonstrant* Clergy in that Country, where they trod in the Paths of those of *Holland*. On the 19th of *September*, Old Stile, the Deputies of the States of that Province writ to *Bartholemeus Prevost*, Minister of *Fresewick*, otherwise call *de Waert*, a certain Letter which ran thus:

Reverend and Pious,

A Letter from the Deputies of the States of Utrecht *to* B. Prevost *Minister of the* Vaert.

'WE find it necessary, for the service of the Land, that from henceforwards, till 'we order otherwise, and give you notice thereof, you forbear Preaching, 'and all other exercise of your Ministerial Function, of what kind soever, whether 'directly, or indirectly, publickly or privately, in all places within this Province, 'none excepted; and that you behave your self modestly and quietly, as becomes a 'private Subject, and Inhabitant of this Country, according to the allegiance 'you owe to us, without violating or infringing in any manner the Placard of

their

'their High Mightineſſes the States-General, relating to the Doctrine contained 'in the Five famous controverted Points of Religion, which Placard was publiſhed 'yeſterday in this City. But in caſe you are diſpoſed, and fully intend to behave 'your ſelf for the future in the exerciſe of your holy Function, conformably to the 'late deciſions of the National Synod of Dort, you muſt notify the ſame to us, to 'the end we may duly conſider thereof, and give ſuch directions, as to us ſhall ſeem 'convenient.

An° Dom. 1619.

And ſo, Reverend and Pious, we recommend you to God.

Done at *Utrecht* the 9th of *July*, 1619.

C. vander Pol.

By Order of the Deputies of the States of the Province of Utrecht.

Ant. van Hilten.

Several ſuch Letters were, I think, ſent at the ſame time to divers other Miniſters in the Biſhoprick of *Utrecht*. Four or five days after, *Rudolphus Sylius*, one of the deprived Miniſters of the City of *Utrecht*, was cited to appear before the Judges of the ſaid City, and examined about the Aſſembly of the *Remonſtrants* holden in the month of *March* at *Rotterdam*, called by ſome, in contempt, the *Anti-Synod*; of which he gave ſome account, and added, *that he was not inclined to ſuffer himſelf to be made uſe of in any publick Aſſembly ſet up in defiance, or without the leave of the Civil Magiſtrate.*

R Sylius *is ſummoned to appear before the* Court of Juſtice *at* Utrecht.

On the 22d of the ſame month his Collegue, *Johannes Spenehovius*, was likewiſe ſummoned before the Judges, and interrogated concerning the aforeſaid Aſſembly at *Rotterdam*. They aſked him, whether he had concurred in deputing *Carolus Rykewart* to the ſaid Aſſembly, and in giving him inſtructions for that purpoſe? To which he anſwered, *That* Rykewart *was not ſent thither at all; but that having occaſion to go thither about ſome buſineſs, it was agreed that he ſhould be preſent there; but only to hear and ſee, without aſſiſting in their reſolutions and determinations.* Then they aſked him, who went with him to *Rykewart*'s Houſe on that occaſion? He reply'd, *That* Sylius *and* Nyport *were both there.* They aſked him again, who it was that writ the circular Letter, whereby they were invited to meet there? He ſaid, *The letter was not ſigned, but that he took it to be the hand of his Brother* Iſaacus. They aſked, what were the contents of the Letter ſent to *Harboldus* concerning the *Rotterdam* tranſactions? *Spenehovius* reply'd, Rykewart *was informed by it, that in caſe he writ, he might ſay, that they did not find matters as agreed upon in the Aſſembly of* Rotterdam, *to be practicable either under the Civil or Eccleſiaſtical Government of* Utrecht. Then they aſked, whether he had baptized any perſon ſince he was deprived of his Eccleſiaſtical office? To which he reply'd, *I am not bound to anſwer ſuch a queſtion.* The Penſionary *Salmius* told him, that the Judges were of opinion, that he ought to anſwer. *Spenehovius* ſaid, *Do their Lordſhips put ſuch queſtions to the* Monks *and* Fryers? *Why then do they put this to me?* The Penſionary: *Their Lordſhips aſk, whether you did not chriſten the Child of a Book-binder that lives near St.* Martin's *Bridge?* The Miniſter continued to refuſe anſwering, and the Magiſtrates inſiſted to know it; ſo that at laſt he cried, *I am not bound to tell you.* Upon which the Penſionary called out to him, *Dr.* Spenehoven, *you are before a Court of Juſtice.* To which the Miniſter made anſwer, *I know it; but this is a matter of conſcience only, and not cognizable by a Civil Tribunal.* Moreover he reminded the Judges of what had paſt at *Cologn*, where a Reformed Clergyman being apprehended, and threatned by the Magiſtrates to be put to the rack, in order to make him name the Elders and Deacons of the perſecuted Church, had yet refuſed to do it. *Salmius* ſaid, in caſe you deny it, we can prove it againſt you. *Spenehovius* reply'd, *I neither own, nor deny it.* Then the Penſionary, and the Schepen *Deuverden*, laid their heads together, and the Under-Scout was ordered to take the Miniſter aſide; who, as he went, cried out, *This is a kind of Inquiſition.* Afterwards being called in again, they aſked him, whether he would confeſs? He ſaid, *No.* *Then*, ſaid the Penſionary, *you would*

Spenehovius *is examined by the ſame Court, concerning the Aſſembly at* Rotterdam, &c.

ANNO DOM. 1619. *have the Magistrates prove the fact? They may do as they please*, said the Minister. *Is it lawful*, said the Pensionary, *for every man to baptize Children? For since you are deprived, you are no longer a Minister, but a private person.* The other replied, *You may consider me as such, if you please; but I know who is my Master, and whom I serve. You know*, said the Pensionary, *that you are forbidden to exercise the office of a Minister, on pain of being punished as a disturber of the publick peace.* To this *Spenehovius* returned the following answer: 'I wish your Lordships were but sensible how ready I am, thro' God's Grace, to suffer on that account; nay, even 'to be accounted a *disturber of the publick peace*, whilst my own conscience assures 'me of my innocency. My Lord and Saviour, whose steps I am bound to follow, 'was himself persecuted under the same pretext; and his Apostles were accused of 'the same crime; which accusation *Beza* renders in the following words; *Hi con-* 'turbant civitatem nostram, Acts xvi. 20. If then you will read *perturbant* for 'conturbant, the crime you accuse me of will be the same which the *Jews* ob- 'jected to *Christ* and his Apostles.' They asked him next, whether he had not communicated to *Uitenbogart* the words which the Heer *Berk*, at the time when the Ministers were deprived, declared himself to have heard the said *Uitenbogart* speak? He said, he had; and that he did it to warn him, and to know, whether he had used those expressions. Then they asked him, whether he had not taken a journey to *Antwerp*, on purpose to see *Uitenbogart*, and to consult with him upon some particular matters? He replied, that he had travelled to *Antwerp*, *Brussels*, and *Mechelen*, in order to see that Country; and that when he was at the first of those Towns, he had called upon *Uitenbogart*, but that it was not to consult with him about any particular matters, but only to comfort him under his afflictions. *But*, said they, *did you not communicate to him the proceedings of the Assembly at* Rotterdam, *and consult with him how to keep up the interest of the* Remonstrant *Party at* Utrecht, *agreeably to what was transacted at the said Assembly?* He answered, *Tho' I don't think myself obliged to render an account of all the discourses which I may have held with any body about matters of religion; yet not to detain your Lordships, I shall wave my right at present, and simply answer,* No. Upon this he was ordered to go home, and to keep secret all that had been said to him; but he would not promise it; *for*, said he, *if I hold my peace, people may think that I was cited here before you for some ill actions.* However he promised at the last that he would speak of those matters with discretion; but added, that he should undoubtedly communicate them to his Brethren in the Ministry; and so he took his leave of them.

Sylius and Spenehovius, with two others, are summoned before the States of Utrecht, in order to subscribe the Act of Cessation.

On the same day, namely the 2d of *July*, O. S. the States of *Utrecht* summoned before them four of the late Ministers of the City, *viz. Henricus Cæsarius*, *Henricus Wilhelmus Nyport*, *Johannes Spenehovius*, and *Rudolphus Sylius*, signifying to each of them, by the Advocate-General of the Province, the Heer *Gerard Hamel*, that their High Mightinesses the States-General had sent to them, the said States of *Utrecht*, a certain Act, which was to be subscribed by all the Ministers; both those who were already deprived, and such as might be deprived hereafter. This was the Act of Cessation, which the said Advocate read to the above-mentioned four Ministers accordingly. *Cæsarius*, who was a very old man, signed the Act readily, and so did *Nyport*; but *Sylius* and *Spenehovius* refused to do it. They urged very strenuously, that they could not enter into any such engagements as the said Act required, with a safe conscience, making use of the same arguments which the *Remonstrants* in general were wont to allege against the same. *Sylius* said among other things, 'Your Lordships require of me, by this subscription, much more than a pri- 'vate *Christian* can promise either to do, or to forbear. For charity requires that 'every *Christian*, of what rank or condition soever he be, should teach and instruct his 'neighbour according to the measure of his gifts or talents, especially if desired to 'do it. I have now applied my self to another profession, in order to maintain my 'family, and so have left off preaching; but yet if my neighbour should come to 'me, and desire me to instruct and strengthen him in those things which I had for- 'merly taught him out of the Word of God, I could not refuse him with a good 'conscience; much less can I promise to refuse him under my hand.' The Heer *Ploos* asked, whether any person, who should maintain odd and heterodox notions, ought to be suffered to propagate them among the people? *Sylius* replied, *I am not*

They refuse to subscribe; but the others comply.

Discourse between Sylius and some of the States concerning the Act of Cessation, and the refusing to subscribe it.

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conſcious of having entertained any ſtrange opinions; but I do affirm, that in preaching up the Five Points, *I teach the truth according to godlineſs.* Thoſe *Points*, ſaid *Ploſe*, are declared falſe and heterodox by the National Synod, and are accordingly condemned as ſuch. *But I am of opinion*, replied the other, *that what they did was contrary both to juſtice and truth.* Then *Ploſe* told him that he was no longer a Miniſter, but a private perſon. *Sylius* allowed, *that he was indeed deprived of the publick exerciſe of his office, but that he remained nevertheleſs a Miniſter of Chriſt, and of his Church.* Then *Ploſe* aſked him further, whether he would not obey the Commands of his Sovereigns: To which *Sylius* made anſwer, 'Yes, Sir, I will obey 'the higher powers, provided they allow me to obey God in the firſt place. If I 'ſhould decline to inſtruct my neighbour, becauſe the Government forbids me, in 'ſuch caſe I ſhould ſhow a greater regard to my own eaſe and convenience, than to 'the honour of God, and the edification of my neighbour; then ſhould I fear man 'more than God; then ſhould I, as it were, forſake *Chriſt*, and with the evil ſer-'vant, hide under ground, the talent with which he entruſted me.' They bid him conſider well of what he did, and warned him of the troubles that might attend his refuſal. The Heer *Hamel* endeavoured to move him by the example of the *Primitive Chriſtians*; and upon this occaſion quoted a paſſage out of *Tertullian*, in which that Father ſays, that tho' the *Chriſtians* were in number ſtronger, or more than their enemies; yet they choſe rather to ſuffer, than to raiſe riots and tumults. He added, that, in his opinion, the *Remonſtrants* ought to conform to ſuch a pattern, and ſubmit to the commands of their Sovereigns. 'I am content, *replied Sylius*, like the 'Primitive *Chriſtians*, to avoid all occaſions of tumults and ſeditions in the State; 'I therefore abſtain from all publick preaching, contrary to the orders of the Go-'vernment. But as thoſe *Primitive Chriſtians*, notwithſtanding the Emperors com-'mands, continued to meet and preach in Caves and Dens, in Cellars, and other 'places by night, and at the moſt unſeaſonable times; ſo likewiſe ſhall I, in caſe of 'need, and as often as deſired, contribute my labours and ſervice for the edification of 'others. But however, I ſhall do this at ſuch times, and in ſuch a manner, as ſhall 'not give the leaſt handle to diſturbances. I ſhall preach but to a few at once, and 'with the utmoſt prudence and circumſpection. I am ſo far from approving any 'ſedition, which is propagated under the cover or pretence of religion, that I can-'not eſteem thoſe to be *Chriſtians* who take up arms againſt the Civil Magiſtrate, 'upon any ſuch pretext.' Hereupon they ordered him to withdraw. They had likewiſe a long conference with *Spenehovius*, to induce him to ſign the Act of Ceſ-ſation; who aſked them, 'whether any ſuch engagements had ever been propoſed 'to Prieſts and Monks, or any others, after they had been diſcharged from the ex-'erciſe of their Functions? And if not, why the Government ſhould proceed 'with greater ſeverity againſt the *Remonſtrants*, than againſt others? Their Lord-'ſhips inſiſted, as he perceived, that he ſhould ſign the Act, but he would fain 'know, why? For their meer will and pleaſure could not be a ſatisfactory reaſon for 'his ſo doing. *He added*, 'That he had bound himſelf to Chriſt and his Church, 'never to forſake the Miniſtry to which he was called, and ſhould be glad to know 'whether their Lordſhips could diſcharge him from that obligation, or whether 'they had any right to exact a contrary promiſe from him.' The Heer *Ploſe* told him, he thought he was bound to conform to the will of his preſent Rulers, ſince he had before approved of the Placard which the States of *Utrecht* had publiſhed againſt the *Contraremonſtrant* Burghers, who uſed to go out to the Meetings at *Syderveld*. This was denied by *Spenehovius*; and he ſhowed at the ſame time, that there was no compariſon between the ſaid Placard and this Act. 'For, *ſaid he*, the 'States of *Utrecht* had made an Eccleſiaſtical Conſtitution, which was received by 'all the Clergy of this Province, who by acting conformably, had kept up peace, 'unity and concord among themſelves. But ſome of the Burghers of the City of 'Utrecht had endeavoured to create ſchiſms, and ſet up ſeparate meetings. For 'which reaſon the States being apprehenſive of freſh diſorders in the Government '(which had ariſen before from ſuch beginnings) had thought fit to publiſh ſuch a 'Placard.' The Advocate *Hamel* replied, *That the preſent Rulers were under the ſame fears, and for that cauſe they made the aforeſaid Act. Spenehovius* 'anſwered, That he was an enemy to all factions and ſeditions; and was there-'fore very willing to oblige himſelf never to preach in ſuch Meetings as ſhould op-

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Diſcourſe between ſome of the States and Spenehovius *on the ſame ſubject.*

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'pose the Government by force of arms, or any other kind of violence. Nay, 'that he would bind himself not to preach in any large congregation, provided they 'would but suffer him to do it to any ten or a dozen persons, who should desire to 'be instructed by him.' They told him, that the States expected he should act as a private Citizen, and not as a Minister, for he was deprived of that office. 'I own, 'said he, that I am disabled from preaching in your publick churches; and that I 'will forbear doing: what I beg, is only that I may be tolerated in serving my 'Church in a private manner.' The Heer *Plose* asked him, who were *his Church?* He replied, *all those that desire to hear me.* From whom then have you your Call, said t'other? *Spenehovius* answered, *from the Church.* He was then asked, whether he had a two-fold Call; one from the Civil Magistrate, and another from the People? *This is but one Call*, replied the Minister; *for the Magistrates have called me as Members of the same Church: By which Church I am not yet discharged.* Hereupon the Heer *Hamel* bid him consider well of what he was doing, and told him, that what was proposed to him would be for his good. He on the other hand begged the Magistrates, 'to consider likewise what they did, forasmuch as the 'business of religion and conscience was of a very tender nature, and that the people 'ought not to be deprived of the exercise of their religion. The *Contraremonstrants* 'themselves had, *he said*, formerly asserted, that men ought to be tolerated in the 'free exercise of their religion. He therefore besought their Lordships not to be 'too rigid in that matter, but to reflect upon the dangers and troubles which might 'arise from thence, as had actually happened in some of the neighbouring Towns.' *This is threatning us*, said the Magistrates; but *Spenehovius* going on, said, 'That 'the Doctrine of the *Remonstrants* had been publickly taught at *Utrecht*, from 'Master *Hubert Dovehouse*'s time till then; and that many of the States who 'were present, had themselves owned to him, *Spenehovius*, that they did not ap-'prove of the rigid opinion of *Predestination.*' The Heer *Plose* asked him, in the next place, whether he had ever read the Canons of the National Synod? To which he replied, *that he had read them, and had plainly seen that the said rigid opinion, which was so prejudicial to true piety, was maintained in those Canons, tho' somewhat palliated by the interposition of* **Adam's Sin.** And when *Plose* observed what a number of learned men were concerned in the drawing up those Canons at *Dort*, he was asked by *Spenehovius*, *whether he thought that truth was always on the side of numbers?* Upon which the other asked him again, *how an end could be otherwise put to any disputes?* 'If it be attempted in this manner, *replied the Minister*, the prin-'cipal foundation of our reformation will be subverted; since our Doctors have al-'ways maintained, **that every individual person had a right to weigh and examine 'whatever was resolved upon, and determined in Councils.** *Calvin* took upon 'himself to examine alone the proceedings of the famous Council of *Trent*, and to 'ridicule those Fathers for saying, *that they did not meet there to* **dispute**, *but to* '**define** *or* **determine.**' But, replied one of the States, as much as you are against *Determinations* now, your own Party took upon themselves to determine in their Synod holden *Anno* 1612. 'At that Synod, *said Spenehovius*, matters were 'first debated, and every man was at liberty freely to offer his scruples and obje-'ctions, till all the Members being asked, one by one, declared that they were 'satisfied.' This is well known to the Heer *Hamel*, for he was then present.' The Heer *Hamel* said, that the *Remonstrants* had taught, that there ought to be a *mutual forbearance*, and that these differences did not concern salvation. *Spenehovius* returned, 'We offered indeed to come into a *mutual Toleration*, but it was upon con-'dition, that each party should promise to avoid the extreams, or the things which they 'condemned in one another's doctrine, as is plainly declared in our Ecclesiastical 'Constitution. But now your Lordships contend too much for *humane Decisions*, 'for the Synod of *Dort*. Thus the King of *Spain* laboured likewise to introduce 'the Decisions of the Council of *Trent* into these Provinces; but God be thanked, 'his power failed him.' We do not pretend to compel any body, cried *Plose*, but only exhort you to consider further of this matter. To which another subjoined, This is the Act of the States-General, and therefore it is not in our power to make any alteration. *That will not excuse you*, replied the Minister, *for the States-General have no sufficient information of all the circumstances of each particular Province, and therefore ought to be apprized of them by the particular States.* Thereupon he was

was ordered to withdraw, and afterwards he and *Sylvius* were called in again, and bid to go their ways to their own homes, and to ſtay there without allowing any acceſs to them without further order. *Spenehovius* gave them to underſtand that he could not refuſe acceſs to all his friends. As ſoon as they were arrived at their reſpective houſes, many of their friends came to them, and tho' they acquainted them with the Prohibition, yet was it not in their power to prevent it. They forced their way in, every one longing to ſee and comfort them. Some begged them to ſign the *Act of Ceſſation*, that ſo they might be enabled to ſtay in town, and adminiſter to their people in the beſt manner they could. Among others, there came privately, and in the night-time, a perſon of quality to *Sylius*, intreating him, in the name of ſome of the chief perſons in the Government, only to ſign the aforeſaid Act, and arguing with him above three hours for that purpoſe. But *Sylius* gave ſuch anſwers to all his arguments, that the Gentleman ſaid at laſt, *'Tis enough; if I were in your circumſtances, and had the ſame notion of the matter, I could not do otherwiſe with a ſafe conſcience.* Neither did *Spenehovius* meet leſs temptation from his friends. AN° DOM. 1619. *They are permitted to go home.*

Two days after, *viz.* on the 24th of *July*, O. S. they were again ſent for by the States, and interrogated ſeparately, whether they had conſidered further of the matter, and were diſpoſed to ſign the Act? To which *Sylius* returned the following anſwer: 'I acknowledge, moſt Noble Lords, that I now ſtand before my 'ſupreme and lawful Governours, who have power over my life and eſtate, and 'all that belongs to me, excepting only my conſcience, which is ſubject to none 'but God and his Son the Lord *Jeſus Chriſt*. But that which your Lordſhips re'quire of me is contrary to my conſcience, and to the commands of him who is 'King of kings, and Lord of lords. For he has commanded me to give bread to 'the Hungry, and drink to the Thirſty, ſaying, that he will account it as done to 'himſelf, and reward it with life everlaſting; and that if I do it not, he will judge 'it to be denied to him, and puniſh my neglect with everlaſting damnation. Your 'Lordſhips are not ignorant that there is a ſpiritual hunger and thirſt, and that the 'wants of the ſoul are ſo much greater than thoſe of the body, as the one is of 'much greater value than the other. Since then I have for ſo many years fed your 'Lordſhips Subjects here with the bread of life, and given them to drink of the 'living water of the Goſpel, ſhall I now, notwithſtanding my being deprived of the 'publick exerciſe of my Miniſtry, reject thoſe people who come to me privately, 'hungring and thirſting after the doctrine I formerly taught them, and begging to 'be ſtill fed with the ſame? Muſt I tell them, *I am no longer your Paſtor —— I 'am forbidden to preach to you —— I ſhall diſpleaſe my Sovereigns; they will 'puniſh me, and baniſh me the country?* — If I ſhould obey your Lordſhips com'mands, and ſend away theſe hungry and thirſty ſouls empty, how could I ſatisfy 'my own conſcience? How ſhould I anſwer it at the laſt day before the Judgment'ſeat of my Lord and Maſter? How ſhould I eſcape condemnation? Judge then 'under what a dilemma I lie; but that which is of the greateſt importance ought 'to weigh moſt with me. Yet ſince it is objected, that I ought to ſign this Act 'for the ſake of preventing tumults and uproars, I therefore ſolemnly declare '(that I may ſhow I ſeek the peace of the State as well as that of my own 'conſcience) that I do not intend to preach to numerous Aſſemblies, nay, that 'I am ready to oblige myſelf not to preach to more than five perſons at a time, nor 'even ſo many, unleſs they deſire it of me.' Having thus ſpoken, there was a deep ſilence for a while, without any man's anſwering a word. Some burſt out into tears, and others in gentle terms preſt him to ſign the Act. He replied, 'That he had 'moſt earneſtly prayed to God, and ſeriouſly weighed all in the fear of the Lord, 'and had made as many ſteps towards complying as he ſafely could; but that he was 'not able to get further without doing violence to his conſcience, and ſpending the 'reſt of his days in perpetual remorſe.' Then one of the Members of the States, the Heer *Vander Lingen*, ſaid to him with great vehemence, *Why don't you ſend 'your* Hungry *and* Thirſty *people to the eſtabliſht Church, where they may be as well fed as by you?* *But poſſibly, replied* Sylius, *they will not think it wholſom food, but believe it to be poiſonous, and conſequently refuſe to go.* And when others of the Lords repeated the aforementioned arguments to induce him to ſubſcribe, he gave them this final anſwer, *I cannot do it without wounding my conſcience. Now I find*

Sylius *and* Spenehovius *are again ſummoned before the States, in order to ſubſcribe the Act.* *A Speech of* Sylius *to the States.*

Further Diſcourſe.

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find myself entering into that strait gate, through which if I design to pass, I must leave flesh and blood at the threshold. But, said the Heer *Plose, why cannot you act here as a private person, since you know you must do so, when you come into* Brabant? *there they will make you promise what you refuse to do here.* Uitenbogart *has been forced to it already.* It was thus reported indeed at this time, but without any grounds. *Sylius* replied, *I shall refuse to make any such promises in* Brabant *as well as here; and if any in those parts should desire to be instructed by me, I will not refuse to preach to them.* To which *Plose* returned: *Then they will not let you stay in* Brabant *neither. Then,* said the Minister, *I shall be content to wander further and further with the people of God in the wilderness. It may so fall out perhaps, that I shall be reduced to great poverty, having no estate of my own; but I trust in God, who takes care of his servants, and I should not be ashamed if I were obliged to beg for a morsel of bread in the service of my Lord and Saviour.* Finally, *Plose* asked him, whether when he instructed or preached to those few people that desired it of him, he would likewise administer the Lord's Supper to them in case they desired it? He answered, *He could not refuse it. Then,* said *Plose,* with a countenance which seemed to show his satisfaction, *I find there is nothing to be done with you:* Whereupon he was ordered to withdraw.

A Conference between the States and Spenehovius.

The States likewise used many words with *Spenehovius* to engage him to sign, but he answered them much after the same manner, representing to them again, 'That 'the best way of procuring peace, and preventing tumults and disorders, was to al- 'low the people some liberty in the exercise of their religion, which was by no 'means to be hindered by violence. That he had not lost his talents by his 'deprivation, and could not hide them in a napkin, or bury them, if any one de- 'sired the use of them: That if he should do so, he should not be able to justify 'himself at the last day, nor could their Lordships protect him at the final judg- 'ment of *Christ.*' And when they communicated to him the Letter of the States-General to those of *Utrecht,* containing their orders to oblige all the deprived Clergymen to sign the *Act of Cessation,* and the penalties to be inflicted on such as refused, he said, *We read of the like Prohibition in the* Acts of the Apostles, *ch.* iv. *v.* 13. **They called them, and commanded them not to speak at all, nor teach in the name of Jesus.** *But what answer did the Apostles make?* The Heer *Hamel* said: *That Prohibition related to the spreading of the Gospel, or all the Fundamentals of Christianity; and this extends only to a few points, or even punctilio's and niceties, on which our salvation does by no means depend.* On the other hand, *Spenehovius* replied: 'I am of opinion, that our doctrine extends to the fundamen- 'tals of Salvation, and to that Truth which is according to godliness; and that by 'the doctrine of the *Contraremonstrants,* so far as relates to the nature of it, Truth 'and Godliness are much impaired and weakened. For we are taught by the *Go- 'spel, That he who repents and believes, shall be saved:* But the *Contraremon- 'strants* hold, *That God has elected some only whom he has decreed to save, and 'that he will therefore grant them saving faith, and infuse grace into them by an 'irresistible power.*' The Heer *Plose* told him: *We don't come here to dispute.* And the Heer *Medenblik,* one of the Senators of *Utrecht,* added: *You yourself were of the same opinion formerly.* To whom *Spenehovius* replied: 'Supposing that to 'be true, what is it to the purpose? For put the case I had been a Popish Priest, 'and had afterwards obtained the knowledge of the Truth, would you have blamed 'me for embracing it, and persevering in it? Formerly *Bassecourt* entirely abandoned 'the *Reformed* religion, and turned Papist twice; and he confesses under his hand, '*That he then lent the Devil his tongue for worldly honour and profit;* and yet he 'is now esteemed as one of the principal Ministers of *Amsterdam.*' *You will then say, like the* Remonstrants, said the Heer *Plose, that* **Dies Diem Docet.** *Yes,* replied the other, *that is my meaning. Are you then so unstable and wavering in your Religion?* said somebody to him again. 'My doubting or uncertainty, *replied he,* 'is not in relation to the Word of God itself, but with respect to the Comments or 'Words of Men; for instance, those of *Calvin, Beza, Martyr,* and others, which 'had been received by many, and imposed upon others as Principles and Fundamen- 'tals. But those Words and those Comments we both may and must examine and 'try by the Word of God only.' He told the Heer *Plose,* that he himself had also been of the opinion of the *Remonstrants* formerly; to which the other answered: *Have*

Have I not then reaſon to ſay, that one day teaches another? At length they preſſed him to declare poſitively, whether he would ſubſcribe or no; but he adhered to his refuſal. Then they cauſed him to withdraw, and preſently after called him and *Sylius* both in, aſking them, whether they had conſidered the matter? To which both replied, that they would abide by their firſt declaration. Upon which they were ſeverely repremanded as *obſtinate Confederates*, and the following Sentence was notified to them. AN° DOM. 1619.

The Reſolution of the Noble and Mighty Lords, the States of the Province of UTRECHT.

A Reſolution of the States of Utrecht, *to the Prejudice of* Spenehovius *and* Sylius.

'THe States of the Province of Utrecht aſſembled upon a previous Summons, according to cuſtom, having heard the Dyal Declaration made upon the 22d inſtant, and again upon this preſent day, by Johannes Spenehovius, and Rudolphus Zyle, alias Sylius, each of them in particular, in relation to what was propoſed to them by Act, as perſons diſcharged from all Eccleſiaſtical functions, and conſequently as private men; to wit, that they ſhould promiſe and declare, ſolemnly and ſincerely, that from this time forwards they would abſtain from the exerciſe of any Church-Office, or Adminiſtration, and every thing depending thereon, whether publickly or privately; whether directly or indirectly, as well in, as out of all the Towns, Villages, and places belonging to the United Provinces, and the juriſdiction thereof; and comport and behave themſelves as private Subjects and Citizens, civilly and quietly, conforming to the commands of their Sovereigns, and obeying the ſame: and the ſaid Rudolphus Zyle having plainly and frequently declared, that in caſe any perſons ſhould deſire to hear him preach, he ſhould not forbear inſtructing them in that Doctrine which he holds and maintains to be according to truth and godlineſs, without deſiſting therefrom on any account whatever; but that he was abſolutely reſolved to perſiſt therein, let what would befall him: and they the ſaid States having afterwards heard the contemptuous queſtion and declaration of the aforeſaid Johannes Spenehovius, being to this effect; to wit, why we would require ſuch things of him, as were never before exacted even from Popiſh Prieſts, and Monks; and that he could not ſubſcribe the Act without knowing why or wherefore, (tho' he was told, that their High Mightineſſes the States-General held it neceſſary, for the promoting and ſecuring the publick peace) to which he added, in plain and repeated expreſſions, That he could by no means forbear holding private Conventicles, in order to teach and exhort according to the dictates of his conſcience; and that he ſhould ſtill look upon himſelf as the Miniſter of his Church, notwithſtanding his being deprived of the publick exerciſe of his function; with many other indecent and falſe aſſertions. All which anſwers, declarations and aſſertions, are exactly agreeable to that ſeditious, pernicious, and ſcandalous Plot and Confederacy of certain Arminians, contrived and carried on by way of an Anti-Synod, in the month of March laſt, at Rotterdam, without leave of the Government; of which League or Confederacy they themſelves have confeſſed before the Magiſtrates of the City of Utrecht, that they had knowledge: inſomuch that it plainly appears from all that has been already ſaid, as well as from all the reſt of their actions and behaviour, that they have pertinaciouſly and inflexibly reſolved to perſiſt in their intolerable obſtinacy and diſobedience to the commands of their lawful Sovereigns; all which can tend to nothing elſe but the further diſquiet and diſturbance of the minds of the good ſubjects of theſe Countries and Provinces, as alſo to the ſubverſion of the Government in Church and State, which they have been endeavouring hitherto, and ſtill do endeavour to divide and ſeparate from the orthodox and uniform Doctrine of all the true Reformed churches, both within and without theſe Provinces: All which matters and things having been duly and maturely conſidered by the aforeſaid States of the Land of Utrecht, they have unanimouſly reſolved and agreed, as they do hereby reſolve and agree, that the afore-mentioned Johannes Spenehovius, and Rudolphus Zyle, who have been already deprived of all Eccleſiaſtical Functions, and are thereby become private perſons, ſhall be conducted, and carried by certain Meſſengers appointed for that purpoſe, out of the City and Province of Utrecht; and likewiſe, by virtue of an Order made by the afore-mentioned States-General, bearing date the 14th inſtant, O. S. out of all the United

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'United Netherlands, and the territories thereunto belonging, without being permitted ever to return thither again, till we, or the said States-General, shall have been fully satisfied, that they the said Zyle and Spenehovius are ready and willing to sign the said Act, as was done on the day aforesaid by Henricus Cæsarius, and Wilhelmus Henrici Newport, who were also of their opinion; and not till they shall have procured the especial leave and consent of us, and of the said States-General, on pain of being treated as disturbers of the common tranquillity, and arbitrarily punished for an example to others.

Done at *Utrecht* the 24th of *July*, 1619.

Collated with the Original, by

RICHARDUS van EK.

And below,

By Order of my Lords the States,

ANTONY van HILTEN.

Spenehovius *appeals from the Sentence of the States to the* Tribunal *of* Christ.

After the reading of this Resolution, *Spenehovius* said, 'This is a hard Sentence, *my Lords*; we are banished from our native country, without having transgressed any Law or Placard. Protesting therefore against the injustice you have done me, I appeal from this Sentence to the Tribunal of our Lord *Jesus Christ*, the future Judge, before whom your Lordships must appear as well as others; and I beseech God not to impute to this Land the wrong which is now done to us. But since you are pleased to insert in your Sentence, that I have spoken untruths; I only beg to be informed, which are those untruths, forasmuch as I was never accused, much less convicted of the same.' The Lords being all of them silent at that request, *Spenehovius* added, *I must have patience then, my Lords; and I beseech God, that you may rule wisely and prosperously.* They were then both of them ordered to retire to the house of *John van Causteren* the Chamber-keeper, which was near the States Assembly-room. There were they shut up, and all the avenues to the said house secured by Soldiers, and no body suffered to have access to them. They prayed to be informed when they were to be carried away, and that they might see their Wives first: But these favours could not be obtained. However two of *Sylius*'s Children, one of seven, and one of four years old, were brought to him, by stealth as it were, but not allowed to stay above half an hour with him. The Children of *Spenehovius*, who were older, were not suffered to speak to him. About evening, when the Watch was set, there came a whole Company of Soldiers, who surrounded the house in which they were kept, as well as that in which the States met. After supper, and just when they were undressing, in order to go to bed, each of them received a copy of their Sentence, with twenty-five Gilders in money, and a command to depart immediately. They begged that they might have leave to see their Wives before they went. This being absolutely refused, they desired they might send for their Riding-coats, as also for a little Linnen; but were answered, *It cannot be; for his Grace, Count* Ernest, *stays without for you, and you must set out forthwith.* Then they went out complaining of their hard treatment. In the mean while the Wife of *Sylius* got into the house, by the help of a Sergeant, who was her Nephew, with her Husband's night-gown, believing that he was to lie there, and in hopes of speaking to him; but the Mistress of the house, fearing she should be spied by one of the Officers of the Burgomasters, who came in at the same time, and not daring to admit her to her Husband in opposition to the States orders, thrust her into a little closet. But as the two Ministers were going out, and bidding the people of the house adieu, hearing her Husband's voice, she could no longer contain herself, but bursting open the door, where she was locked up, flew out, and threw her arms about his neck, without being able to speak one word to him, through the fullness of her heart. But he was forced to break from her, being pressed by the Officers, and to set her down in a chair, fainting and almost in a swoon, without being able to speak a sensible word to her, which made it a bitter parting to them both. As they went forward they were incompassed on all sides by the Soldiers, who carried their Pieces ready charged, with their Matches lighted. Whereupon they said, *There needs not such ado about us; for we freely undergo these sufferings, for the sake of a good conscience.* Thus were they led through St. *John*'s Church-Yard, over the Ditch, and so along by St. *Serva*'s Church, till

Sylius *and* Spenehovius *are conducted to* Walwick.

they

they came up with Count *Erneſt* of *Naſſaw*, and the Duke of *Brunſwick*, whom they found attending them on horſeback, with a party of the Cavalry, who rode to the old Church-Yard, and behind St. *Peter*'s, to the Bridge of St. *Magdalen*, where they halted, ſecuring all the avenues to the Church of St. *Serva*. Here they were put into one of the boats deſigned for *Woerden*, under the guard of the Door-keeper, *Van Cauſteren*, the Meſſenger, *Cornelius van Burghorſt*, and two Soldiers beſides, with their Muſkets loaden, and Matches burning, to prevent their eſcape. Then the St. *Serva*'s Sluice was opened, and as ſoon as the Boat was let in, ſhut again, and immediately opened on the other ſide near the Town-ditch. Whilſt this was doing, the Count and the Duke leaned over the Bridge to ſee them go. About eleven o' clock at night they got without the Town, and by one they arrived at the Ferry, where they found a Hoy lying at anchor in the *Leck*, and went aboard, paſſing along by *Schoneboven*, *Lekkerkerk* and *Krimpen*. Here they were obliged to ſtay for the tide. The two Miniſters begged they might go aſhore, only to eaſe nature. *Borghorſt* the Meſſenger, who had the command over the Soldiers, refuſed to let them; but after much diſpute they were ſuffered to land, and the Soldiers ordered to attend them, and to be upon their guard. Accordingly two Soldiers guarded them before and behind, with their Pieces ready whilſt they eaſed themſelves. Being returned on board, they complained of this ſeverity and incivility, and ſaid they could not imagine that any orders were given to uſe them in ſuch a manner: To which *Burghorſt* replied, *You ſhould have ſeen that, in caſe you had ventured further.* The very Soldiers behaved themſelves much more civilly, ſaying to the Miniſters, *We look upon you both as honeſt and good men, and are amazed to ſee you thus treated; but we are obliged to obey command.* Thus were they brought to *Walwick*, where landing between two Soldiers, one marching before, and t'other behind them, with their Muſkets ſhouldered, and Matches lighted, they were brought into the Village, and to the Inn where they found ſeveral of the exiled *Remonſtrant* Miniſters, who looked ſtrange at ſuch a Convoy. ANNO DOM. 1619.

As for *Carolus Rykewart*, whoſe impriſonment and diſcharge has been mentioned above, he was as yet obliged to remain confined to his houſe, according to order. But on the 28th of *July*, O. S. he was ſummoned before the Judges, and his Sentence read to him, being of the following Tennor:

The Sentence of the Court of Juſtice *at* Utrecht *againſt* Rykewart.

'WHereas Carolus Rykewart, late one of the Miniſters of the City of Utrecht, 'hath owned and confeſſed, in the preſence of this Court, that he, with 'Adrian vanden Borre, late one of the Miniſters of Leyden; Herboldus Thom- 'bergius of Gouda; Samuel Lawbergen, and Nicolas Grevinkhoven of Rotterdam; 'Wilhelmus Comannus of Nortwick; together with others the late Miniſters of 'Schonehoven, Woerden and Charlois, being deprived of their Eccleſiaſtical fun- 'ctions, did, with ſeveral Elders and Deacons of Horn, Alkmaer, and the Brill, 'preſume, without any orders or directions of the Government, to hold a private 'Aſſembly at Rotterdam, in the month of March laſt paſt, where and when they 'concerted ſeveral Articles and Agreements; the purport of which was to bind 'and oblige themſelves to reject all the Decrees and Canons that ſhould be made 'by the National Synod of Dort; to ſeparate themſelves, and to keep up the 'ſeparation from the Eſtabliſhed Church of the land; to hold diſtinct Meetings or 'Conventicles, either publick or private, and to propagate their opinions among 'the people, without ſuffering themſelves to be diſwaded therefrom, either by 'the offer of Penſions or Salaries, or by the conſideration of peace, or by Pla- 'cards made, or to be made againſt them, or by any dangers which might hang 'over their heads: They alſo agreed to make private collections and contributions 'for the ſupport of their common cauſe, and the Miniſters and Teachers of their 'opinions; and moreover to call and hold Aſſemblies, mutually promiſing to con- 'tinue faithful to their foreſaid common cauſe, and to ſtand by and aſſiſt each other 'in all reſpects, as often as any of them ſhould fall into any trouble: All which 'Articles of Agreement, and an Act or Inſtrument of the ſame were to be com- 'municated to all the Claſſes and Churches of their Perſwaſion throughout almoſt 'all the Provinces of theſe United Netherlands, to the end that they might be re- 'ceived and confirmed by them, and that the ſaid Claſſes and Churches might 'enter into a general Aſſociation for the maintaining the ſame: All which is an

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'abominable Plot and Conſpiracy, tending to diſturb the peace of the land, and 'to keep up a perpetual ſchiſm and diviſion among the People and Communities 'of this Province, as well as to bring the Government thereof into great con'tempt, which had expreſly commanded and required the ſaid Carolus Rykewart to 'forbear all exercise of his Function, and the holding of any Meetings, on pain of 'being puniſhed as a diſturber of the publick peace; and conſequently not to be en'dured in a well conſtituted Commonwealth. Therefore the aforeſaid Magiſtrates 'after mature counſel and deliberation, have charged and required; and do here'by charge and require him, the before-mentioned Carolus Rykewart, to depart out 'of the City of Utrecht, and the Liberties thereof, together with the Lordſhip of 'Freeſwick, otherwiſe called the Vaert, without ever returning but with the pre'vious conſent and leave of the Lords the States of the Province of Utrecht, and 'the Honourable Magiſtracy of this City, on pain of being puniſhed as a diſtur'ber of the publick peace, according to the pleasure of them the ſaid Magiſtrates. 'Done this 24th of *July*, 1619.

A Reſolution of the States-General *againſt him.*

Together with this Sentence, there was communicated to him a certain Reſolution of the States-General, taken by them on the 3d of *Auguſt*, N. S. whereby he was not only commanded to depart out of the Province of *Utrecht*, as above, but alſo out of all the *United Netherlands*, and the Territories or Dominions thereunto belonging, without ever returning, on pain, if he ſhould ſo do, of being puniſhed diſcretionally as a diſturber of the common tranquillity, for an example to others.

As ſoon as the aforeſaid Sentence, and this Reſolution of the States-General were read, *Rykewart* endeavoured to ſay ſomething in behalf of himſelf; but he was bid to retire to the houſe of the Secretary *de Goyer*, next to the Stadthouſe, and to ſtay there till further order. He aſked again, whether he might not have leave to ſpeak for himſelf? But not being able to obtain leave, he ſaid, *Since I cannot be heard in my own defence, I beg your Worſhips to read this Remonſtrance*, laying a Paper upon the table at the ſame time, and ſolemnly proteſting, *that they did him great injuſtice, and that he recommended his cauſe to* Chriſt *the ſupreme Judge, who would judge between him and them:* And concluded with his wiſhes, *that the States might govern to the benefit of their ſubjects, and without oppreſſing good men.* Thus departing, he bad them all adieu. He was then conducted to the Houſe of the Secretary above-mentioned, where his Wife had liberty of acceſs to him, and many of his friends came to bid him farewell. About two of the clock in the morning the Under Scout, *Marling*, conducted him to the *Tolleſteeg*-Gate, which was opened; and from thence, being accompanied by his Wife, Son and Daughter, he was carried in a Waggon to *Walwyck*, where they all arrived the ſame day, being the 29th of the month, about evening.

His Appeal from the ſaid Sentence *and* Reſolution *to the* Judgment-Seat *of* Chriſt.

He is conducted to Walwick.

Afterwards he, the ſaid *Rykewart*, publiſhed a large Refutation of the Sentence which had been pronounced and executed againſt him, and ſent it by way of a Letter to the Magiſtrates of the City of *Utrecht*, bearing date the 17th of *Auguſt*. In this Letter, which *Uitenbogart* has inſerted at length in his Hiſtory, he ſaid among other things, *That he thanked God that the Sentence ſigned by the Secretary of the Magiſtrates of the City of* Utrecht, *would ſerve at all times for teſtimony of his innocence in all theſe matters; and was a proof that he ſuffered for no other cauſe than what was conſiſtent with a good conſcience, and with the Conſtitution of the Church.*

The States *of* Utrecht *receive the* Eccleſiaſtical Conſtitution.

A few days after, to wit, on the 6th of *Auguſt*, O. S. the States of *Utrecht*, after ſome deliberation and conſultation, confirmed and ratified the Eccleſiaſtical Conſtitution, in the manner it was drawn up and agreed upon by the Synod of *Dort*, only with this reſtriction, that in caſe any diſpute ſhould happen between any of the inferior Civil Officers and the Clergy, about the ſenſe or interpretation of it, it ſhould be brought before the States of the ſaid Province, in order to be determined by them; but if it ſhould ſo happen that they the ſaid States could not put an end to ſuch diſpute, then it ſhould be left to the deciſion of the States-General, and the Lord the Stadtholder for the time being; and withal, that in caſe of any diſpute about theſe matters between the ſupreme Civil Powers of the Province and the Clergy of the ſame, application ſhould be made, in the firſt inſtance, to the ſaid States-

General, and the ſaid Stadtholder, in order to its being determined by them. However, ſoon after the States of *Utrecht* ſent to the Synod of their Province, and deſired their explanation of ſome Articles of the ſaid Eccleſiaſtical Conſtitution, of which we ſhall take further notice in its proper place. AN° DOM. 1619.

On the 10th of *Auguſt*, of the ſame year, the Provincial Synod met in the City of *Utrecht*, tho' not upon the foot of that Conſtitution which had been unanimouſly approved by the States of *Utrecht*, and by all the Clergy of their Province, in the year 1612, and which was not yet repealed or abrogated there. They proceeded on a quite different ſcheme, which was accommodated to the courſe of thoſe times. In the Eccleſiaſtical Conſtitution of the aforeſaid year, there was one Article which imported, **That all Paſtors or Teachers of the Churches of this Province ſhould be obliged to appear in perſon at the Provincial Synod, and that every one of them, man by man, none excepted, ſhould have his vote or ſuffrage in all caſes** —— But if this rule had been put in practice, all the *Remonſtrant* Miniſters would have had place and voice there, as well as the *Contraremonſtrants*; and being more in number, would have over-powered them. To prevent this, and in order to carry on the deſign of the National Synod, by condemning the Party of the *Remonſtrants*, the States of *Utrecht* thought fit to ſet aſide the aforeſaid *Eccleſiaſtical Conſtitution*, and to ordain that the Synod ſhould conſiſt only of the few *Contraremonſtrant* Clergy of the Biſhoprick or Province of *Utrecht*, being at the ſame time ſupported and ſtrengthened by thoſe who came thither from abroad to preach occaſionally, and by the Deputies of the National Synod. They agreed to ſend a particular Summons to the *Remonſtrant* Clergy too; yet not to vote there, but *to come and hear what ſhould be ſaid to them.* Accordingly Letters of Summons or Citation were ſent out to all the *Remonſtrant* Clergy, of the following tenor: *A Provincial Synod held at* Utrecht. *On what foot they were convened.*

Reverend and Pious,

A Letter of the States of Utrecht *to the* Remonſtrant *Clergy of that Province.*

'WHereas we have thought fit to call a Provincial Synod of the Land of 'Utrecht, againſt Tueſday the 10th of the approaching month of Auguſt, 'O. S. it is our deſire, that you will not fail of making your perſonal appearance 'early on the ſame day in the City of Utrecht, to the end that being introduced to 'the ſaid Synod by our Commiſſioners, whom you are to advertiſe of your arri'val, you may hear what ſhall be there propoſed.

And ſo,

Reverend and Pious,

We recommend you to God.

Given at Utrecht, *the 21ſt of* July, 1619.

RICHARD van EK.

By Order of my Lords the STATES *of the* PROVINCE *of* UTRECHT.

The *Remonſtrant* Miniſters appeared at the time appointed, and went into the Veſtry together, whilſt the Synod was aſſembled in an apartment of the *Dome*, or Cathedral Church. After they had waited there a while, without being called in by the Synod, *Bartholomeus Prevoſt*, Miniſter of the *Vaert*, from whoſe mouth I have this relation, ſaid to the reſt of his Brethren, 'That it did not become them 'to ſtand thus idle, in expectation of the Sentence which their Adverſaries were going 'to paſs upon them; but that whilſt they were taken up in deliberating how to caſt 'them firſt out of the Church, and then out of the Land, they ought to make uſe 'of the time which remained for their defence and juſtification; and for that purpoſe 'to repreſent in writing to the Commiſſioners of the States then preſiding in the Sy'nod, what they had to object againſt ſuch a partial Aſſembly. *A Propoſal of B. Prevoſt to the* Remonſtrant *Clergy of* Utrecht.

Upon this propoſition, the perſon who made it, and *Johannes Monathius*, the Miniſter of *Buntſchoten*, were deſired by the reſt to draw up ſuch a Remonſtrance. They prepared a draught immediately, which all the reſt approved. But after it was copied fairly out, ſeveral of the Miniſters ſcrupled ſetting hands to it. From hence it appeared, in ſome meaſure, who among them were wavering, and moſt likely to faint in the time of trial. But after ſome debate, it was at length reſolved, that

ANNO DOM. 1619. that *Prevoſt* and *Monachius* ſhould ſign it in the name of all the reſt, and that it ſhould be ſo preſented, which was done accordingly. This Remonſtrance or Memorial, which was preſented to the Commiſſioners on the 12th of *Auguſt*, was as follows:

To the Honourable the Commiſſioners of the States of the Province of Utrecht, *deputed to the Provincial Synod of the* Contraremonſtrants.

A Memorial of the Remonſtrant Clergy of Utrecht preſented to the Commiſſioners of the States of that Province at the Provincial Contraremonſtrant Synod.

'THE *Remonſtrant* Clergy of this Province repreſent with due reſpect, that being ordered by Letters from the States, bearing date the 21ſt of *July*, 1619, 'to appear at the Provincial Synod, after giving notice of their arrival to the Commiſſioners of the ſaid States, in order to hear what ſhould be there propoſed to 'them; they cannot forbear moſt earneſtly to remonſtrate to your Lordſhips how 'prejudicial this way of proceeding, which they obſerve to be already begun againſt 'them, is like to prove to their good cauſe; for they perceive that it is intended, 'that there ſhall be ſuch a kind of a Synod holden for this Province as ſhall exclude 'a great number of the Clergy belonging thereto, and oblige them, like guilty perſons, to appear before the reſt, as before their Judges; notwithſtanding that the 'Eccleſiaſtical Conſtitution eſtabliſhed by the States of this Province, with the unanimous conſent of all the Clergy, ſtill remains in force; by which Conſtitution, 'each of us is conſidered as a Member of the Synod, without regard to the diverſity of our opinions, touching the *Five* controverted *Points*; and notwithſtanding 'that many of us are even to this hour actually in the Miniſtry; and others, without having been ſufficiently heard in their own defence, are ſuſpended; and on the 'contrary other perſons are admitted in their ſtead, and received as Members of this 'Provincial Synod, who never exerciſed any ordinary miniſterial Function in this 'Province, and who coming from other parts (tho' there are ſettled Miniſters 'enough to repreſent the Church of *Utrecht*, on the ſide of the *Contraremonſtrants*) 'have, directly contrary to the Conſtitution eſtabliſhed and practiſed in this Province, 'preſumed to advance, that no mutual toleration or forbearance, touching the 'Points in diſpute, ought to be allowed: They therefore the ſaid *Remonſtrants* declare, that their conſciences will not ſuffer them to look upon this Aſſembly to be 'ſuch a lawful and regular Synod as they pretend to be; nor on themſelves as '*guilty* perſons, ſubject to their judgment. They therefore humbly beſeech your 'Lordſhips not to oblige them to appear *capitatim*, or man by man, before ſuch an 'Aſſembly; but on the contrary, purſuant to the Eccleſiaſtical Conſtitution of this 'Province, to recognize them as legal Miniſters, and Members of this Provincial 'Synod, in the place of thoſe ſtrangers, or agreeably to that Act of Separation 'deſired and obtained by the *Contraremonſtrants* at the laſt meeting, to let them 'act as a ſecond Synod of this Province, or elſe as a ſecond Member, or half of 'this Synod (as it was lately propoſed and allowed by the Lords Commiſſioners) 'and ſo to be informed *collegialiter*, or in a body, by proper Deputies, of what 'is to be propoſed to them on the part of the National Synod of *Dort*; in doing 'which, *&c.*

Signed in the name, and on the behalf of the Remonſtrant Clergy *of the Province of* Utrecht, *by*

JOHANNES MONACHIUS,
BARTHOLOMÆUS PREVOSTIUS.

This Memorial was compared with the Original, and found to agree therewith, by me

LAURENTIUS MODÆUS, *the Synodical Scribe.*

The Lords Commiſſioners having read this Memorial, referred the perſons who preſented it to the States themſelves, as thoſe who had called the Synod, and had approved of their way of acting. Thereupon the ſame perſons drew up another Memorial, to which having annexed the former, they preſented them both to the States, and the ſaid Memorial ran thus:

ANº DOM. 1619.

To the Noble and Potent Lords, the States of the Province of Utrecht, *or to the Deputies of their ſaid Lordſhips.*

A Memorial of the ſaid Remonſtrant Clergy to the States of Utrecht.

'THE *Remonſtrant* Clergy of this Province repreſent with due reſpect and humility, that being ſummoned by the States Letters, bearing date the 21ſt of *July*, 1611, to appear before their Commiſſioners, to be by them introduced to the Provincial Synod, in order to their hearing what ſhould be propoſed to them, they did, on account of that good cauſe which they have hitherto ſtedfaſtly adhered to, think fit to preſent a Memorial to the honourable Commiſſioners deputed to the Synod of this Province on the part of the *Contraremonſtrants*, as will appear by the paper hereunto annexed. And foraſmuch as they were told by your Lordſhips ſaid Commiſſioners, that they muſt apply themſelves to your Lordſhips, they accordingly hereby ſeek refuge in your favour and countenance, humbly praying that a tender regard may be had to the ſaid annexed Memorial; and that not only becauſe of the reaſons therein contained, but chiefly becauſe the Aſſembly of the *Contraremonſtrants* is now met.

'As for the Provincial Clergy of this Aſſembly, they are thoſe who by their own act, contrary to that Eccleſiaſtical Conſtitution, which till then they themſelves had both received and practiſed, and without being diſcharged therefrom, have lately ſeparated from us, without any juſt cauſe, as we conceive, to the end that they might not be overborn by plurality of votes in the Deputation to the National Synod; whereas it was always the cuſtom to ſubmit to the plurality in ſuch Aſſemblies; and on this account we could not think ourſelves obliged to admit or acknowledge them for our Judges, as having withdrawn from our Communion, and being in that reſpect to be conſidered as our adverſaries, or to conſent that they ſhould act as an entire Provincial Synod, of which, by their own former confeſſion, they are only a part, to the oppreſſion of the other part.

'And as for the ſtrangers, who are come hither from other Provinces, the *Remonſtrants* ſay, that if the National Synod has ſent them hither to ſit as our Judges, (with ſubmiſſion be it ſpoken) they ought not to be admitted; foraſmuch as the ſaid Synod would not ſuffer the Deputies of the Aſſembly of the *Remonſtrants* to vote as Members of the National Synod; and conſequently that Synod having alſo ſeparated from us, and declared themſelves our adverſaries, they have no right of ſending us ſuch Judges as they think fit; ſince, according to law or equity, one party has no juriſdiction over the other, eſpecially with reſpect to the impoſing of ſuch for Members of an Aſſembly, in order to aſſume the right of judging or decreeing, who before were no Members thereof, or who have no qualification whereon to found any ſuch right; and foraſmuch as, purſuant to the Sentence itſelf denounced by the Synod of *Dort*, the execution of their commands is left to the reſpective Provincial Synods, Claſſes and Conſiſtories, we cannot comprehend how it can conſiſt with the words of the ſame Sentence, that theſe perſons ſhould appear at the meeting of the Provincial Synod, in the nature of Members poſſeſſed of the right of voting, to our prejudice and oppreſſion: Wherefore the ſaid *Remonſtrants* do moſt humbly, and with all due reverence, pray as before. In doing which, *&c.*

In the name of the Clergy, who are of the Remonſtrant *Party in the Province of* Utrecht.

JOHANNES MONACHIUS.
BARTHOLOMÆUS PREVOSTIUS.

But nothing was done in favour of the *Remonſtrants* upon this their Petition and Memorial; they were abandoned to the mercy of the Synod. But before the Synod proceeded any further with them, they called *Prevoſt* and *Monachius* in, and interrogated them concerning the drawing up, and preſenting of the ſaid Memorial. *Anſelmus Salmius*, Penſionary of the City, who ſpoke to them on behalf of the Lay-Deputies, aſked, whether they had ſubſcribed and delivered that Memorial, by order

Prevoſt *and* Monachius *are examined concerning the drawing up of the* Memorial *to the States.*

An° Dom. 1619.

order of all the *Remonſtrant* Miniſters of the Biſhoprick? And whether it had received the approbation of every one in particular? To which they replied, that it was drawn up in the name of the *Remonſtrants* of *Utrecht* in general, and by the expreſs order of the greater part of them. *Bogerman*, the late Preſident of the National Synod, interrupted them by ſaying that the Memorial nevertheleſs began with theſe words: *The* Remonſtrant *Clergy of this Province repreſent*, &c. which new way of ſpeaking required it ſhould be underſtood of all the Clergy of that perſwaſion throughout the whole Province. *Prevoſt* replied, *A potiori parte ſit denominatio.* There are now here by far the greater part of the *Utrecht Remonſtrants*, who cauſed this Memorial to be drawn up, and ſtill approve the ſame. But if you deſire to be further informed, let them be aſked, and then you will ſoon ſee who they are that make a ſtand, and name, or cauſe themſelves to be named *Remonſtrant Clergy*. *Bogerman* further objected againſt their calling him and others who were then preſent at the Synod, *Strangers*, tho' they attended by order of the National Synod, in order to aſſiſt the Aſſembly to the beſt of their power; and he aſked, whether ſuch Members of the Synod deſerved the Appellation of *Strangers*? To which it was anſwered, *That nevertheleſs thoſe People, and ſeveral others of their Brethren who ſate there, could not be eſteemed otherwiſe than* Strangers *in a Country where they never had any office or benefice.* But however, ſaid *Salmius*, ſince the States deſire that you *Remonſtrants* ſhould appear before this Aſſembly, and ſuffer them to judge your cauſe, ought you not to obey? *In this Memorial*, ſaid they, *we only repreſent our right; but if their Lordſhips ſhould appoint Porters to be our Judges, we muſt be content.* Thoſe *Strangers*, or at leaſt thoſe whom the *Remonſtrants* looked upon as ſuch, were, beſides *Bogerman*, *Eilhardus Mehemius*. *Sebaſtianus Damman*, *Johannes Dibbetius*, *Jacobus Triglandius*, and *Godefridus Udemanus*, Miniſters of *Harderwick*, *Zutphen*, *Dort*, and *Zierickſee*; all of them deputed by the National Synod; as alſo ſome others of the Clergy of other Provinces, who, upon the account of the Suſpenſion and Deprivation of ſeveral of the *Remonſtrants*, did at that time officiate in their ſtead, by way of loan; but their names do not occur to me. After this, the petitioning *Remonſtrants* were called in, one by one, and aſked whether they were diſpoſed to receive the Canons of the National Synod, or to ſubſcribe the Act of Approbation? Such who refuſed, were forthwith deprived of all Eccleſiaſtical Functions. But before it came to that, ſome of thoſe *Remonſtrants*, who were called *Neutraliſts*, or *Still-ſtanders*, becauſe during the ſitting of the Synod of *Utrecht*, the foregoing year, they declined joyning with either Party, found themſelves under a ſtrange *dilemma*, eſpecially two of them, *Oſterſee*, and *Johannes Bornius*, Miniſters of ——— and *Overlandbrook*, who were both of them men of ill fame, on account of their immoral lives. Theſe perſons appeared the moſt concerned of all, being at a loſs what to do in caſe they ſhould be deprived, which they did not ſee how they could avoid, and wondering to find that the reſt of the *Remonſtrants* were ſo couragious, and ſeemed to value ſo little, that which affected them ſo much: whereupon *Prevoſt*, one of the moſt ſteady of them all, perceiving their concern by their looks and words, had a mind to banter them, by ſaying, *that he could ſtill tell them what ſhift to make.* They aſked him, *what? Go your ways*, cried he, *and preſent a Petition to the Synod of the following tenour:* **That they who are of opinion, that God choſe certain perſons to ſalvation; not becauſe they were better than other men, but in order to make them better; would be pleaſed to chuſe and admit you again into the Miniſtry; not becauſe you are good men, but in order to make you good.** Theſe two, it is thought, were deprived for their irregular lives. But the *Remonſtrants* ſaid at that time, that the Synod over-looked ſome of their own Party in this Province, againſt whom there was as much to be objected as againſt the two perſons above-mentioned. Nay, tho' it was well known, *they ſaid*, that ſome of the *Contraremonſtrants* were guilty of drinking to ſuch an exceſs, as to occaſion their being nick-named *Drink-alls*; were ſuch Gameſters, as to pawn their very Cloaks; ſuch Paſtors, as to feed their Bees with falſe Honey, contrary to the Placard, to the conſiderable prejudice of their neighbours; yet they were ſuffered to keep their Benefices, becauſe, as it was thought, they were ſound and orthodox in the Faith. The Synod likewiſe endeavoured, as ſome relate, to ſtuff the Sentences paſt upon other *Remonſtrants* with matters foreign to the diſputes about the *Five Points*; to which end, ſtrict enquiries were made into all matters

Some diſcourſe between them and Bogerman, *the late Preſident of the* National Synod.

A pleaſant Banter put upon two Neutraliſts, *by* Prevoſt.

matters that tended to their diſhonour or diſadvantage. This was carried ſo far, that when the *Remonſtrants* ſate together in the Veſtry, waiting till they were called for by the Synod, and ſome of them, to paſs the time away, writ ſomething on the Table, ſeveral of the Members of the Synod came out, as ſoon as they were informed of it, to ſee what was writ, in order to make uſe of it againſt the writers. But after having narrowly ſcanned it all, they found nothing that pleaſed them, and but little that ſerved their purpoſe. One man had writ an Apothegm, or a Verſe; another a Text of Scripture, as particularly that of 1 *John* iij. 15. about ſuch matters as then occurred to their minds. AN° DOM. 1619.

Of all the Sentences pronounced at this time againſt the *Remonſtrants*, by the Synod, none has fallen into my hands, but a Copy of that againſt *Prevoſt*, from whence however the Reader may judge of the tenour of others. It ran thus:

The Synodical Sentence *pronounced againſt* Prevoſt.

'THE Synod of the Province of Utrecht, aſſembled at preſent in the Capital of 'the ſaid Province, in compliance with the good Reſolutions of the Na- 'tional Synod, and the Commands of the Supreme Powers, have thought fit 'to call before them Bartholomæus Prevoſt, Miniſter of the Vaert, who being 'asked, what he thought of the Decrees of the aforeſaid Synod, and whether he 'could prevail with himſelf to ſubſcribe and comply with the ſame, did plainly de- 'clare in this Aſſembly, that he looked upon their Decrees to be unſcriptural, and 'that he could neither ſubſcribe nor comply with them; and whereas it is like- 'wiſe notorious that he has always been a great party-man, and a vehement pro- 'moter of the Opinions of the Remonſtrants, to the prejudice of God's Church, 'and the diſquiet of the peoples minds, and that he has oppoſed the contrary do- 'ctrines of the Reformed churches: Therefore this Synod, purſuant to the Or- 'ders and Directions of the National Synod, and the good Intentions of their 'High Mightineſſes, have declared, as they do declare by theſe preſents: that the 'ſaid Bartholomæus Prevoſt ſhall be from this time forwards degraded and depriv'd 'of all Eccleſiaſtical offices and adminiſtrations, and accordingly they hereby depoſe 'him the ſaid Prevoſt, till ſuch time as he after better conſideration and inſtruction, 'ſhall conform to the Reformed Church in the ſaid doctrines and all others, and ſhall 'be fully and ſincerely reconciled thereto; and it is ordained, that he the ſaid Pre- 'voſt ſhall be charged and required not to concern himſelf with any Eccleſiaſtical 'function either at the Vaert or elſewhere, and that in the mean while the benefice 'of the Vaert ſhall be ſupplied with another proper Miniſter.

Done in the Synodical Aſſembly the 19th of *Auguſt*, 1619.

Collated with the Original, and found to agree.

LAURENTIUS MODÆUS, *Synodical Scribe.*

An Account of the other Miniſters of the Province of Utrecht, *who were deprived for adhering to the opinions of the* Remonſtrants.

About the ſame time the Synod likewiſe deprived of their Miniſtry the following perſons, namely, *Ægidius Seyſt*, Miniſter of *Sekfelt*, *Paulus Lindenius*, of *Sooſt*; *Egbertus Stedum*, of *Abkoude*; *Chriſtopher van Langerak*, of *Hermelen*; *Franciſcus Taurinus*, of *Marſen*; and *Johannes Nederlagen*, of *Wouenburgh*; with ſeveral others, of whoſe names, or the time of their deprivation, I have not been able to procure any account. However the number of thoſe Clergymen, who were deprived on account of their adherence to the opinions of the *Remonſtrants*, ſome of whom were deprived by this Synod, ſome a little before, and others afterwards, amounted to thirty or upwards. Among theſe are reckoned ſeven Miniſters, who belonged to the City of *Utrecht*; to wit, *H. Caſarius*, *H. Sylius*, *J. Spenhovius*, *C. Rykewart*, *W. Nyport*, *Iſ. Fredericus*, and *G. Niellius*, the Miniſter of the *Walloon* Congregation, whoſe diſmiſſion has been before related. *Jacobus Taurinus* had left the Country in the year 1618. And beſides theſe, there were *Samuel Næranus*, Miniſter of *Amersfort*, who had been deprived by the National Synod of *Dort*; *Diederick Kampbuſen*, Miniſter of *Fleuten*; *Henricus Rutgerus Welſingius*, of St. *Martins's Dyke*; *Petrus Boſchius*, of *Wyke te Deurſtede*; *Petrus Falk*, of *Langerack*;

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Seven Miniſters refuſe to ſubſcribe the Act of Ceſſation.

A Sentence *of* Baniſhment *pronounc'd againſt them.*

"THE States of the Province of Utrecht, ſolemnly aſſembled, purſuant to their "laſt adjournment, having ſeriouſly and maturely conſidered the verbal declarations of Ægidius Seyſtius, Paulus Lindenius, Egbertus Stedum, Chriſtopherus à Langerack, Franciſcus Taurinus, Bartholomæus Prevoſt, and Johannes Nederlagius, which each of them made yeſterday before us, and repeated this day with relation to what was propoſed to them as perſons diſcharged from all Eccleſiaſtical offices, and conſequently in their private capacity; to wit, that they ſhould ſolemnly and ſincerely promiſe, that from this time forwards they would abſtain from the exerciſe of all Eccleſiaſtical offices and functions, and of whatſoever belonged thereto, whether publickly or privately, directly or indirectly; as well out, as in the Towns, Villages, and places ſubject to the United Provinces; and that they would behave themſelves quietly and modeſtly, as became private perſons, and ſubmit to, and obey the commands of their Sovereigns: In oppoſition to which, they the ſaid Remonſtrants, each for himſelf, declared plainly, and in expreſs words, that their conſciences would not ſuffer them to obey the States ſo far as to forbear communicating their Gifts and Talents to the Congregations of their Sect, in caſe they ſhould deſire the ſame of them, out of the publick churches; which anſwers and declarations of theirs, are of a piece with that dangerous and pernicious Plot and Combination of certain Arminians, who without lawful authority, aſſembled by way of an Anti-Synod at Rotterdam, in the month of March laſt paſt; ſo that it plainly appears by what has been ſaid, as well as by all their former actions and behaviour, that they obſtinately and inflexibly perſiſt in their intollerable undutifulneſs and diſobedience to their lawful Sovereigns, which can tend to nothing elſe but to the further diſquieting the minds of the good ſubjects of this Province and Country, and to the diſturbance both of the Civil and Religious Government, which they both have endeavoured, and ſtill are endeavouring, by all kinds of means, to ſeparate from the uniform and orthodox Doctrine of all the true Reformed Churches both within and without the land: The ſaid States have therefore unanimouſly declared, and they do hereby declare, that the aforeſaid Ægidius Seyſtius, Paulus Lindenius, Egbertus Stedum, Chriſtopherus á Langerack, Franciſcus Taurinus, Bartholomæus Prevoſt, and Johannes Nederlagius, being diſcharged from all Eccleſiaſtical offices, and become private perſons by virtue of the Reſolution of the States-General, bearing date the 24th of July laſt, N. S. ſhall take care to remove themſelves within the ſpace of eight days out of all the United Provinces, and the Dominions thereunto belonging, without any further delay, and without preſuming to return again, till it ſhall have fully appeared to us and their High Mightineſſes, the ſaid States-General, that they are willing and ready to ſign the aforeſaid Act, as did yeſterday Wilhelmus Ridderſhagh, Antonius Hornhovius, Johannes Bornius, and Aſſuerus Johannis, tho' they ſtill retained their own opinions; and not till they ſhall likewiſe have obtained our ſpecial leave, and that

"of

of the States-General, on pain of being treated as diſturbers of the publick peace, and puniſhed arbitrarily for an example to others. An° Dom. 1619.

Done at *Utrecht*, the 27th of *Auguſt*, 1619.

RICHARD van EK.

By order of my Lords the States.

ANT. van HILTEN.

Thus were theſe ſeven Miniſters forced to quit their Country, within the ſpace of a week, at their own charges, without any ſuch allowance for their ſubſiſtence during their Journey, as had been given to others on the like occaſion. And if I am not miſtaken, *Johannes Monachius*, and *Henricus Welſingius*, who had likewiſe been deprived, were obliged to leave the land about the ſame time, becauſe they refuſed to ſign the Act of Ceſſation.

We find it alſo recorded, that, beſides thoſe formerly mentioned, there were others of the *Remonſtrant* Clergy who ſigned the Act, namely, *John van Ojick*, *Benjamin Wannemaker*, *Petrus Falk*, and *Petrus Boſchius*, and that ſome of theſe perſons, who ſigned the ſaid Act, did afterwards renounce the Doctrine of the *Remonſtrants*, and approve the Canons of *Dort*, to qualify themſelves to be re-admitted into the Miniſtry. Theſe were the above-mentioned *P. Boſchius*, *H. Hornhovius*, *W. Ridderſbagh*, *J. Bornius*, and *A. Johannis*. *Some of the Clergy deſert to the* Contraremonſtrant *Party.*

Inſtead of the deprived Miniſters, others were afterwards called of the *Contraremonſtrant* Perſwaſion; ſo that the *Contraremonſtrant* Clergy, who, in the year 1618, were not more in number than *Five* in this Province, ſoon filled all the Churches of the City and Biſhoprick of *Utrecht* with Teachers of their own opinion.

At the afore-mentioned Synod there occurred ſomething in relation to the Eccleſiaſtical Conſtitution, which the States of this Province had received. The ſaid States having by their Deputies deſired an Explanation of ſome of the Articles, it was given them by the Deputies of the National Synod, who were there preſent, in the following words:

Concerning the IVth ARTICLE *of the Conſtitution.*

Queſt. What is meant by the expreſſion of *correſponding with the Chriſtian Magiſtracy in the choice of Miniſters*, &c? And how far is the ſame to be extended? *Explanations of the 4th, 5th, and 22d Articles of the* Eccleſiaſtical Conſtitution, *made by the Deputies of the* National Synod, *at the requeſt of the States of* Utrecht.

Anſw. This Correſpondence conſiſts in three Points:

1*ſt*, 'When one or more Miniſters are wanted in any Churches, the *Conſiſtory* 'ſhall give notice of it to their Chriſtian Magiſtracy, to the end they may be ap-'prized of ſuch a want, and agree to the looking out for a proper perſon or perſons 'to ſupply the ſame.

2*dly*, 'When the *Conſiſtory* have caſt their eyes upon one or more perſons, they 'ſhall ſignify the ſame to the honourable Magiſtrates, in order to perceive whether 'they can produce any reaſon, why ſuch perſon or perſons may not be employed in 'the ſervice of the Church to edification; and in caſe the Magiſtrates have no legal 'objection againſt them, the *Conſiſtory* may proceed to the choice of them; and 'after the Election, deſire the Approbation of them the ſaid Magiſtrates.

3*dly*, 'When the qualifications of ſuch perſons are to be examined, or when the 'Miſſion is to be made for compleating the Call, the *Magiſtrates* may, if they 'pleaſe, join their Deputies with thoſe of the Churches.

Concerning the Vth ARTICLE.

Queſt. What is meant by theſe words, *ſo far as the ſame may be done with edification, and without prejudice to the Church of God?* Whether it is to be thereby underſtood, that the *Patrons* of Benefices being of a different Religion from the *Reformed* Church, ought to loſe their *Right* of *Patronage?*

Anſw. 'It is by no means the intention of the National Synod, by theſe expreſ-'ſions, to deprive any man, whoever he be, of his juſt right of Preſentation, but

'only

ANNO DOM. 1619.

'only to show the proper use thereof, namely, that it ought to be used to edification, that is, that *Persona Habilis*, or a capable person be presented; of which the Classis must judge.

'That the *Church* should preserve her right of lawfully electing and dismissing persons, even after the judgment of the Classis.

'That the Presentation must be made *within the space of six weeks*, after the Benefice is become vacant; and if not, that then the Church should be authorized to provide a fit person.

'And lastly, that the *Patrons* must provide a handsome or competent maintenance for the *Pastor*, and conform in all other matters to the Ecclesiastical Constitution.

Concerning the XXIId ARTICLE.

Quest. What is meant by these words, *to consider whether the choice of* Elders *and* Deacons *ought not to be made by the* Consistory *alone?*

Answ. 'Tho' the *Ecclesiastical Constitution* speaks of this choice as alternative, yet 'we conceive, that in this Province, not only the Nomination, but also the Election of those who are to be confirmed after a previous proclamation, or notification, should be made by the *Consistory* alone, as is the practice of most other Provinces.

Quest. *Whether in the City of* Utrecht, *as well as in other towns and places, it might be proper to consider of a Test for the Members of the several Colleges of the States, for the Senate of* Utrecht, *for the Courts of Justice*, &c?

Answ. 'Tis very proper, *cæteris paribus*, and in case their Lordships are at leasure, to do according to the edifying practice of all other Provinces.

These Explanations having been made by the afore-mentioned Deputies, were approved by the whole Synod; and the Commissioners of the States of *Utrecht* promised to report the same to their Principals, and to do their endeavours, to the end that the said Explanations might be received and approved by the States. The Explanations were signed by *Johannes Bogermannus*, *Johannes Dibbetius*, *Jacobus Triglandius*, and *Godefridus Udemans*. This is the main of what has occurred to me, with respect to the Proceedings of the Synod of *Utrecht*, which ended on the 1st of *September*, O. S.

The End of the Third Volume.

THE

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FINIS.

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